

THE
BENGAL
CATHOLIC HERALD.

One Body and one Spirit—one Lord, one Faith, one Baptism.

VOLUME XV.

Calcutta:

PRINTED AT THE BENGAL CATHOLIC ORPHAN PRESS.

1848.

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No. 1.]

CALCUTTA: SATURDAY, JULY 1, 1848.

[Vol. XV.]

THE DARK AGES.

By Rev. S. R. Maitland, P. R. S. P. S. A. Librarian to his Grace the Archbishop of Canterbury.

ST. ELOY'S SERMON.

(Continued from our last.)

"It is not enough, most dearly beloved, for you to have received the name of Christians, if you do not do Christian works. To be called a Christian profits him who always retains in his mind, and fulfils in his actions, the commands of Christ; that is, who does not commit theft, does not bear false witness, who neither tells lies, nor swears falsely, who does not commit adultery, who does not hate anybody, but loves all men as himself, who does not render evil to his enemies, but rather prays for them, who does not stir up strife, but restores peace between those who are at variance. For these precepts Christ himself has designed to give by his own mouth, in the gospel, saying—'Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not swear falsely nor commit fraud, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.' (Matt. xix. 18, 19.) And also, 'All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets' (Matt. vii. 12.)

"And he has given yet greater, but very strong and fruitful (vide former fructifera) commands, saying—'Love your enemies, do good to them that hate you,' and 'pray for them which despitefully use you and persecute you.' (Matt. v. 44.) Behold this is a strong commandment, and to men it seems a hard one: but it has a great reward; hear it—'That you may be,' he saith, 'the children of your Father which is in heaven.' Oh, how great grace! Of ourselves we are not even worthy servants; and by loving our enemies we become sons of God. Therefore, my brethren, both love your friends in God, and your enemies for God; for 'he that loves his neighbour,' as saith the apostle, 'hath

fulfilled the law.' (Rom. viii. 8.) For he who will be a true Christian must needs keep these commandments; because, if he does not keep them, he deceives himself. He, therefore, is a good Christian who puts faith in no charms or diabolical inventions, but places all his hopes in Christ alone; who receives strangers with joy, even as it were Christ himself, because he will say—'I was a stranger, and ye took me in,' and, 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' He, I say, is a good Christian who washes the feet of strangers, and loves them as most dear relations; who, according to his means, gives alms to the poor; who comes frequently to church; who presents the oblation which is offered to God upon the altar; who doth not taste of his fruits before he hath offered somewhat to God; who has not a false balance or deceitful measures; who hath not given his money to usury; who both lives chastely himself, and teaches his sons and his neighbours to live chastely and in the fear of God; and, as often as the holy festivals occur, lives continually even with his own wife for some days previously, that he may, with a safe conscience, draw near to the altar of God; finally, who can repeat the Creed, or the Lord's Prayer, and teaches the same to his sons and servants. He who is such an one, is, without doubt, a true Christian, and Christ also dwelleth in him, who hath said, 'I and the Father will come and make our abode with him' (John xiv. 23.) And, in like manner, he saith, by the prophet, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' (2 Cor. vi. 16.)

"Behold, brethren, ye have heard what sort of persons are good Christians, and therefore labour as much as you can, with God's assistance, that the Christian name may not be falsely applied to you; but, in order that

you may be true Christians, always meditate in your hearts on the commands of Christ, and fulfil them in your practice; *redeem your souls from punishment while you have the means in your power*; give alms according to your means, maintain peace and charity, restore harmony among those who were at strife, avoid lying, abhor perjury, bear no false witness, commit no theft, *offer oblations and gifts to churches, provide lights for sacred places according to your means*, retain in your memory the Creed and the Lord's Prayer, and teach them to your sons. Moreover, teach and chastise those children for whom you are sponsors, that they may always live with the fear of God. Know that you are sponsors for them with God. *Come frequently also to church; humbly seek the patronage of the saints; keep the Lord's day in reverence of the resurrection of Christ, without any servile work; celebrate the festivals of the saints with devout feeling; love your neighbours as yourselves; what you would desire to be done to you by others, that do to others; what you would not have done to you, do to no one; before all things have charity, for charity covereth a multitude of sins; be hospitable, humble, casting all your care upon God, for he careth for you; visit the sick, seek out the captives, receive strangers, feed the hungry, clothe the naked; set at nought soothsayers and magicians, let your weights and measures be fair, your balance just, your bushel and your pint fair; nor must you claim back more than you gave, nor exact from any one usury for money lent. Which, if you observe, coming with severity before the tribunal of the eternal Judge, in the day of Judgment, you may say, "Give, Lord, for we have given; shew mercy, for we have shewn mercy; we have fulfilled what thou hast commanded, do thou give what thou hast promised."*

"I feel that by this extract I do very imperfect justice to the sermon of St Eloy; of which, indeed, I might say that it seems to have been written as if he had anticipated all and each of Moshem's and MacLaine's charges, and intended to furnish a pointed answer to almost every one. I feel it to be most important to our forming a right view of the dark ages, that such false statements respecting the means of instruction and of grace should be exposed; but with so wide a field before us, I am unwilling, at present, to give more space than this to one subject, especially as I am anxious to get beyond that part of the subject which consists in merely contradicting mis-statements; but I cannot do so until I have offered some remarks on the work of a popular historian whom I have not as yet noticed."—p. 108-114.

Maitland gives seven pages more of this sermon, to answer other slanderers, and at length concludes by declaring that it seems as if it had been written purposely to anticipate and refute the charges which are made against it. By the same process which has been adopted with regard to this sermon, we could make the Lord's Prayer consist of these words, "Our Father who art in heaven, lead us not into temptation. Amen." Yet this would scarcely be looked upon as quite candid. Mr. Rose, the editor of the *British Magazine*, the High Church periodical, in which Maitland's papers first appeared, observes on this passage; "Here we find not only an individual traduced, but through him the religious character of a whole age misrepresented, and this misrepresentation now generally believed. We find men leaving out what a writer says, and then reproaching him with *not saying it*. We find Moshem, MacLaine, Robertson, Jortin, White mangling, misusing, and (some of them) traducing a writer, whose works not one of them, except Moshem (if even he,) had ever seen. (To be continued.)"

IPPECACUANHA LOZENGES—COMPARISON OF MISSAL AND COMMON PRAYER BOOK—A CHURCH AND THE CHURCH.

"CAUTION. It is requested that all persons will be particular in sending or asking for SHEPHERD'S IPPECACUANHA LOZENGES, prepared only at 176, *Fleet Street*; as the bill of direction, in which these genuine lozenges are enclosed, has been copied by an unprincipled druggist, nearly verbatim, for the evident purpose of deceiving the incautious."

Such is Mr. Shepherd's advertisement. The trick of which he complains is by no means a new one, but has been employed to recommend imitations of genuine medicines of a higher order. The Roman Missal and Breviary were hatched up into "The Book of Common Prayer." Mr. Shepherd may inform us by what sort of person, and for what purpose, the latter both resembles and differs from the former.

Ward's "*Arabic* to the Protestant Bible" proves that the Anglicans of the sixteenth century took great liberties with books of still greater authority than missals and breviaries: let those who wish to be informed on this point consult Ward. In the *risusciamiento* above alluded to, I wish to remark at present on two passages evincing some skill in addition and subtraction, but a deficiency of good faith and good taste.

The hymn called *Te Deum* has this verse, *Tu devicto mortis aculeo, aperiisti credentibus*

regna cælorum. This verse is thus translated in The Book of Common Prayer, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to ALL believers." The word ALL is, by no means, an insignificant addition: it favours the doctrine of salvation by faith alone, without good works; a doctrine maintained so extravagantly by some reformers, that Dr. South was ashamed of it, or of them, and said, in his witty way, that "no people were so ready to renounce their own good works, as they who had no good works to renounce."

In the communion service the Anglicans had a most beautiful model before them: let us see how they have copied it: *Qui, pridie quam pateretur accepit panem in sanctis ac venerabilis manus suis, et elevatis oculis in cælum, ad te Deum patrem suum omnipotentem, benedixit, &c.*—"Who in the same night in which he was betrayed, took bread, and when he had given thanks," &c. *Simili modo, postquam cœnabatur, accepit et hunc præclarum calicem in sanctis ac venerabilis manus suis, &c.*—"Likewise, after supper, he took the cup," &c.

All that is sublime and picturesque in the Catholic representation of the person of the Messiah is here omitted by the Anglicans, and a dry and ordinary phraseology adopted for the purpose of bringing down the story of the institution of the blessed sacrament to the level of their conception of the mystery. *Benedixit* is replaced by "giving thanks"—grace before me, to be sure—what else should it be? Yet grace, *before* wine, *after* supper, would be an act without a reason for it; especially in the case of those whose ordinary beverage during meals must have been wine. But let it be observed, that "the cup of the blood," not "the blood," was on this occasion, shed for the remission of sin," and that this is so proved by the participle "shed" agreeing in the Greek original with "cup," not with "blood"—*ποτήριον τοῦ αἵματος τὸ ἐκχυσόμενον* let this be observed, and *benedixit* assumes the force of sacrificial consecration.

"The day before he suffered," is changed into "the same night in which he was betrayed!" Was this without a motive? No: it was intended to disconnect what the Catholic church always unites—the sacrifice of the altar and the sacrifice on the cross. Our reformers have a reason for every thing.

In truth, it would be an amusing occupation to trace them, by a running commentary, through all the mazes of the book. Its very title, *donné à penser* gives occasion for reflection. It announces itself as "The Book of Common Prayer, and the Administration of the Sacraments and other Rites and Ceremo-

nies of the Church according to the Use of the Church of England." There is then another church? O yes!—the holy church *universal*; not Catholic, observe. The church of England *was* or *was not*, a portion of this universal church before the Reformation, so called. If it was *not*, then the church of Christ, which he founded on his apostle Peter, was not built till the sixteenth century after his birth, or of the era which then commenced, or is computed from that event.

Here let us pause, between the horns of the dilemma. It is necessary to bear in mind that the question is not about a church, but about *the* church: no two matters can be more distinct from each other than are these two. *The* church is one. Of two churches (I must use the word in the plural for the sake of argument);—of two churches, differing in faith, and separated in communion, not more than one can be *the* church: it may be that this privilege belongs to neither of the claimants.

Jesus Christ founded but *one* church; he shows great anxiety that there should be "one fold and one shepherd." Where and which is the one fold?

In its nineteenth article the Anglican church defines the visible church of Christ to be "the company of the faithful, wherein the pure word of God is preached and the sacraments duly administered, according to the institution of Christ, in all those things which of necessity are required to the same (sacraments)." Any company of the faithful, any where may arrogate to itself these qualifications; any church, set up at any time since the apostles, or hereafter to be set up, may have put forth, or may put forth, the same pretension: Catholicity and Apostolicity are not, according to the definition given in this article, necessary attributes of the church of Christ.

It was convenient for the Anglicans thus to define *the* church; but they have given the definition of any *soi-disant* church. The existence of the church, if it ever existed, or now exists, must be a matter of fact, not of opinion. Whatever may be asserted by polemical divines, its existence ever has been and still is recognised, by all men who have the use of their senses. St. Augustine says, "If, in any town, you ask of the heretics the situation of the Catholic church, none of them shows you the way to his own conventicle." Fourteen hundred years later than the time of St. Augustin, I have tried this same experiment at Margate and at Manchester. In each of those distant places, I asked of the first respectable person I met, the way to the Catholic chapel, and was directed aright, according to my own meaning, in my inquiry.

Without the church, there can be no heresy or schisms: the two latter terms are correlative to the former. It would be impossible for a man to go from home who had no home belonging to him, or who was of so accommodating a temper as to be at home every where. Yet Scripture, continued tradition, and the The Book of Common Prayer, all speak of here-y and schism. The church of England has a due detestation of these sins; she must take her choice, however, between the chance of being guilty of them, and the absurdity of supposing the birth of the church in the sixteenth century: for if, while in communion with the bishop of Rome, she was a portion of the church, then they who are now in communion with the bishop aforesaid are also a portion of the church; then, a separation having taken place, either the church of England or the church of Rome has committed the sin of heresy and schism. It is not for me to decide which of them has done this; I say nothing; the presumption, however, is against those who made the change.

The pretence that, although no communion subsist between the churches, they are still one church, is contradicted by all the penal and dissenting statutes; by the oaths imposed on Catholics within the British realm. It is absurd upon the face of it.

“Yet our object is the same, says the Anglican. There were two subscription news-rooms at Lincoln; the object of both was the same—political instruction. But it never entered into the head of any member of either of these associations to fancy himself a member of the other. In the case of the two news-rooms there was no question respecting authority or pre-eminence long submitted to and finally renounced, respecting legitimacy of origin, transmission of powers, perpetuity of faith;—questions that have a slight tendency to widen the breach between the Catholics and their separated brethren; while, on the contrary, the entire independence and equality of right of the two subscription news-rooms was recognized on both sides.—*Best's Personal Memoirs.*”

If even, yet we had doubts of the dangers to which our salvation is exposed in this world, the cautions of the apostle would be very capable of convincing us of them. Why does he recommend to us with so much care this judicious discernment in our mind—this wise circumspection in our deportment and conduct—if it was not to cause us to understand, that we are in the midst of snares, perils, and quicksands; and that, in order to avoid them, we ought to be continually on our guard?—*L'Abbé Carron.*

LINGARD'S CATECHISM.

THE APOSTLES' CREED.

1. What does the creed teach you respecting the Church?

To believe “the Holy Catholic Church.”

2. What do you mean by the word “Church?”
The congregation of all the faithful under their invisible head Jesus Christ.

2. *Church.*—The word in the Scriptures, which, with us, is translated church, originally signified a society of men called out, that is of men who, in obedience to the call of God, had separated themselves from the contamination of a wicked world, and had joined together in the profession of the Christian faith. Such a society formed the church of a particular town or city, the union of several neighbouring societies, the church of a kingdom or country; and the union of all such local churches under one head, was distinguished from such particular societies by being termed emphatically “The Church.” For *in one spirit were we all baptized into one body.* (1 Cor. xii. 13.) *We being many, are one body in Christ.* (Rom. xii. 5.) *There shall be one fold and one shepherd.* (John x. 16.)

3. But has not the Church also a visible head?

Yes; the bishop of Rome, the successor of St. Peter, and commonly called the Pope.

3. *Visible head.*—That Jesus Christ, in quality of our Lord, is the head of the Church, will not be disputed: for *God appointed him head over all the Church.* (Eph. i. 22.) But, since his ascent into heaven, he is invisible to us; and the question is, whether he did not, before he left the earth, appoint a vicar or deputy, to be visible head in his place. From Scripture it is manifest that he did, and that St. Peter was the person on whom he conferred this high dignity. 1st. The name of this apostle was originally Simon. The moment he appeared before our Saviour, he received from him a new name. *Thou art Simon, the son of Jona; thou shalt be called Cephus.* (John i. 42.) The true interpretation of Cephus is rock, though in the version of the English Church we read stone,—probably to elude the argument drawn from this change of name. Now why did our blessed Lord give to him at first sight, before Simon had done or said anything to elicit it, this name of rock? The mystery was disclosed later, when, in consequence of Peter's confession, he said to him, *Thou art Cephus, and on this Cephus I will build my Church, and the gates of hell shall not prevail against it;* (Matt. xvi. 18;) words in Hebrew equivalent to the following: *Thou art Rock, the rock on which I will build my Church.*
2. He then proceeded thus: *I will give unto*

thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven. (Ibid. 19.) The power of binding and loosing was afterwards conferred on the other apostles, but not the keys, the badge of the chief officer in the household. They were granted to Peter alone. 3rd. At the Miraculous draught of fishes, figurative of the gathering of the nations into the Church, when Peter with his partners James and John forsook all, and followed our Saviour, it was the bark of Peter into which Jesus entered in preference; it was Peter whom he ordered to let down the net for a draught, and to Peter that he said, *Fear not; henceforth thou shalt catch men; that is, shalt be a fisher of men.* (Luke v. 10.) From that period we find him always mentioned as the first, and the leader of the others; to him is given the charge that he confer his brethren, (Luke xiii. 32,) and the office of feeding both the lambs and the sheep. (John xxi. 15, 16.) After the ascension of our Lord we find him acting as the head of the whole body, at the election of Matthias (Acts i.); in preaching the gospel to the Jews (Acts ii. m.) in rebuking Ananias and Saphira (Acts v.); in the calling of the Gentiles (Acts x.), and in the council at Jerusalem. (Acts xv.) All these passages and proceedings demonstrate in Peter a pre-eminence in rank and authority above the other apostles.

It may perhaps be supposed that the office might be personal to Peter, and therefore might not pass to his successors. But on what ground does such a supposition rest? If Christ, when he established his Church, gave to it a visible head, who could have authority to change that form of government afterwards? Whatever reason there might be, why Peter should be invested with authority over his brethren, the other apostles, the same will require that the successor of Peter should be invested with authority over his brethren, the successors of those apostles. It is idle to require proof from Scripture on such matters, because the Scripture does not treat of them. We may glean from the inspired writers a few detached and imperfect notices of the form of Church government which was established in their time; but not one of them fully describes that form, nor alludes to the form which was to prevail in time to come. For such matters we must have recourse to tradition; and tradition bears ample testimony to the superior authority of the successor of St. Peter. For, says Irenæus (anno 167), "it is necessary that all the Church—that is, the faithful, wherever they are—should con-

form to," (be in communion with), "the Church of Rome, on account of her superior chiefdom."—*Adv. Hær.* iii. 3.

4. Why is the Church called "holy"?

Because her doctrines are holy, her worship is holy, and she invites all men to the practice of holiness.

4. *The practice of holiness.*—Though the Church invites all men to the practice of holiness, it depends on the free will of each individual, whether he profit or not by the invitation. Hence it will cause no surprise, if, among the professors of Christianity, we meet with many who are a disgrace to their profession, by the wickedness of their lives. Such was the incestuous man among the early converts at Corinth (1 Cor. v. 1); such was Judas among the apostles, the individual companions of our blessed Lord. (John xiii. 27.) He, however, assures us that he has reasons for suffering the tares to grow up together with the wheat till the time of harvest; but that then he will say to the reapers, *Gather together the tares first, and bind them in bundles to burn, and then lead the wheat into my barn.*—*So will it be at the end of the world. The Son of Man will send his angels, who will gather out of his kingdom all scandalous and them that work iniquity. Then the righteous will shine as the sun in the kingdom of their Father.* (Matt. xiii. 30, 41.)

5. Why is she called "Catholic"?

Because she is spread over all nations, and will exist in all ages. Therefore she is called Catholic or universal.

5. *Catholic.*—This is a Greek word, meaning *whole, general, universal*; and is applied to the Church, to designate the union in one body of all particular Churches confessing *one Lord, one faith, one baptism, and one God and Father.* (Eph. iv. 5.) "The Catholic Church," says St. Cyril of Jerusalem, "is so called, because she is spread over the whole habitable globe, from one end to the other." (Catech. xviii.); and this in conformity with the declaration of our Lord, that *penance and remission of sins should be preached in his name among all the nations, beginning from Jerusalem* (Luke xxiv. 47); and with his command to his apostles: *Go ye into the whole world, and preach the gospel to every creature* (Mar. xvi. 15); whence the saints are represented in heaven proclaiming, *Thou hast redeemed us to God in thy blood, out of every kindred and tongue, and people, and nation.* (Rev. v. 9.)

On this account, wherever a new doctrine has been preached in opposition to the doctrines of the existing Catholic Church, the patrons and followers of the new doctrine

have derived their distinctive appellation from some circumstance peculiar to themselves; whilst the adherents of the old doctrine, remaining in communion with the Catholic Church in other places, have retained their former name of Catholics. Hence St. Cyril (anno 350) tells his hearers, "when they go to a strange place, not to ask for the church simply,—for the heretics have their places of worship,—but to inquire where the *Catholic* church is." (Catech. xviii.) And St. Augustine (anno 400) remarks, that "though all heretics wish to be called Catholics, yet they never dare to point out their own meeting-house to a stranger, who inquires for the *Catholic* place of worship."—*Cont. Epist. Fundam. c. iv.*

Thus it had been in all ages, from the foundation of Christianity; and thus it was in the beginning of the sixteenth century, when certain religious innovators made a formal protest against some of the doctrines taught by the Catholic Church of that period. From this protest they obtained the name of Protestants, or Protesters; whilst the adherents of the ancient faith continued to be called Catholics. The separatists, however, soon experienced the inconvenience to which St. Augustine has alluded above. How could they protest against the doctrines of the Catholic Church, while in the creed they professed to believe the Catholic Church? To escape from this difficulty, some Church of England divines have maintained, that they (the Protestants) are the real Catholics; under the ingenious pretence that they teach the doctrines originally established by the apostles in the Catholic Church. But this cannot avail them; for two reasons: 1st. The word Catholic has no direct reference to the truth or falsehood of doctrine. It points out universality: it designates "the Church spread over the whole habitable world,"—a designation to which *they* can have no claim. 2nd. If their reasoning be admitted, we must concede the title of Catholic to every heterodox sect, that ever had existence. For all these sects believed that their peculiar doctrines were true; and of course, they might thence infer, as the divines in question do, that they were the doctrines of the apostles, and gave to them a right to the appellation of Catholics.

As long as the creed is true, there must exist a Catholic Church, in which the reciters of the creed may profess their belief. There was then such a Church when the Reformers, as they are called, were born. By Catholic ministers they were baptized: in Catholic doctrines they were educated; in the Catholic Church they were taught to believe. Subsequently they separated from her: a separation

that certainly could not affect her right to the title of Catholic, which she had possessed for so many centuries. *She* still exists, and is still the same Catholic Church. Their followers also still exist, and may justly claim the names assumed by their fathers. They may be Anglicans, or Lutherans, or Zuinglians, or Calvinists, or Wesleyans, or Dissenters, or anything else that you please; but one thing is certain,—they cannot be Catholics.

KEE'PSAKE.

OF AN OLD MISSIONARY TO A LATE CONVERT.

ON THE HAPPINESS.

On being a member of the Catholic Church.

God the Father is the Projector and Founder of the Catholic Church; God the Son is her Redeemer; God the Holy Ghost her Sanctifier. The blessed Virgin is her first born, and her solid link with God; the Angels are her Protectors the Saints her Intercessors, the Patriarchs her Stem, the Prophets her Oracles, the Apostles her Foundation. The Pope is her Head; the Cardinals are her Counsel, the Bishops her Shepherds, the Priests her Voice, the Deacons her Stewards, the Subdeacons her Servants, the Martyrs her Witnesses, the Doctors her Light, the Confessors her Support, the Religious Orders her Succour, the Virgins her ornament, the Faithful her Children—Baptism is her Cradle, Confirmation her Strength, the most Holy Sacrament of the Altar her Food; Penance and Extreme Unction are her Remedies, Holy Order is her Jurisdiction, Matrimony her Nursery. The Ten Commandments of God are her Wallis, her own precepts her Ramparts, the Evangelical Counsels her Outworks.—The body of Jesus Christ is her Treasure, Infallibility her Characteristic; the Gospel is her Warrant, Unity her Centre, Holiness her Brightness, Universality her Seal; the Holy Scripture is her Proof, Tradition her Solidity.—The Councils are her Authority.—Truth is her Rule, Meekness her Spirit, Zeal her Spring, Prayer her Shield of Protection, Patience her Victory.—Faith is her Gate, Hope her Progress, Charity her Consummation.—The Grace of our Saviour is her Riches, Chastity her Bloom.—Justice is her Beauty, Prudence her Eye, Fortitude her Arm, Temperance her Body.—The Just are her Joy, Sin is her Horror, Sinners are the object of her Compassion.—The Heterodox are her Sorrow, the Jews her living Witnesses upon earth; the Conversion of all these the constant subject of her sighs and prayers to God.—The perseverance of her Members

is her Desire, the glorification of God her Pride.—The most Holy Trinity is the object of her Adoration, the slaughtered Man-God her Sacrifice, the Ceremonies are her Adornment. The Earth is her Exile, the Cross her Portion, Heaven her Term.—Scandals are her Grief, Penance is her Comfort, the Indulgences are her Liberality.—Jesus Christ is her Spouse, his Presence her Glory, the End of the World is the day of her Coronation.—Her Combat is on Earth, her Sufferings are in Purgatory, and her Triumph in Heaven. And I? Am I a living member of this Church? Am I her joy?—Yes if I but join divine Love to my divine Faith, and Fervour in the Love of my God. Ah! sweet Jesus!—Grant me thy gracious assistance, and grant it me until my end!—*Amen.*

WHITSUNTIDE AT AGRA.

To the Editor of the Bengal Catholic Herald.

SIR. It is with much pleasure, I again resume my pen to communicate for the information of your numerous readers, the progress of our Holy Religion at this place. Several months have elapsed since last I addressed you. A painful disease and domestic afflictions have alone prevented this "labour of love." Should my health, through God's mercy, continue to improve, I intend to send for publication in your valuable journal, a description of our splendid Cathedral, and of the numerous paintings with which it is adorned.

On Sunday last our beloved and venerated Prelate, in Pontificalibus, attended by the Rev. Father Mermet, (Rector of St. Peter's College) as Deacon, the Rev. Father Rona, (late of All-Hallows, Dublin), as Sub-Deacon, and the Rev. Father Bonaventure (His Lordship's Chaplain) as Master of Ceremonies, with several assistants, conferred the Tonsure on Mr. W. Brady, late Student of the Diocesan Seminary of Raphoe, and now one of the masters in Saint Peter's College. Dr. Borghi, after the ceremony, addressed this pious and talented young gentleman in the most affectionate manner. The Holy Sacrament of Confirmation was then administered to thirty-four persons, amongst whom were several boarders in the Convent and pupils of the above College. A short and most impressive address was then delivered to the newly confirmed by the Bishop. At the Pontifical Mass, about one hundred persons received the Holy Communion. A solemn Procession of the most Holy Sacrament then took place, attended by one hundred and ninety children attached to our Catholic Institutions. In the afternoon His Lordship opened the New College

of St. Peter, and dined with the Clergy, Masters and Boarders of the Establishment. An address was delivered by Dr. Borghi on this occasion, at the conclusion of which, a Royal Salute was fired. In the Evening, Vespers and Benediction of the adorable Sacrament ended this happy day. I will please God, take an early opportunity to send you a full description of the College now open for the reception of the Male Catholic youth of Upper India; at present I must confine myself to a short one. It is built on an elevated spot and consequently salubriously situated. The dormitory is one hundred and thirty feet in length by twenty feet in breadth, and the same of class-rooms, &c. in equal proportion. It is surrounded by many acres of land and will afford ample room for playgrounds and gardens. Being close to the Cathedral, the children attend the Holy Sacrifice every morning and visit in the evening their Divine Saviour in the "Sacrament of His Love." The number of European boarders is already sixty, and there are attached to the College four English and two French masters, three of whom are priests, two preparing for the same Holy Office, and one lay brother.

Catholic parents and guardians of the youth of both sexes in this part of India have now within their reach a Convent and a College, I hope they will avail themselves of them, to bestow on those tender objects of their solicitude, the ineffable blessings of religious instruction and moral education. Parents, great is your responsibility for them. Searching will be the account you must give of how you have performed this imperative duty. Dreadful will be the punishment that will most assuredly follow, if you neglect it!—You can now lead them through the temple of knowledge to the very Altar of God; and, recollect, that, when lighting up the torch of knowledge, you must invoke no flame but that of Heaven to illumine it!

Regarding our Orphan Institutions I respectfully solicit all to contribute something every month towards their support, no matter how small the sum may be. The subscriptions for the Propagation of our Holy Faith are paid in half-pence, yet, this society sends Apostolic missionaries to every part of the known world! I mentioned that one hundred and ninety children walked in the Procession of Sunday last; how many of them do you think are gratuitously receiving support and education? One hundred and four! Here those are sheltered who have no homes! Here those are cherished who have no one on earth to love them. Here infance is protected from crime and the temptations that surround-

it! Here education conquers ignorance—morality vice, religion infidelity! Will you not assist them? Forbid it Heaven—forbid it Religion—forbid it Humanity! Those children might still have wandered in the “desert of their Orphanage,” had not Almighty God raised for them a Borghi, who compassionating their helplessness and misery, exerted for them those great powers with which the Almighty Creator, has, in His Mercy, gifted him with, for their sakes, and sent him over Europe enlisting the sympathy of the great and the good for those young ones, the sons and daughters of Irish Widows! Yes, my countrymen, we must assist our beloved Bishop, and that to the utmost of our power. If you could see them as they are to be seen daily before our Holy Altars, your hearts would rejoice to see children, who left without any moral guardian, would, but for those Institutions, be lost for ever!—Remember this.

I will conclude this letter in the language of one of Ireland's gifted sons, and—“Ireland has many such as he?”

“Relieve the orphan and many a breaking heart will bless you! Many a soul redeemed will hallow your memory! When you embrace your little ones the orphan's blessing will make their eyes its throne, and smiles upon you the light of its retribution! If hereafter the hour of adverse vicissitude should arise, if that hour should be desolate and those dear ones parentless, many a spirit will put up its prayer, that the universal Father may look upon their orphanage, and south and shield it with the grace of His protection.”

I am Sir,
Your's faithfully,
A DUBLIN MAN

THE CONVENT OF LYONS.

To the Editor of the Catholic Herald.

DEAR SIR,—In the *Herald* of the 17th Inst. a letter was inserted from his Lordship, Dr. Borghi, in which is stated that the writer of the letter from Lyons has been rather hasty in his reports with regard to the Convent of Jesus-Mary of that city. His Lordship Dr. Hartmann, on perusing the said article thought not to remain silent, but at least to publish the extracts from the two original letters he got from Lyons. Both are from the Very Rev. Dr. Maximus Bossart:—the first dated 22nd February 1818, runs as follows: “I apprends au jourd'hui même que le Convent de Lyon, des sœurs de Jesus-Mary a ete pillé,

“saccage, et coule. Les religieuses sont
“dispersées je ne sais où prendre la supérieure
“Gle. Priez vous pour nous etc.” On this
“very day I got the news that the Convent
“of the ladies of Jesus and Mary at Lyons has
“been pillaged, plundered, and burnt. The
“Ladies are dispersed: I do not know, where
“the Gen Superioress is gone; pray for us etc.”
In the second, dated 20th April 1818, is
stated: “I do not know if you are acquaint-
“ed with the misfortune of my good sisters
“of Jesus-Mary established at Lyons. Their
“house has been plundered, devastated, and
“totally ruined: the furniture has been thrown
“out of the Windows, and soon after committ-
“ed to the flames; and it was in the middle
“of the night that these good sisters had
“been surprised. The moment in which all
“was calm in the house, where all these holy
“Virgins were reposing in God, the house
“was suddenly invaded by some hundred
“of men dressed in rags, and in truth, half
“savages. But consider how good God is!
“In the midst of so much disorder, in face of
“a frightful pele mele, in which these distract-
“ed and bad men had in their power to com-
“mit the most outrageous excesses; nothing
“dangerous happened to any of the nuns.
“Not one amongst them was even either in-
“sulted or outraged. Oh! divine Providence
“who, etc.

“Since this truly awful occurrence, my
“good sisters have quitted their primitive
“habitation, and retired to an obscure resi-
“dence of the town, which Catholic charity
“had speedily prepared for them. But this
“house being too small for containing the
“whole community, therefore only a limited
“number of these unfortunate ladies could
“be accommodated. The others had been
“forced to return to their respective families.
“It was a cruel spectacle, this heart rending
“separation!”

His Lordship thought it advisable to show me these two extracts to assure you of the correctness of the intelligence he lately sent you. He is still at Darjeeling, and will go back to Patna in the beginning of the next month. I have the pleasure to present to you his best regards, and assurances of his perfect health.

I have the honour to remain,

My dear Sir, your's Sincerely,

F. IGNATIUS, R. C. PRIEST.

Darjeeling, 23rd June, 1818.

Our Lord holds communion constantly with those souls which conform themselves on every occasion to the holy will of God, and which in all that they wish or do not wish, seek only to please him.

* The Very Rev. Dr. Maximus Bossart is Vicar General of the Diocese of Verdun in France

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Selections.

STANZES

Written amongst the Ruins of St. James' Monastery, by a young priest of about sixty years of age at Calcutta, in 1804.

As though I Austas find I stray
And through his ray'd glories
Complacit in my peevish way
The fair Lamy loves

She waves her chin want; agate
His at every pomp recalls
And it's a with his lofty lane,
And nears his lordly walls

He's a peevish priest, with chant divine
The sacred Host uprise,
And got with tapers holy shine
His gorgeous altars bleg

Entranc'd in more than mortal joy
My rash sh'd scuses dwell,
Oh! curse on you unhallow'd noise
That breaks the holy spell

Offends, as of ruffins, drunk with wine,
Offend my sob' ear,
And other than of chant divine,
Or holy hymn, I hear.

Sights, other than of Gothic grace,
Or pillar massy proof,
And other than of stoued glass,
Or high embow'd roof.

His past—no more the well-arch'd aisle
Extends its length'ning walks
But o'er the desolated pile
The great Ruin stalks.

And 'mid rich sculpture's peerless charms
The gaudy ray crawls,
And scarce with all its hundred arms
Upholds the tottering walls.

Thus robb'd of Fancy's blissful joys,
I bid thee fare ye well,
And curs'd again the unhallow'd noise
That broke the fairy spell.

W. J.

SAMPSON HOOKS, AND HIS MAN JOE LING

BY WILLIAM HOWITT.

The breaking up of the monasteries at once turned a vast amount of monks and nuns on the country, nearly destitute of means of existence; and a still vaster amount of poor people, who had to be supported on the third of the church revenues, given expressly for the poor. These, suddenly deprived of all other resources, were converted into a monstrous mass of beggars and thieves, that overrun, from the days of Henry VIII, to those of Elizabeth, the whole land, and bore defiance to constables, stock, and gallowes. Never were such swarms of misery and vice and terror known in England, even in the fiercest heat of the civil wars. Henry himself hanged, of the wretches, by thousands annually without at all sensibly diminishing the misery or the terror. This, however, was only the pressure on the one side of the case—that on the other was as great. Greedy courtiers, gamblers, commission'd speculators, who got hold, by a variety of means, but seldom by any honest one, of the church and abbey lands, rose, or wished to rise, in the ranks of the aristocracy. They would have their halls, their parks, their estates; their children would no longer follow trades; they, too, must be provided with land; and hence came the growing jealousy of all encroachments by the poor on waste lands; nay, the violent disposition to encroach on one plea or another, on the rich proprietor. This, in fact, began those scenes so well described by Goldsmith in his "Deserted Village." Every one of these *new houses* would have an establishment like the ancient aristocracy.

The new household pile
Taking its rise that many poor should find
Some for the use of the great noble's lands,
Some for his own enjoyment and demands,
The noble's tenants best of all in them should
They, indeed, the gay baronet took of but then
grows.
His seat, when solitary, sits the seat
In grandeur, and see the crown the green

But when we had discovered and civilised new countries, so far from giving relief in this respect, the grievance was rapidly augmented. Those who emigrated were chiefly those who had no land here; those who stayed were those who had it and wanted more. With colonisation and improvement, manufactures increased, and this gave additional population and higher value to land. The story of Auburn was acted over and over, more frequently, every succeeding generation. But after the French Revolution broke out, and the flames of war spread all over Europe, then how did this system progress at home! Every

inch of land became a lump of gold. Forests and wastes were inclosed, but went only to the rich. The selfish absurdity by which the rich managed to claim every inch of waste land, on the plea that it was held by feudal tenure from the days of the Conqueror, and therefore belonged to the lord of the manor, came richly into play: as if by their pieces of parchment these men could justly hold in fee all England: as if they had not by ages of neglect and non-occupation forfeited every pretended title that they once might have had to wastes that never had been delved or ploughed since the days of Adam. But this was recognised by the rich as law for the rich; and 't'wixt him that had was given, and from him that had not was taken away, even that which he had.—the custom of turning his cow and his geese upon the waste.

Well: but it had been tolerable had the mischief stopped here; but it did not. Such was the value of land, and such the numbers who had made money by trade, by manufactures, by government contract, &c., &c., that the pressure on the small proprietors became like an overwhelming flood, and in a great measure swept them from the face of the earth, and English poverty became what we see it now—the most frightful poverty in existence. The poverty of the Continent is the poverty of men who have all their little portions of land and nothing more. They and heirs by industry can with frugality live on this land. It is a constant support, a constant sheet-anchor; and though they have poverty they have no fear. That horrible condition of total destitution, of total dependence on employment by others—the total dependence on the labour of their hands—which, when that employment is not given, drops them at once into the bottomless pit of pauperism, and makes the lives of millions one great heart-ache, one great agony of the vultures of necessity and uncertainty gnawing at their vitals, is only known in the midst of this land of luxury and unexampled wealth.—*Douglas Jerrold, Shilling Magazine*

BRITISH AND FOREIGN SOCIETY.

The Bishop of St. Asaph then moved, "That in the truly surprising events which have so recently taken place in many parts of the continent of Europe, this meeting devoutly recognizes the hand of God, expresses its gratitude that in several quarters, particularly in France, large distributions of the Scriptures had been made prior to the occurrence of these events, and rejoices in the hope that in many directions hindrance will be found to have been removed, and a way to have been prepared, that, in those countries, the word of the Lord shall henceforth have free course, and be glorified: and to this end further calls upon the friends of the society to redouble their efforts and their prayers."

The resolution was carried unanimously.

Several other resolutions, in accordance with the principles of the society, were also agreed to and the meeting adjourned.—*Chronicle*

THE SAFETY VALVE OF THE EMPIRE.

(From the Times.)

A destitute man will generally be an exigent and positive philosopher. He will think he ought to have what he wants. His axioms are the necessities of nature, and his first postulate is that those necessities must be satisfied. Try your logic, and convince him if you please, that he is bound to respect existing institutions. His reason may be mystified, but his appetite and his bodily senses, and, more than all, his domestic feelings continually revolt against an adverse conclusion. He forgets the argument, but his stomach does not forget that it is empty, nor his skin that it is rigid with cold; nor can his eyes forget that his wife and children are pining around him. There are myriads, nay, millions, of such in the country. The 10th inst. was no victory over them. The special constables have routed Feargus O'Connor, and sent back the Kidd, the Jones, the Gulleys, the Reynoldses, and the Shaws, to their original insignificance; but they have not vanquished hunger or extirpated nakedness. We have done what we could in Ireland. We have lavished our money, humanised our laws, strengthened our defences, and sent over all the soldiers we could spare. Lord Clarendon may have the courage of a hero, the patience of a saint, and the wisdom of a sage. He may be prepared for any outbreak; but the sorrowful fact survives too stubborn for soldiers and viceroys, and even for occasional alms. The population of Ireland is miserably poor; we may stop the mouth of repeal this year, and the next, and for twenty years to come, but the destitution will remain. Why do we repeat these topics, so often urged, so little regarded? Because we think that now is the time for a more emphatic recognition, on the part of the State, of its duty to give the destitute either relief or employment. Is that demand for employment so unreasonable and so impossible to be met? It is true that these islands are very thickly peopled, and that there is, especially in Ireland, a large excess of men, compared with the existing disposition of land, and operations of agriculture. But in our colonies we possess the means of employing any excess of population. Nature herself points out that mode of relief which, since 300,000 souls left Ireland in one year, has acquired a providential character. It is no longer a question whether emigration should be encouraged. Emigration is now indisputably shown to be the great outlet for these islands. As surely as the Niagara relieves the inland seas of America, emigration is the door of safety for our human population. But woe to the State that watches unconcerned the spontaneous remedies and escapes of a miserable crowd. As it values its own safety, it must take the matter in hand, direct the method, and guide the issue of the mighty operation. Future ages may rue the present neglect. Let emigration be fairly taken up by the Legislature as an auxiliary of the great proposition, "Employment or relief." It is admitted and undeniable that myriads annually apply to their unions for employment, who ask it honestly and sincerely, with

* So then the circulation of the Bible is the harbinger of Revolution.

no sinister intention. They are forthwith either imprisoned in a bastille—Mr. Cochrane's tomfoolery shall not rob us of the word—or terrified by that threat into a miserable resignation to their fate. Give them, whether English, Scotch, or Irish, the alternative of emigration, and prepare the colonies for the additional influx by an increased staff, by public works, and by a liberal system of government, calculated to attract the capital, the enterprise, and the education of the mother country.

PROTESTANT REPEAL ASSOCIATION.

From the Atlas for India.

The Committee of the Protestant Repeal Association have addressed a circular to the Protestants of Ireland, in which they invite their brethren to demand Repeal with "a firm and decisive voice." After expounding the principles of the body they set forth the objections urged by Protestants to the severance of the Union, and answer them in their own fashion. The following are the chief paragraphs of the solicitation:

The first objection likely to arise in your minds will probably be in relation to the Church Establishment. You well know that that Establishment is now only tolerated by the English Government because it is a continual subject of heart burnings, discensions and ill feeling amongst the Irish people; because it is the fruitful source of those bitter divisions which have been the ruin of our country; and because they imagine that while it keeps us divided and subjected, it maintains for them here a paid garrison, bound to defend their ascendancy as often as discontent reaches its periodical crisis of resistance.

We need not attempt to convince you that they are not influenced by principle in this matter: we need not demonstrate that upon the first favourable opportunity England will sacrifice us again, as she has done already, to gain any temporary advantage; but what we put to your common sense is this—whether for the sake of a precarious ascendancy, which is kept up temporarily for the benefit of others, you are satisfied to forgo the certainty of an adequate and permanent provision for all your spiritual wants, the advantages of peace, and the privileges of self-government, and to continue to exhibit yourselves to the rest of the world in the odious character of strangers and mercenaries in your native land? The most ardent advocate of Protestant ascendancy cannot now avoid seeing that every movement during the last twenty years has been in the opposite direction—that a revival of such ascendancy, even supposing it desirable, is now absolutely impossible; and that the very idea of it is only not denounced by the Government, because they dare not trust to the support of disinterested public opinion. The next objection that presents itself is, that the Protestants of Ireland will not be accorded toleration by any Irish Parliament. Putting aside for a moment the fact that a Catholic, liberal, and conciliatory spirit is evidently progressing amongst all denominations of Christians in Ireland (notwithstand-

ing the efforts of some fanatical persons on the one side as well on the other to create ill feeling), and that any attempt to persecute on account of religious opinions would now be met by the Christian world with universal execration—we ask you are two millions of Protestants in Ireland less able to defend themselves than a much smaller numerical proportion in France, or Belgium, or Austria? or are they composed for the most part of the educated and propertied classes afraid to trust the defence of their religious liberty to their own activity, energy, and perseverance? The probability of any such contest is moreover diminished by the knowledge on the part of the Roman Catholics that the English Government would be but too willing again to interpose in our internal affairs and to reconquer the country when sinking under the exhaustion of a religious war. We anticipate one objection—namely, that in the event of a Repeal of the Union collisions between the Irish and English parliaments on matters of foreign policy would be unavoidable. To this it may be sufficient to reply that in our restored legislature we neither demand nor desire to interfere with the colonies or dependencies of Great Britain. We claim the right of apportioning, collecting, and controlling our own revenues, of regulating our own internal affairs; in a word, of minding our own business in our own country. This we shall continue to demand, and this we are convinced we shall obtain. We take this occasion again to disclaim any intention of interfering with the prerogatives of our Sovereign, the rights of the public creditor, or disturbing the present settlement of private property, on in any other manner whatever promoting confusion or revolution. We feel it is sufficient to allude thus briefly to that point: amongst the numberless accusations preferred against Irish Protestants, the desire of anarchy has never yet been laid to their charge.

THE TRADE OF PIKE MAKING IN BELFAST is, we understand, in a most flourishing condition. The home market is excellent: and from all we can learn, the farmers of the surrounding neighbourhood are sending in large orders. Down and Antrim will be armed to a man before three weeks, if there be not a change in the tone and temper of the times; and, if the rise in the price of lead be any indication of preparations for the worst, there is ample proof of the fact that teaches; lead, that some months ago was sold at three farthings per pound, goes off now at three half-pence and two-pence with the greatest facility. We may add, that there is not the remotest fear of the people turning these arms against one another. The Lurgan Orangemen tore their flags the other day and shouted for *Repeal*. The Protestants, Catholics, and Presbyterians club their money, we are credibly informed, and buy pikes and guns, and lend each other moulds to run bullets. No wonder their leaders are alarmed.—*Belfast Vindicator*.

The Report read at the annual meeting, on Monday, of the Wesleyan Missionary Society, showed that the receipts for the past year were £105,019 1s. 9d.; the balance in hand £4,594 9s. 4d.; total, £110,613 12s. 1d. The expenditure for the year was, £114,608 17s. 6d.

PORTUGAL.

STATE OF CHURCH AFFAIRS IN PORTUGAL.—It is not often that we come across news which throws light on the ecclesiastical affairs of Portugal, but the following circular of the Bishop of Viseu, Minister of Justice, is of interest, though painful for various reasons. It is quoted by the *Univers*, and bears date the 26th of Feb. last:—

“Ministry of Justice.—Section of Ecclesiastical Affairs.

“Her Majesty the Queen, convinced that the morality of the people depends mainly on that of the Clergy, and being unhappily aware that there are individuals in the ecclesiastical state who, instead of being examples of evan- gelic morality and modesty, on the contrary give dangerous scandal, and profane the sanctity of the Priesthood, and the character of the class to which they belong.—Her Majesty has accordingly been pleased to order me to recommend to the Most Reverend Archbishop Primate to take into consideration this important object, that his Grace may apply the canonical penalties to all ecclesiastics under his jurisdiction who give scandal by their irregular conduct and immorality. It is of great moment that for ordination scrupulous inquiry should be made, not only into the capacity for instruction, but into those moral qualities which the Priesthood requires. Further, considering that there are parishes in certain dioceses of the kingdom, chiefly in the rural districts, where the Pastors do not reside, eluding by specious excuses the divine precept which obliges them to a formal and material residence in the midst of their flocks, and only presenting themselves to celebrate Mass on festival days, thus exposing the Faithful to die without the last Sacraments, her Majesty in like manner recommends this important object to the zeal of the Reverend Archbishop Primate, in order that he may adopt such measures as the gravity of the case requires, and proceed against those Priests so situated who may be regardless of the preliminary canonical admonition.

“JOSE, Bishop of Viseu

“Palace of the Necessidades, Feb. 26, 1848”

The correspondent of the *Daily News* states that recently the students of the University of Coimbra (the sole one in Portugal) held a public meeting, at which, out of about 500 members, some 406 affixed their signatures to a congratulatory address to the French Provisional Government. This address was despatched. The Queen, but more especially her consort, at this ordered a reinforcement of Cabralist troops to be thrown into the city of the University.—*Tadlet*.

BAPTISM OF A PRESBYTERIAN MINISTER.—On Sabbath last, at Beverly, Yorkshire, the Rev. Kerr Johnstone, recently minister of the Presbyterian Church, Birdhopecraig, Northumberland, was immersed by the Rev. Robert Johnson, pastor of the Baptist Church in the above town. Mr. Johnson had, of course, previously resigned his connection with the Presbyterian body.—*Newcastle Guardian*.

On Monday the Duke of Wellington completed his 79th year. A party of his tradesmen dined together at the Albion, Aldersgate-street, in honour of the anniversary.

SCOTLAND.

EDINBURGH.—Died recently, at her residence in West Circus-place Mrs. Browne, widow of the late James Browne, LL.D. The funeral was attended to Duddingston by Bishop Carruther, the Rev. Mr. McDonald, Dr. Doherty, Col. McDonald, Dr. Spittal (son of Sir James Spittal late Lord Provost), J. McDonald, Esq., &c., the prayers of the Church being offered up by the venerable Bishop. The Right Rev. Dr. Gillis, owing to indisposition, was unable to attend, but his prayers were truly with the departed. The deceased lady was one of the most accomplished women in Scotland, and for her deep religion, patriotism, and kindness of heart, has left few equals. Her husband (whom her piety was the means of bringing into the True Fold of Christ), was greatly distinguished for his efforts in the cause of Catholic Emancipation; and also for his various services to literature. He was editor of the *Calonian Mercury*, and author of many articles in the *Encyclopaedia Britannica*, the most valuable being a learned dissertation on Hieroglyphics. Dr. Browne was born of Protestant parents, and was originally a Minister of the Scotch Establishment, but, becoming a Catholic, he embraced the law, and was called to the Scottish bar.—*Correspondent*.

THE REV. MR. GORHAM has allowed the publication of a letter from himself, detailing the “persecution” which his Bishop, Dr. Philpotts, has inflicted upon him. It seems that, though about sixty years of age, he was submitted by his Bishop to a rigorous examination, Mr. Gorham’s theology being different from that of his Lordship. One hundred and forty-nine questions were proposed on one subject, namely, the efficiency of Baptism, and the disputants separated without coming to any conclusion. Mr. Gorham now proposes to take legal proceedings against the Bishop for net instituting him into his living, and the Bishop will proceed against Mr. Gorham for here-y.

THE LEVANT

TOLERATION IN TURKEY.—The Sultan Abdul Medjid has openly declared himself the defender of political liberty and religious toleration. After having founded public establishments for different branches of instruction—after having abolished the sale of slaves in the markets of the Ottoman Empire—after having given unequivocal marks of his respect for the Sovereign Pontiff, he has just now elevated M. Carabet Celebi, a Catholic, and already treasurer of the Sultana Mother, to the dignity of Minsetisciar (Pasha of three tails, and the highest grade of that dignity). M. Carabet Celebi is likewise authorised to choose from among Catholics his guards, his suite, and all his numerous domestics.

‘Pastor Vicanns,’ in the *Post*, with the ‘greatest reverence for royalty,’ blames the Queen for announcing balls, May 19th and June 16th, two Fridays, and therefore, according to the Church, days ‘of fasting or abstinence.’—Certainly the head of the Church should be particular, though, if all tales be true, a former head would get right royally drunk on these days of fasting.

LORD BROUGHAM.

Queen Square.—A gaunt, oldish-looking boy, who turning up his nose at the magistrate, gave his name as Henry Brougham, was charged with having attempted to injure Pio Nono, present Pope of Rome, by squirting at his Holiness a quantity of gutter mud.

It appeared that some evenings ago an Italian was going down Parliament-street, carrying upon his head a collection of plaster-casts, modern and antique. The Italian belonged to that humble but useful class of the *cognoscenti* who have done so much to abolish the spotted cats and painted parrots from the shelves of country parlours and cottages; placing in their stead, the forms and faces of beauty and genius. The Italian was one of the serviceable wayfarers, complimented by Mr. William Wordsworth:—

“Or thro’ our hands, then will he bear
The sightless Milton, with his hair,
Around his placid temples curl’d,
And Shakspeare at his side—a freight
If e’er could think and mud were weight,
For him who bore the world.”

Well, this harmless Italian paused to rest his load in Parliament-street—his load of grace, and worth, and beauty. There was Bailey’s *Rev.*, with Field-Marshal Prince Albert, and among other notables, the bust of Pius the Ninth. The complainant deposed, that, a friend with a barrel-organ coming up, they began to talk about the glorious regeneration of Italy, when the defendant passed them. ‘Regeneration! Humbug!’ said the defendant, making a mouth, and going on. Knowing the offender, from his much frequenting the neighbourhood, the Italian took no notice of his insolence. However, in a few minutes he was covered with filthy water; and looking round, he saw the defendant kneeling beside a gutter, and filling a squirt. Watched him, and, saw him deliberately attempt to squirt mud upon the bust of the Pope; the filth, however, fell quite short of the mark, and the bust remained as pure as ever.

The magistrate, commenting very severely upon such dirty conduct, asked the defendant what he had to say for himself?

The defendant, with inimitable assurance, said his worship was a humbug—the Pope was a humbug—the complainant was a humbug—in fact, that all the world, save one individual christened Henry, was a humbug of the most forlorn and cross description. As for what he had done, it was his pleasure—in fact he had no other enjoyment—to squirt dirty water at everybody and everything. He had squirted ink at George the Fourth, and very lately at the King of Sardinia. He had squirted at Pius the Ninth, and for the same reason that he would squirt at the man in the moon; namely, for the light and lustre that surrounded him.

The magistrate expressed the strongest regret that there was no law to reach the offender.

‘I know that: ‘I know the law,’ said the defendant; I know how far I can enjoy mischief and never pay for it. I say old, fellow, added the hardened old boy, winking at the magistrate, ‘perhaps you don’t know who signed ‘Pugnose’ to the Chartist humbug; but I do.’

And again the defendant impudently winked, and again the magistrate regretted that there was no law to reach him.—*Punch.*

CAPE.

A Grand Dinner.—An Official Dinner, on a superb scale, was given by His Excellency, at Government House, on Saturday last, the 8th instant, to the Judges, the Clergy, the Members of the Executive and Legislative Councils, the Heads of the Civil and Military Departments, and the Members of the Mixed Commission and Consuls. Dishes were laid for 60 in the Ball Room, and the Band of the 6th Regt. was in attendance in the Gallery. Grace was said by the Right Rev. Dr. Griffiths, and after dinner by the Rev. J. Spyker, Minister of the Dutch Reformed Church: when immediately followed the ‘Health of Her Majesty,’—‘Prince Albert and the Royal Family,’—‘The Army and Navy,’—‘Prosperity to the C. G. Hope,’—‘The Judges of the Supreme Court,’—‘The Councils of the Colony,’—‘The Commercial and Agricultural Interests of the Colony,’—‘The Civil Service,’—‘The East India Company,’—‘The Mixed Commission,’—‘The British Army, especially that of South Africa,’—and lastly ‘The Church,’—to which the Right Rev. Dr. Griffiths, the Catholic Bishop, delicately and gracefully responded; as did His Excellency, Mr. Justice Menzies, Mr. Montagu, Mr. Ebdon, Mr. Porter, Mr. Turner, Mr. Frere, Mons de Valbessen, and Col. Cloete, to the other toasts. On the Bishop pulling out his watch, the sign for departure was announced, and all separated in the best order and feeling.—*The African Journal.*

PROTESTANTISM.

Action for Libel by the Bishop of Exeter.—At the Exeter Assizes, on Monday, before Mr. Baron Platt, the trial of the Queen v. Latimer took place, being an action for libel by the Bishop of Exeter against the *Western Times*, in which the Bishop had been called a notorious brawler, and a consecrated and careless perverter of truth. The defendant pleaded “not guilty” and a justification.

The jury gave their verdict for the Crown upon the first issue, and for the defendant upon the second issue; this was equivalent to a verdict for the defendant upon the whole indictment. “The verdict (says the reporter) was received with shouts of applause.”

ADDRESS OF THE IRISH EMIGRANT SOCIETY OF NEW YORK TO THE PEOPLE OF IRELAND.

[We have received from New York a number of the *Truth Teller*, containing an address of some importance to Irish emigrants. A society of Irishmen and their descendants has been incorporated in New York for the purpose of advising and assisting emigrants from Ireland. The society cautions such persons against an idea that wealth and ease are universally enjoyed in the United States, and against any deception arising from the highly coloured accounts of parties who wish only to get hold of their passage-money, or to make their friends happy on their account.—*Tablet.*]

STATE OF IRELAND.

Plunder of Meal Desperation of Hunger.—On Friday last, fifty-four carts loaded with meal left the town of Westport for Castlebar, attended by a force of eighteen policemen. Some of these carts being in advance of the party were plundered about a quarter of a mile from the town, and on the police force coming up they found the meal carrying away by a large mob of persons, and with the assistance of Sub-Inspector Walsh and six additional policemen, who fortunately arrived, they were enabled to arrest some of the parties, and put a stop to the robbery going on. About two miles farther on, the carts were again stopped by a mob of over 1,000 persons, vowing they would loose their lives or have the meal, and calling on the people to disarm the police. The latter however, ultimately succeeded in saving the property. We should have stated that when the carts were first stopped and plundered, the police succeeded in recovering nearly a ton of the meal, which had been carried into the fields and hid in ditches, hedges, &c. The meal belonged to Mr. Cogan of this town.

Inquests.—Famine, notwithstanding the infliction of the enormous poor-rate yet stalks through the land. In every direction we go—to whatever side we turn—we are met by the most frightful destitution; and yet so designedly credulous are our rulers, that could we not point to a legal inquiry, to the verdict of a jury, our statements would go for nought. We can only, however, refer to a portion of these inquests, as we have not received information from some of the coroners of the number they attended, and this we regret, as where deaths are so frequent, every intelligence that could aid in bringing the subject before the legislature—for we have no hope of the government—should be communicated.

THE LAUGHING PHILOSOPHER

[From Punch.]

We borrow the following from the lively columns of this week:—

Heavy Blow at the Church.—On Thursday, the 27th inst., says the Post, ‘the advowson of Clevely, near New-market, was put up to public competition, at the Auction Mart.’ Well may the French believe that we sell our wives at Smithfield, when we vend the right of appointment, to the cure of souls. ‘It was knocked down,’ adds our contemporary, ‘for £5,950, which was below the reserved price.’ It is a pity that this variety of the game of ‘knock-endowns’ should be legal. Of all the blows that are struck at the Church, none are likely to be more injurious than those of the auctioneer’s hammer.

There was a public meeting at Cheltenham on Saturday to address the Queen. The Rev. Mr. Close proposed an amendment to the address submitted to the meeting, as it did not sufficiently recognise the controlling power of the Supreme Being in the prosperity of nations. The numbers on a division were equal, so that there was no address at all.

THE ALIEN PEOPLE.—The Irish heart is of the finest proclain of the earth. More affection and kindness I never saw displayed in my life than amongst these Irish Emigrants. The husband and father is to be seen supporting the drooping head of his sick wife or child; and the wife and mother shewing all the better qualities of the female heart while oppressed and stricken herself. I see at this moment such a group before me. Silent and watchful lies a poor man supporting his partner in distress,—her head upon his breast, and a child in her arms, which she is feeding from her withered breast, when any short respite from extreme illness enables her to do so. All the three arc one mass of squalid wretchedness, painful to look at, but rendered interesting by the air of resignation and kind feeling in the countenance of the man.—*Hood: Australia*

We are glad to find a correspondent of the *Mofassilite's* bearing a personal testimony to the satisfactory manner in which the Lawrence Asylum is conducted, but he states (and we think it only right to give prominent insertion to his statement) as follows:—

“But this confidence cannot be sustained, this hope must prove fallacious, unless the income of the Institution be greatly augmented. Not only is it urgently necessary that the benevolent intentions of many whose promised contributions have yet to be received, should be now fulfilled; but also, that a long array of others, who are so fortunate as to possess the pecuniary means of indulging their desire to do good, should at once come forward with liberal hearts and hands.

The views and objects of the institution are such as all must approve.

What even the Catholic Soldiers, stationed in India!”

‘That noble Paladin, the Most Noble the Marquis of Downshire,’ says the *Newspaper Examiner*, ‘is illustrating his peculiar notions of tenant right by serving notices to quit upon every tenant on the estate without exception.

At a recent lecture in Manchester, Mr. G. Dawson said: ‘Many regarded religion as highly useful for keeping the people in order—a sort of moral special constable—rather than what it should be a continual mediator for and tribune of the people, the intercessor and harmoniser between all discordant things.’

The evils arising from the use of Ardent Spirits.

Dr. KIRK declared, “That fifteen out of twenty cases of liver complaint were occasioned by the use of ardent spirit; and that men who had always been considered temperate, had by using it, shortened life more than twenty years.” He also gave it as his opinion, that the regular and respectable use of this poison, kills more men than drunkenness itself. Barkhausen testified, “That he had known persons affected even with delirium tremens, who had never been intoxicated in their whole lives.”

Dr. DARWIN testified, “That when chronic diseases arise from the use of ardent spirit, they are liable to become hereditary, even to the third generation; and if the cause is continued, to increase till the family becomes extinct.”

THE
 BENGAL
 CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 2.]

CALCUTTA: SATURDAY, JULY 8, 1884

[VOL. XV.]

THE DARK AGES.

*By Rev. S. R. Maitland, F. R. S. F. S. A. Librarian to his Grace the Archbishop of
 Canterbury.*

(Continued from our last.)

Every one must recollect Robertson's account of the feast of asses, which he says was not a mere farcical entertainment, like the feast of fools: "it was an act of devotion, performed by the ministers of religion, and by the authority of the Church." He says it was celebrated in commemoration of the Virgin Mary's flight into Egypt. "It was called the feast of the ass. A young girl richly dressed, with a child in her arms, was set upon an ass superbly caparisoned. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise, and when the ceremony was ended, the priest, instead of the usual words, brayed three times like an ass; and the people, instead of their usual response, 'we bless the Lord,' brayed three times in the same manner."—Hist. Charles V. p. 237. In the first place, as to the facts; this feast was not to commemorate the Virgin Mary's flight into Egypt, nor was she mentioned at all. The ass was Balaam's. Secondly, it never extended beyond a few churches in the diocese of Beauvais and Autun. Thirdly, it was not the clergy, but the people who patronised Balaam and his ass; and so far was it from having the authority of the Church, that the very persons from whom Robertson borrows the story, state that the bishops attempted to put down the practice by the censures of the Church, and that they did not succeed until they were backed by the authority of the state.

Henry, who rivals Robertson in abuse of the dark ages, relates a story in his History of England, book 2, chap. iv. vol iv., p. 68. The following is the text:—"The clergy in this age (the 10th century) were almost as illiterate as the laity. Some who filled the highest stations in the Church, could not so much as read; while others, who pretended to be better scholars, and attempted to perform the public offices, committed the most

egregious blunders, of which the reader will find one example out of many, quoted below." Here it is, and "ex uno disce omnes." "Meinwere, bishop of Paderburn in this century, in reading the public prayers, used to say, 'Benedic Domine regibus et reginis mulis et mulabus (sic) tuis.' instead of 'famulis et famulabus (sic),' which made a very ludicrous petition; it changed 'thy servants, men and women,' into 'male and female mules.'" Will any one believe that this was so far from being usual with the bishop, that it was a trick played upon him once by the emperor, who was his kinsman. The following is the true story:—

"The emperor had a mantle of marvellous beauty, and exquisite workmanship. Meinwere had often begged it for his church in vain; and therefore, on one occasion, when the emperor was intent on some particular business, he fairly snatched it from his person, and made off with it. The emperor charged him with robbery, and threatened to pay him off for it sometime or other. Meinwere replied that it was much more proper that such a mantle should hang in the temple of God, than on his mortal body, and that he did not care for his threats. They were, however, carried into execution in the following manner:—The emperor knowing that the bishop, being occupied in a great variety of secular business, was now and then guilty of a barbarism, both in writing and in speaking Latin, with the help of his chaplain effaced the syllable *fa* from the words *famulis* and *famulabus*, which form part of a collect in the service for the defunct, in the missal; and then called on the bishop to say a mass for the souls of his father and mother. Meinwere, therefore, being unexpectedly called on to perform the service, and hastening to do it, read on as he found written, *mulis et mulabus*, but, perceiving the mistake, he repeated the words correctly. After mass, the emperor said, in a sarcastic manner, to the

bishop, "I asked you to say mass for my father and mother, not for my male and female mules." But he replied, "By the mother of our Lord, you have been at your old tricks, and have made a fool of me again; and now, in no common way, but in the service of our God. This he who is my Judge has declared that he will avenge; for that which is done to him will not pass by unpunished." Thereupon, he immediately convened the canons in the chapter-house of the cathedral, ordered the emperor's chaplain who had been a party to the trick, to be most severely flogged; and then, having dressed him in new clothes, sent him back to the emperor to tell him what had happened.'

"And here, good reader, you have, I believe, the whole and sole foundation for the notable story of Bishop Meinwer and his mules. If you have been at church as often as you should have been in these five years past, perhaps you would have heard King George prayed for by men who were neither stupid nor careless; but who were officiating from a book which had not been corrected. I am sure I have heard it within these six-months;—but there is no need to apologize for the bishop."—p. 136-138.

Did any one ever hear of a charge against a whole century being founded on so ridiculous a story? It is not wonderful that Maitland should exclaim (p. 157) that he can "no longer call these the darker, but the earlier ages of the Church; that he should declare (p. 159.) that the abuse heaped upon the monks for being unlearned, is altogether unjust and absurd. "I know," says he, (p. 161), "as well as Mabillon did, that the monks were the most learned men; and that it pleased God to make monastic institutions the means of preserving learning in the world, and I hope to shew this; but before I do so, I wish to come to a clear understanding with those who, instead of thanking the monks for what they did, find sufficient employment in abusing them for not doing what they never undertook to do, and were in fact no more bound to do than other people."

(To be continued.)

THE SENSE OF THE PRESENCE OF GOD—It sustains, it consoles, it calms. Nor let us be astonished at temptations even under its influence; for, it is said, "who knows how often he is tempted?" and again, "my son, entering into the service of God, prepare thy soul for temptation." We are only here to be thus proved. Everything on earth carries this in its nature; afflictions tempt us by irritating our pride, and prosperity by flattering it. Our life is a continued combat, but a combat where our Saviour is present!

SUPPRESSION OF MONASTERIES.

In the House of Commons, the representatives of the Counties were chiefly gentry, and partook of the servility of the Lords. Of the burgesses, many were chosen through the influence of the court; and from both of the classes the infection seized upon the rest. For awhile, Sir Thomas More endeavoured to infuse his own spirit into this degraded mass. To the consternation of Wolsey, and to the grievous displeasure of Henry they had once the boldness to make a feeble opposition. When Sir Thomas Audley supplanted More in the chair of Commons, the house relapsed into its former obsequiousness.

In Norman times the barons dared singly to beard the power of the king; more recently, they banded with the Commons, and proved more than a match for the fiercest Plantagenet. The Commons, on their part, had more than once upheld their rights against both king and lords. Now, both orders shrunk before the frown of the monarch, applauded every word that fell from his lips, and could hardly pay sufficient adoration to the kingly idol.*

Could any reflecting man behold with indifference such a change, such an accession of power to the crown? Even at the present day, when the power of the Commons is so great, would it appear safe for the crown to have at its disposal the votes and entire influence of the Lords? What then, if it could interfere in the election of Commons, and limit their freedom of debate to what it chose to call "deceency?" What then, must we say of the men whose selfishness could make them the instruments of royal encroachment? Who could not only suffer all the power of the state to be engrossed by the king, but actually consented, and even proposed, to add to its strength the vast possessions and the entire influence of the ecclesiastical body?

* Lingard thus describes a scene that generally occurred at the opening of parliament. "The orators, in their efforts to surpass each other, fed his vanity with the most hyperbolic praise. Cromwell was unable, he believed all men were unable, to describe the unutterable qualities of the royal mind, the sublime virtues of the royal heart. Rich told him that in wisdom he was equal to Solomon, in strength and courage to Sampson, in beauty and address to Absalon; and Radeley declared before his face, that God had anointed him with the oil of wisdom above his fellows, above the other kings of the world, above all his predecessors; had given him a perfect knowledge of the Scriptures, with which he had prostrated the Roman Goliath; a perfect knowledge of the art of war, by which he had gained the most brilliant victories, at the same time in remote places; and a perfect knowledge of the art of government, by which he had for thirty years secured to his own realm the blessing of peace while all the other nations of Europe suffered the calamities of war. During these harangues, as often as the words "most sacred majesty" were repeated, or as any emphatic expression was pronounced, the lords rose, and the whole assembly, in token of respect and assent, bowed profoundly to the demi-God on the throne."—Vol. iv. pp. 36 1-0

The power of the crown was thus closely verging upon despotism. Could he be the friend of his country that at so critical a moment laboured to remove the only check upon the monarch's will? Could they be enemies of their country that gave their lives for this last remnant of liberty? Crammer, and Cromwell, strove to seize for the king, while the monks struggled to defend the only power in the state that was yet independent. How were they rewarded? We speak not of motives, but of facts; and of facts only as far as they acted to the weal or the ruin of the country. The former were honoured and enriched; the latter vilified and punished. When posterity had shaken off the chains that had been imposed by the Tudors, they forgot the champions that had stood up for the national rights. Because their principal motive was the preservation of a faith that was now an object of persecution, the essential fact was overlooked, and the Lamberts and Vanes wreaked their vengeance on the monks, their creed and its profession, with the same fury as they wreaked it upon the cathedral church, or the devoted royalist.

Hampden and Sydney withstood the first and second Charles, the mere shadows of the Tudor; and their names have been handed down as those of patriots, almost as those of martyrs. Though their opposition was unconstitutional; though the former was shot in actual service against his sovereign; though the latter was no better than a conspirator; their faults have been forgotten: enough that they boldly withstood those that were deemed the tyrants of their people. What a contrast! On the one hand, Hampden and Sydney almost deified: on the other, the withstanders of Henry VIII still hooted down by the cry that the tyrant himself first raised.

Before the time of Henry, many a royal aggressor had been rebuked by the monks. Whence, then, the implacable enmity with which they are now to be pursued? Because among the crowd of Henry's flatterers, there was one that had expressed his determination "to make or mar."* He sees that the King has for five years sought a divorce, and is becoming desperate; ready for any measure that will enable him to repudiate his Queen. He approaches the royal person, and, having obtained an audience, pours his flattery into greedy ears. Why must his princely desires be controlled? Who is this bishop of Rome that dares to hesitate about the gratification of the royal will? Was the King to forego his right in consequence of such an interposition? The north of Germany had rejected the authority of the Pope; why should the potent

Henry remain under his subjection? Let him but assert his royal supremacy in all matters, ecclesiastical or secular, and all difficulties will vanish: the divorce would be feasible and the clegy would be completely at his mercy.*

THE CREED OF A TRUE PROTESTANT.

I hate and detest religious controversy; heartily do I wish that Bishop Milner's book may be the end of it, as its title promises: yet, like the tailor who had forsworn cabbage, but was tempted to steal one bit more because he had none of that colour, I cannot help putting my argument in a new form, that may convince some upright mind of absurdities, admitted, perhaps unconsciously, by our separated brethren, in the creed of the true Protestant.

By the way, why is it always said, "a true Protestant—a good Catholic?" It is because the former are less quiet and more pugnacious than the latter? not from temper, but their position is that of attack; they have undertaken to prove others wrong and themselves in the right: the Catholic is contented with that which has been delivered to him.

A most respectable head of the university of Oxford observed to me, "By mutual concession it might be possible to effect a reconciliation between the church of Rome and that of England." I answered, "The Catholic church has not changed, Sir." So, a bishop of the highlands of Scotland replied to some peace-making proposition of some members of the Kirk,—“Gentlemen—where you left us, there you will find us.” So much for the repose of Catholics.

But the Protestants changed on their own authority only; while that which they did not change they were obliged to acknowledge was retained on the authority they, in other respects, renounced. Moreover, on quitting the centre of unity, they diverged from each other, faster even than they removed from the centre.

Hence their distrust of their own cause; hence their air of defiance, to hide that distrust; hence the term, "true Protestants."

A servant offered himself to me at Avignon; he said he was a Protestant. "Of what sort? there are several sorts."—"Mais, un vrai Protestant."—"Mais, mon ami! ils le sont tous:" they are all true. The man was

* "Henry listened with surprise, but with pleasure, to a discourse which flattered not only his passion for Anne Boleyn, but his thirst for wealth and greediness of power. He thanked Cromwell, and ordered him to be sworn of his privy-council."—Ling. vol. iv. p. 178.

a follower of John Calvin. "*Genevois, je ne vois tel que toi, Genevois.*" There are some points on which they all *must* agree, and these form.

THE CREED OF A TRUE PROTESTANT.

I believe "the Holy Catholic Church;" that she was born pure; turned heathen, pagan, and idolatress: hid herself; crept into holes and corners; was lost a long while; and now belongs to any body that can catch hold of her.

I believe the pope to be Antichrist, the man of sin; the whore of Babylon, and the number six hundred threescore and six.

I believe that Martin Luther, John Calvin and Queen Elizabeth of England, were popes; and that "every man has a pope in his belly."

I believe that every nation, except bigotted Roman Catholics, has a right to establish its own faith for itself; and that the established faith, except that of bigotted Roman Catholics is, in each nation the true one, provided it be pure and reformed.

I believe that things which disagree with the same third, agree with each other.—Thus, Protestant are united, because they all renounce Popery.

I believe that the two extremities of a line are nearer to each other than the middle of the line is to either; interrupted tradition surer than uninterrupted; and that to jump back from the sixteenth century to the apostolic age, was wiser and safer than to admit that the apostolic age had, in the lapse of time, descended, in continued and even flow, to the sixteenth century.

I believe that, in this same sixteenth century, the sinfulness of heresy and schism did, thenceforwards, cease and determine.

I believe that I may err; but that I am not so likely to err as the council of Trent.

I believe that error is one, and that truth is various and discrepant.

I believe that the belief of the whole Christian world touching the eucharist changed in the dark ages, nobody knows how or why, or when or wherefore; and that it ought to change back again, though I do not exactly know to what.

I believe that "This is," means "Here is," or "This is not;" and that *Hoc est corpus meus hocus pocus.*

I believe that the priest ought not to absolve the sins of the people, for fear he should know them.

I believe that extreme unction was abolished, for fear Christians should live for ever in this world.

I believe that confirmation is as like a sacrament as possible, but that it is not a sacrament.

I believe that holy orders and matrimony are not sacraments, because some people can do without them.

I believe that festivals ought to be kept like fasts; and that fasts ought not to be kept at all.

I believe that ceremonies are of no consequence; and that it is of great consequence to abolish ceremonies.

I admit the authority of Scripture; though I reject the authority by which Scripture is given.

I believe that reason and Scripture will guide every man aright, provided every man reasons aright upon Scripture.

I believe nothing but what I understand, although I do not understand what I believe.

I believe that Gaza and Jericho are, both of them, in the same high road to Jerusalem.

LINGARD'S CATECHISM.

THE APOSTLES' CREED.

(Continued from our last.)

9. Has the Church of Christ any other marks besides holiness and Catholicity?

Yes; she is one and apostolical.

10. How is the Church one?

All its members profess one doctrine; all practice one worship; all obey one head.

10 *The Church is one*—If the Holy Ghost, the Spirit of Truth, abides with the Church, if *the Church is the pillar and support of the truth* (1 Tim. iii. 15), it will necessarily follow that *oneness of belief* must exist among her children. Truth is one; you cannot deviate from it, without wandering into error. Men are, indeed, at liberty to differ in opinion on other theological matters, but every true son of the holy Catholic Church must believe, implicitly at least, those doctrines which she teaches as revealed truths. This oneness of the Church implies, moreover, oneness of communion, either actual or virtual; for no man can be a member of the one Church, who obstinately either separates, or persists in separation, from her.

11. How is she apostolical?

Because her pastors have come down to us in unbroken succession from the apostles.

12. How is the apostolical succession transmitted?

By lawful ordination and mission.

12. *And mission*.—Our blessed Lord gave commission to his apostles in these words: *As the Father hath sent me, so I send you.* (John xx. 21.) *How*, exclaims St. Paul, *will they preach, unless they are sent?* (Rom. x.

15.) Thus, then, to keep the succession unbroken, those who commission others, must be commissioned themselves. No one can give authority, if he do not possess it. Hence ordination of itself is not sufficient: it is, moreover, requisite that the ordainer be duly authorized. To make this plain, let us suppose a person to have been ordained and commissioned by the apostles, and afterwards to have been deprived of his commission, for his misconduct, by the same apostles. Will any one pretend that he, and any person whom he might ordain after the withdrawal of his commission, could be successors of the apostles? He was disowned by the apostles; and consequently no one could inherit from them through him.

13. What means "the communion of saints?"

It means that union of charity and brotherhood, which binds in one body all true members of the Catholic Church.

13. *Communion of Saints.*—The original word *communio* is taken in two meanings; 1^o for an union of men associated for some common purpose, and 2^o for the joint participation of several in some common benefit. In both senses it is applicable to those who believe and have been baptized. For *as in one body there are many members, so we, being many, are one body in Christ; and every one members of one another.* (Rom. xii. 4, 5.) *We being many, are one body, all that partake of one bread.* (1 Cor. x. 15.) Hence in the more early ages, Christians, when they travelled from home, were careful, as appears from the Epistles of St. Cyprian, to take with them letters of communion; in virtue of which, on the principle that all things were common to the saints, they were in every place received by the Christians as brothers, were admitted into their religious assemblies, and to the participation of the sacraments; and, if they were in want, had a right to relief, in the same manner as the poor Christians of the place.

14. On what is this union grounded?

On this, that we have all been sanctified by the same baptism, all partake of the same sacraments here, and are all called to enjoy the same happiness hereafter.

14. *The same happiness*—Hence we are not to suppose that this union is severed by death. The wicked, indeed, can no longer be connected with the mystical body of Christ: but the saints in heaven cease not to belong to it. The chief difference between them and the living is, that their state of probation is finished, ours still continues. "Whenever," says St. Cyprian, anno 250, "it may please God to call any of us to himself, let us not forget the claims of charity, nor cease to pray to the Father of mercies on behalf of the

brothers and sisters whom we have left behind us."—Ep. lvii.

PROTESTANT' CONFESSIONS— TRUTH WILL OUT.

It is interesting to read the acknowledgments which at times have been extorted from Protestant writers, touching the mis-called Reformation and its nursing fathers. A few specimens are here subjoined.

Sir *Richard Baker*, speaking of the "Reformation" says:—"We shall come to hear of occurrences that have been matter of talk to this day, whereof the like have never been seen, and will hardly be believed when they are heard. A marriage dissolved after twenty years' consummation! Houses built in piety under pretence of piety dissolved! Queens taken out of love put to death out of loathing! And the Church itself so shaken, that it has stood in distraction ever since!"—(Chron. p. 272.)

Had Sir *Richard Baker*, with prophetic eye been able to catch a glimpse of the present day he might have added, *And the church, thus shaken, seems tottering to its fall.*

"The King (Henry VIII. being violently hurried with the transport of some private affections, and, finding that the pope appeared the great obstacle to his desires, he first divested him, by degrees, of that *supremacy* which he had claimed and enjoyed by his predecessors for some ages past, and finally extinguished his authority in the realm of England. This opened the way to the Reformation, and gave encouragement to those who inclined to it. To which the king afforded no small countenance, out of *politic ends.*" (Heylin's Preface to his History of the Reformation.)

Yes; the "*transport of some private affections*, impatience of obstacles to sinful desires," and "*political ends*" engendered the monster yeilded Reformation, and poor benighted Englishmen have been for centuries told that it was *heaven-born!!!*

"As the supremacy was then explained and practised, it was then pretty difficult for a man to subscribe to it, for the king seemed to claim a power *equal to Christ himself*, when he issued commissions to the bishops to ordain consecrate, and administer the sacraments, and perform all the other parts of their spiritual function. The church was now, indeed, a creature of the state, and the religion of those days not improperly called *parliamentary religion*. And the king not only looked upon himself as supreme head of the church in the most extended sense, but that he had a power to delegate it to whom he pleased, and accordingly made *Cromwell* his *vicar-general*, and afterwards his vicegerent, by virtue whereof

he took place of the Archbishops and Bishops as well as the lay nobility."—Salmon's History of England, vol. i. p. 280.)

The *vicar-generalship* and vicegerency of Cromwell were only two different names for one and the same office, as Constantius Archieophilus in his Memoirs observes: Salmon, therefore, was probably misled by the rashdom writer, Dr. Burnet. But who can but smile when he hears the itinerant howlers of the Reformation Society in our days of light proclaiming, with stentorophonic lungs that their "*parliamentary religion*" is the *pure unadulterated, apostolic faith!*

DUFFY'S IRISH CATHOLIC MAGAZINE.

We beg again to commend this magazine to our numerous readers; being well assured that they will exceedingly like it. Biography, history, criticism, and tales may be found here. We beg particular attention to the paper on the "*Acta Sanctorum*," which are now again resumed by that great Society which originally commenced it. Unlearned readers need not be frightened at the title. The present number opens with an account of the life and death of Dr. Plunkett, the Primate of Ireland. From this we make the following extract:—

Sad, indeed, was the condition of the Church and people of Ireland at this period. The young and the old—the venerable Bishop and the youthful Priest were torn from under the very altar; dragged from their holes in the earth, where they burrowed like vermin; or caught as they crept from them to administer the sacrament to some dying sinner, and instantly put to death. O'Brien, Bishop of Emly, was, in 1651, bound in chains, and cast into prison in Limerick; and neither threats nor promises were spared in order to induce him to abandon the Catholic Faith. These however proving unavailing, he was hanged and his head being taken off, was placed on a pike, and raised on a citadel, where it remained until after the restoration. About the same time, Egan, Bishop of Ross, was tortured and put to death in that town. He had for a long time been concealed in a cavern of a neighbouring mountain; but, having left his retreat to visit a dying person, he was discovered on his return, and on his refusing to renounce the Faith, was given up to the fury of the Puritan soldiery. His arms were struck off his body on the spot, and he was then brought to a neighbouring tree, amid the jeers and scoffs of his tormentors, and there hanged on one of the branches by the reins of his own horse. Egnir Mathew, Bishop of Clogher, being loaded with irons, was cast into a dungeon in Enniskillen, where he was at length freed from his sufferings by being hanged. His bowels were afterwards torn out and burned, and his head was placed on a pole in the public market. Arthur Maginnis, Bishop of Down, ~~being old and infirm, died at sea, endeavouring~~

to escape his enemies. Of the other prelate, the celebrated Nicholas French, Bishop of Ferns escaped at Ghent, where he died on the 23d of August, 1678. Walsh, Archbishop of Cashel, after being hunted for a long time through the mountains of Tipperary, at length found an asylum at Compostella, in Spain. The Bishops of Cork and Cloyne, and of Waterford and Lisimore, fled to Nantz; the Bishops of Limerick and Raphoe, to Brussels; the Bishop of Cloufert to Hungary; the Bishop of Leighlin, to Gallicia; the Bishop of Killaloe, to Rennes, in Brittany; the Bishop of Kilmora, to Normandy; and the Bishop of Kilmacna was screened by his friends in England.—(Elenchus Episcop. a Nichol. Fernensi, quoted at length in the *Hibernia Dominicana*, p. 389, and following.) Besides these, John Burke, Archbishop of Tuam, Patrick Plunkett, Bishop of Ardagh, and every other prelate in the kingdom, were forced to fly from it, with the exception of the Primate, Hugh O'Rilly, Geoghan, Bishop of Meath, and M'Sweeney, Bishop of Kilmora, who, however, was disqualified by age and infirmity from discharging any of the functions of his office.

We intended to stop here; but one passage, on the labours of the missionary Priests who follow their countrymen to the western world, we must give:—

Let the reader imagine a ride of forty miles through unfrequented roads—woods—snow banks—over lakes, rocks, and moors. With limbs chilled and spirits exhausted, the missionary descends from his half-foundered horse. He is in the hamlet. A log cabin, that is to say, a story constructed of logs, much after the fashion of a bird-cage made of reeds or rods—this log cabin receives him. He sits by the wood fire until his frozen flesh thaws—fortunate, if the north wind from outside does not constantly pour in to renew its acquaintance. Wood fires will not burn all night; so the Cheryman dares not take off his clothes lest he may be frozen. He lays him down on his hard bed without undressing, to think of the labours of the following day. It is not impossible, that on waking, he will find his breast covered with snow, drifted through the interstices of his hostelry. Rising up, fatigued rather than refreshed, he proceeds to the most arduous duties than can engage a reasonable man; again prepares for a similar night; proceeds the next morning on a similar journey; re-enacts the same scene at its close—and thus, from day to day, his life wears away, until far from his "own dear island of sorrow," the "Irish missionary's" ashes repose with the exiles whom he lived to love and died to save. Heaven knows! it requires the folly and frenzy of Orangeism to assail such an order of men.

THE CATHOLIC CHURCH AND GOVERNMENT.—In the *Freeman* of Thursday the following announcement with reference to certain ecclesiastical arrangements occurs:—"It is notorious that the Minister would have sacrificed the Establishment this very year could he thereby have bought off the Irish people from Repeal. The bid was made, and rejected. Let the Protestants of Ireland be assured of this. It is a fact. The next bid will be the endowment of the Catholic Church. That also will be rejected."

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781,

(Continued from our last.)

Whether the doctrine and practice of the Church of Rome as to relics, be not abominable while they place so much confidence in them, and abuse the world with so many counterfeited and ridiculous things, for the relics of saints?

Their profession of faith says no more than *Requius esse venerandas, That the relics of saints are to be venerated.* And while they expound, and declare this to be no more, than what is given to other holy things, as to the sacred vessels, &c. It seems not contrary to the doctrine of our church, which allows a veneration to holy things and therefore may give hopes of being so compounded, as to make no occasion of a separate communion.

But now, as to all abuses, and ridiculous impostures in this point, the church of Rome requires no approbation of them. Rather, I see, she has joined with the reformation, in expressing her dislike against them, and strict charge to her pastors, to be watchful in removing all such superstitious and abuses. This she has done in the council of Trent, Sess 25. *de carne.* Where having made several decrees, concerning the images of Christ, and of holy relics, is added this general order: *In his autem sanctis et salutaribus observationibus, siquæ abusus irrepserint, eos purus aboleri sacra synodus vehementer cupit.* If any abuses have crept into these holy and wholesome observances, the synod most earnestly desires they should be wholly abolished. Again more expressly; *Omnia porro superstitio in sanctorum invocatione, reliquiarum veneratione, et imaginum sacro usu tollatur, omnis turpis questus et ninetur.* Moreover, let all kind of superstition in the invocation of saints, in the veneration of relics, in the sacred use of images, be taken away, and all filthy lucre be rooted out. Then follows a decree; *Hæc ut fidelius observentur, statuit Sacra Synodus nulla admittenda esse vota vincula, nec veras reliquias recipi, nisi recognoscant, et approbante episcopo, qui simul atque de his aliquid compertum habuerit, adhibitis in concilio theologis, et aliis püs viris, et tacet, quæ revocari et penam consentanea judicaverit.* That those things may be more faithfully observed, the holy synod decrees, that no new miracles are to be admitted, nor any new relics to be received, but with the examination, and approbation of the bishop, who having found any thing certain in them, let him consult with divines and other pious men, and

then do what he shall judge agreeable to truth and piety.

In this manner does that church express itself in this point, so that as to opposing and rooting out all superstition and abuses in this matter, the two churches agree, while both are for the reformation of them. And yet if there be such abuses still remaining unreformed, as long as they are not imposed on any by that church, this ought not to be the occasion of any breach between us, according to our second rule.

THE EXAMPLE OF CHRIST.

(Concluded from our last.)

His prudence, unlike the temporizing wisdom of the world, had no tincture either of servile flattery or of low cunning; he neither flattered upon the great, nor basely ministered to the passions of the multitude.—What noble DIGNITY did he display in his whole deportment, inculcating his doctrine as one having authority, rebuking pride and hypocrisy in the lofty tone of conscious superiority, pronouncing pardon as one who alone had power on earth to forgive sins—but never in a more striking manner exhibiting true dignity, than when the Judge of all the earth stood, as an arraigned culprit, at the bar of his own feeble creature. The cries of “Crucify him! Crucify him!” as little shook his firm and determined soul, as the previous hosannahs of the same fickle multitude, or their vain attempts to make him a king. Through the whole of the trying scene of his sufferings what resignation did he display, what patience, what forbearance, what fortitude, what heroic magnanimity! But, while he thus acted in a manner worthy of the Son of God, he showed at the same time that he felt as the Son of Man. He pretended to none of that insensibility to pain and suffering, so inconsistent with our nature, which has been the idle talk of philosophers. He submitted because duty demanded, and not because what he was called to endure was to him a matter of indifference. Father, he said, if it be possible let this cup pass from me; nevertheless, not my will, but thine be done. But why need we longer dwell upon a subject, which has furnished a theme of glowing panegyric to the sceptic, no less than to the firm believer? “Where,” says Rousseau, “is the man, where is the philosopher, who can act, suffer, and die, without weakness, and without ostentation? What prejudice, what blindness must possess the mind of that man, who dares to compare the son of Sophroniscus with the Son of Mary! What a distance is there between the

one and the other! Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God."—We shall now only say a few words regarding the universality of Christ's example, or its adaptation to all classes and conditions of men. The young will receive from it the most striking pattern of filial reverence and submission, that ever was exhibited to the world. Not only when arrived at an age, at which self-conceit and undue notions of our own abilities and knowledge are too apt to take possession of the place, so lately and so salutarily occupied by respect for parental authority,—but at the very moment when he had displayed his own transcendent powers and wisdom, in profound discussions with the men of greatest learning and experience in his land—Jesus modestly returned from the temple at Jerusalem, with his mother and her husband, to their humble abode at Nazareth, where he spent the remainder of his youthful days in a state of the most dutiful submission. If there be any young person, who, from superior education, or other advantage real or imaginary, thinks himself absolved from the ordinary obligation of reverence for his parents, or other guardians of his helpless years, let him look upon this bright example of the Son of God, blush for his own arrogance and folly, and, ere it be too late, retrace his crying steps. And let it be the constant study of all, in their opening years, to acquire that progressive knowledge and goodness, which was exhibited in the early life of him, who increased in wisdom and stature, and in favour with God and man. Where, too, can manhood better learn a lesson of active virtue, than from Jesus of Nazareth, who went about doing good—who was prompt at every call of duty and compassion,—brought every power and faculty into strenuous exertion—spread no labour, and shrunk from no difficulty or hazard, by which he might promote the glory of God, or the benefit of man? Even hold age may find in Jesus an example well adapted to its own condition. For, though he never attained this last stage of life, he had long before him, in awful perspective, the cross, with all its appalling horrors, and ever awake of that approaching event, with a calmness, composure, and submissive resignation, well worthy the imitation of those, whose declining years forewarn them that the dread hour, which to all is ever on the wing, to them is near at hand. From the example of the Son of God, the great and the powerful may learn the due employment of the advantages which they possess, in promoting the glory of God, the encouragement of modest merit, the diffusion of knowledge, the relief of distress, the suppression of crime.

They may learn to be great without being proud, wise without being arrogant, beneficent without being ostentatious. From the example of the Son of Man, who had not where to lay his head, the poor man may learn envying contentment with the lot which Providence hath assigned him, uncomplaining resignation amidst the most painful sufferings and hardships, inflexible integrity amidst the severest trials, and to maintain a temper unruffled and serene even amid contumely and scorn. In a word, let all of us keep the example of our Blessed Master continually before us. Let it be our constant endeavour, that the same mind may be in us, which was also in Christ Jesus: who suffered for us, leaving us an example that we should follow his steps.

TESTIMONY ON THE EFFECTS OF ARDENT SPIRITS.

There may be in minds of some persons, a misapprehension as to the grounds on which the claims of Temperance Societies rest. It seems to have been supposed, that the use of intoxicating drinks is, in itself sinful. On this point we will not remark, as we are willing that every one should have his own opinion. If it be maintained that the use of distilled spirits is not in itself wrong, it will not be maintained that it is wrong to abstain from the use of them. And further, if it be proved that the use of them be unattended with benefit, but accompanied and followed by incalculable evils, the duty will appear imperative for all to abstain from their use.

We will then proceed to adduce testimony relating to their physical effects, by which it will appear that spirituous liquors have not the property of giving strength and vigour to the human body, but are a prolific mother of disease. These testimonies are principally from physicians of high reputation who have lived in different countries and at different periods of time.

Dr. MONRO has declared, "That man has no more need of ardent spirits than a cow or a horse;" and AITMAN, "That art never made so fatal a present to mankind as the invention of distilling them."

Dr. MOSELY, who was long an army physician, and resided in the West Indies, said from his own observation, "That persons who drink nothing but cold water, or make it their principle drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases."

Dr. JOHNSON, in his work on Tropical Climates says, "spirits should be utterly proscribed."

"It might appear very reasonable, that in a climate where *enauil* reigns triumphant, and an unaccountable languor pervades both mind and body, we should cheer our drooping spirits with the mirth-inspiring bowl—a precept which Hafiz has repeatedly enjoined. But Hafiz, though an excellent poet, and like his predecessor Homer, a votary of Bacchus, was not much of a physician; and without doubt, his "*liquid ruby*," as he calls it, is one of the worst of all prescriptions for a "pensive heart." I remember a gentleman at Prince of Wales's Island, some years ago, who was remarkable for his convivial talents and flow of spirits. The first time I happened to be in a large company with him, I attributed his animation and hilarity to the wine, and expected to see them flag as is usual, when the first effects of the bottle were past off; but I was surprised to find them maintain a uniform level, after many younger heroes had bowed to the rosy god. I now contrived to get near him, and enter into conversation, when he disclosed the secret, by assuring me he had drunk nothing but water for many years in India; that in consequence his health was excellent—his spirits free—his mental faculties unclouded, though far advanced on time's list: in short, that he could conscientiously recommend the "*nattehdumna*" beverage, as he termed it, to every one that sojourned in a tropical climate."

Dr. Jackson, physician to William IV. testifies, "I have worn out two atoms in two wars, by the aids of temperance and hard work, and probably could wear out another before my period of old age arrive. I drank no spirit of any kind," (though he was exposed to great fatigue, and several malignant epidemics in the East Indies, where he belonged to the army a long time.) "Neither regard wind nor rain, heat nor cold."

BILL, who was in the West Indies, has said, "That rum, when used even moderately, always diminishes the strength, renders men more susceptible of disease, and unfits them for any service in which vigor and activity are required; and that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from expanding to the inside, as to pour ardent spirits into the stomach, to lessen the effect of a hot sun upon the skin."

RESN maintained, "That men in all kinds of business would be better without the use of spirituous liquors, and that they predispose to every form of acute disease. They also *pre-dispose to them in all cases*. Even the moderate use of them, like a bold invader, seizes the very vitals of the constitution?" and Chapman declared, "That the evils of using them are so great, that the emptying of Pandora's box was but the type of what has been experienced by the diffusion of these liquors among the human species!"

TROTTER, who had as good an opportunity and was as well able to judge as any man, has said, "That of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirituous liquors; and that more than half of all the sudden deaths were occasioned by them."

WILLAN said, "That the use of these liquors in large cities, produced more diseases than confined

air, unwholesome exhalations, and the combined influence of all other evils;" and Paris, "That the art of distillation must be regarded as the greatest curse ever inflicted on human nature; and that ardent spirits produce more than half of all chronic diseases."

FRANK declared, "That the use of these liquors ought to be entirely dispensed with, on account of their tendency, even when taken in small doses to induce disease, premature old age, and death; and Cheyne stigmatized them as being "most like opium in their nature and operation, and most like arsenic in their deleterious and poisonous effects."

LIGHT.

Or, the adaptation of the Atmosphere to the Physical Condition of man.

The metaphorical expressions of all ages and nations, with respect to light, sufficiently evince the value in which that inestimable gift is held. In the sacred Scriptures indeed, not only are temporal blessings compared to light, and temporal evils to darkness; but holy deeds are frequently described under the character of the former; and unholy deeds under the character of the latter: and, with respect either to classical or oriental literature, a thousand instances might easily be adduced illustrative of the same metaphorical use of the terms in question.

When, after a dark and tempestuous night, the mariner first perceives the dawn of returning day; although that dawn discover to his view the evil plight to which the storm has reduced his vessel, why does he still hail day's harbinger as his greatest relief, but because without the aid of light he could not possibly extricate himself from the difficulties of his situation? Or, when the child awakened from his sleep, finds itself in darkness, why is it overwhelmed with terror, why does it call out for protection, but from the influence of those undefined fears, which naturally occurs to the mind under privation of light?

There is something so congenial to our nature in light, something so repulsive to darkness, that, probably on this ground alone, the very aspect of manumite things is instinctively either grateful or the reverse, in consequence of our being reminded by that aspect of the one or of the other; so that on this principle, perhaps, particular colours throughout every province of nature are more or less acceptable in proportion as they approach nearest or recede farthest from the character of light, whether reflected immediately from the heavenly bodies, or from the azure of the sky, or from the thousand brilliant hues with which the setting or the rising sun illuminates its attendant clouds.

In illustration of the principle just advanced, gold and silver among metals might be opposed to lead and iron: and, among flowers, the brilliancy of the crocus, the lily, or the rose, to the larid aspect of henbean or belladonna. And though something of a moral character may in these instances determine the preference; yet there is nothing unreasonable in supposing, that, as the instincts of the inferior animals regulate their tastes and distastes to natural objects; so there may also be in the case of human beings congruities, or the reverse, between the sense impressed and the object impressing it. In fact, with respect to that sense, the organ of which is the ear, it is known that infants shrink back from deep sounds, and express delight at acute sounds, long before any intellectual or moral feeling can sway them; and, correspondently with this assertion, the lullaby of the nurse partakes, among all nations, of the same essential character. It is a fact equally deducible from observation, that particular flavours and odours are naturally acceptable, of the reverse, to children. And again, with reference to the sense of touch, smooth surfaces almost universally give a pleasing impression; which is not imparted by rugged surfaces. Why then may it not be the same with respect to the sense of sight, in the case either of colour or of form?

The abundant supply of light from its natural source the sun, and the ease with which it is producible by artificial means during the absence of that luminary, render us habitually less sensible of its real value, than undoubtedly we should be, were we to experience a long continued privation of it which we experience in consequence of the alternation of night with day, this is so far from being an evil, that it is obviously beneficial; inasmuch as, in consequence of this very absence, sleep is both directly and indirectly conciliated; without which gift of Heaven, all our faculties would soon be exhausted, and all our happiness consequently extinguished.

(To be continued.)

BOMBAY.

The Archbishop, Vicar Apostolic of Bengal has received an Official Letter from the Holy See, announcing the appointment of a British Bishop Vicar Apostolic, viz. the Right Rev. Dr. Whelan to Bombay, and also, stating, that His Lordship, Bishop Whelan, had been instructed by the Holy See to exert his influence in Ireland, to induce a few of the Irish Priesthood, to accompany him and devote their Ministry to the service of the Bombay Vicariate.

CATHOLIC CATHEDRAL CIRCULATING LIBRARY.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

Together with this days *B. C. Herald*, we publish a Catalogue of the instructive works contained in the Catholic Cathedral Library. This excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all, a constant supply of good Books in each family. The terms fixed for each Subscriber are the payment of One Rupee on admission, and of Two Annas per Month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a Subscriber a quarter in arrears to cease being deemed such. It is intended, that one half of the Subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sundays excepted) from 9 A. M. to 3 P. M. to receive Subscribers names and to supply such Books as may be called for.

NOTICE.

I have the honor to inform the faithful of Chunar, Benares and Gazeepore, that, in consequence of New Arrangements made by the Sacred Congregation of Propaganda, the Spiritual Jurisdiction of the said three stations and their districts has been transferred to the Right Rev. Dr. Hartmann, Vicar Apostolic of Patna, and that in future they must have recourse to the said Prelate in their Spiritual concerns. ✠ J. A. BORGHT, BISHOP, V. A.

Agra, 26 June, 1849.

AGRA CATHOLIC ORPHANAGES, &c.

J. N. from Lahore, for the Agra Orphanages.	Rs. 100	0
Ditto do. Mussorie, do.	50	0
Ditto do. Agra Cathedral	50	0

Selections.

REMOURED ACCESSIONS TO REPEAL.—It is asserted that Mr Butt, Q. C., who is to defend Mr. Meagher next week, is to declare himself a Repealer on the occasion of his address to the jury; and that subsequently he is to give his adhesion to the Protestant Repealers, with some hundred of other Protestant Conservatives.

• THE VIRGIN MARY'S EVENING HYMN.

The following contribution is the production of a young lady, hitherto unknown to fame.

“ Child of beauty, brightness, power !
Sleep, it is the evening hour !
Sleep, though rude thy chamber round,
Fear not, this is holy ground ;
Viewless watchers hover here,
Angel-bands are bending near.

• Child of mystery and might,
What can of thee, babe to-night ?
Infant, tender, pure, and pale,
Rosebud, delicate, and frail
• Ah ! I see upon thy brow
Some uneasy feeling near :
And thy quiet falling tears
Wake my heart's foreboding fears.

“ Child of love and lowly love,
Thou hast to thy bowers above
Come, then, to an humble nest,
On thy mother's bosom rest ;
Where thou shalt thy murmurs pour,
When thou findest me, tired and sore.
Hark my rude songs that break
Themselves from where thou wouldst not wake !
Are the angel hymns on high
Softer than a mother's sigh !

Child of Heaven ! a bow thy lay,
If we need for me to pray,
Gentle song, sweet to the ear,
Borne upon a bird-like cheer,
Holy as thou art, and dear,
May I find thee without fear ?
Oh ! do be subtle thou art,
Thou shalt be bet on my heart ;
Yes, while thou art, my heart is true,
Thou art mine — for ever true !”

LIFE AND WRITINGS OF GORRES.

The following passage furnish, among many that might be cited, an advantageous specimen of Gorres' descriptive powers. We take them from the *Christian Mysticism*. The account of Angelico da Fiesole, even after the eloquent pages which M. Rio¹ has devoted to this artist, will be read with pleasure.

“ Among the painters who were mystics, and who were thence confidently believed to work under a higher inspiration, John of Fiesole, who died at Rome in 1455, is the most celebrated. He, the most creative artist of his time, belonged to the Dominican order. Ingenious at once and holy, and withal animated with the most glowing love for his brethren, he so walked in all his way, that he received the appellation of the ‘angelic.’ When he was called to Rome to paint the Papal Chapel, he lived at the Roman court, as he had formerly done in his monastery, with the same abstemiousness, and in the exercise of the like penitential works. As at last the attention of Pope Nicholas V. was drawn to this circumstance, and he perceived that the artist never intermitted the fasts of his order, the Pontiff said to him one day, ‘I wish you to-day to eat meat, for otherwise your body will be worn down by your great labours.’ John intrepidly replied, ‘Most Holy Father, my superiors have never commanded me this.’ ‘Well,’ said the Pope, ‘I command it to you, and dispense you from

your rule ; for I am the superior of all superiors.’ He never painted the Crucifixion without shedding abundance of tears ; and the pictures of the Blessed Virgin and the sign of the Cross he executed always in a kneeling posture. The virtues and examples which he depicted, he strove to stamp upon his soul : so his representations were again a reflection of what he inwardly beheld in himself. No wonder if, after having painted on one occasion the Annunciation of the Blessed Virgin with consummate art, and beauty, and singular grace, Michael Angelo declared it was humanly impossible to portray so gracious an image of the Virgin, unless the painter had beheld the original. In that amenity and lovable tenderness which is the peculiar characteristic of all his creations, the reflection of a higher beauty cannot be mistaken. Of many of the other elder painters, whether Italians or Germans, who worked in the same spirit as Angelico di Fiesole, we may believe that their productions, which bear clearly the character of visions, were wrought out under the inspiration of this higher beauty.”

— *Mystik*, vol. ii, pp. 155, 6.
In the following we find a very interesting description of the intercourse between angelic spirits and mortals :

“ Jane of the Cross described the angelic spirit she beheld as more luminous than the sun, robed in a snow-white vest, with wings beyond all measure beautiful, a crown upon his head, the sign of the Cross upon his brow, while his different members were marked with various symbolic inscriptions, and manifold images of the passion.”*

“ On the nature of this intercourse with celestial spirits, the most circumstantial account is given in the life of St. Francisca Romana, of the Anguillaria, chiefly compiled from the notes of her confessor, Martinotti.” She lived in the state of wedlock, and lost a boy nine years of age, called Evangelista, a good-natured, pious child, that died of the pestilence. A year after his death, the boy appeared to her in the same form and in the same dress as he had in life, but only incomparably more beautiful than before. But by his side stood a youth far more beautiful than he. The mother was at first terrified ; but soon conceived a great deal of joy when she saw the child approach, and respectfully greet her. She could not refrain from stretching out her arms to embrace him ; but as she was unable to grasp any thing, she at least took pleasure in gazing on him, and began to ask the child questions as to what part of the other world he was in, what he did, and whether he there thought of his mother? The boy replied to her, ‘Our sole business there is to contemplate the unfathomable abyss of the goodness of God, and with excess of joy and heartfelt love to praise His Majesty. My place is in the second choir, by the side of the youth whom thou beholdest : he is far more beautiful than myself, for he stands higher. He is

* See her life by Dazzi, Munich, 1619; p. 126.

† Vita Francisce Romanæ per M. Magd. Anguillarum præsidem Oblatarum Turrisæpæculorum, c. v. Acta Sancti Mart. tom. i. p. 179. The Church plays on her festival, “Deus, qui beatam Franciscam Latinam tuam inter cetera gratia tua dona Jamitior, Angliæ cathedra decorasti, concede quesumus,” &c.

* See his charming work, *L'Art Chrétien*, pp. 190-9.

ordained by God as thy constant companion for the solace of thy pilgrimage; therefore thou wilt see him day and night present unto thee. But I have come to take my sister Agnes away, that she may enjoy with me the delights of heaven.' The boy remained with his mother an hour, from the first glimmering of dawn to sunrise, and then disappeared; the sister became sick, and died at the age of five; but the luminous form of the angel ever stood by the side of the mother. He was constantly by her side; and she declared that when she attempted to gaze upon him she felt as one who tries to look upon the sun.

"She was favoured with his vision, not only when she prayed in her chamber, but even in the street, in the church, and in society with others. If any one in her presence committed a fault, then in shame he covered his brow with both hands, and she was wont to say that in this, as in the clearest mirror, she beheld the dignity of the angelic nature, and withal her own nothingness, with such a degree of evidence, that never had she been previously favoured with such self-knowledge. On three various occasions she was permitted to take a more minute view of her heavenly protector; first, when she was in prayer; secondly, when she was tormented by injure spirits; lastly, when she conversed about him with her confessor, who, as he himself writes, often required her, under the obligation of obedience, to describe the nature and form of her protector, because he then felt himself overflowing with a serene joy. In obedience to her director, she then related: that he was not her ordinary guardian angel, but one belonging to the second choir, and so circumfused with light, that by his lustre she could at night read her office as if it were broad day. His eye and face were ever turned upwards to heaven. This reminded her of that divine mirror which she had beheld in her visions, and in which, with new-kindled love, she raised herself up to her God. He appeared to her in a state of perpetual youth, like a boy nine years old—his hands crossed upon his breast, and his curling and golden locks floating down upon his shoulders. He was clad in a snow-white garb, over which was a Levite's vest, such as subdeacons are wont to wear; sometimes fairer than snow, sometimes azure, and at times glowing in a purple red. His whole form was clothed down to his ankles; but his feet were ever clean, even when he walked through the dirtiest streets.

"When she first began to enjoy the society of her heavenly companion, it happened at times, that if, amid the press of domestic affairs, or the various visits of people, she felt any disgust, or fell into any imperfection, her heavenly companion departed from her. Warned by this departure, she, without delay, immediately recognised her fault, asked pardon for it, and then felt again her former joy, when her angelic visitant returned invested with new charms.

"The angel was her guide and teacher in all virtue, and took care lest, carried away by an excessive zeal, she should practise too many penitential works, or strive after perfection with too impetuous a zeal. If he wished to reveal any divine mystery, he then moved his eyes and lips,

and Urancesca then heard the tones of a sweet voice as coming from afar. If the demons inflicted on her any injury, he then would fix upon her his eyes usually turned towards heaven, and at his glance all care went out from her soul. Hence from that moment she spurned, with the greatest heroism, all their assaults. If these unclean spirits tormented his client too much, he then, by a mere nod of his radiant brow, would put them to flight"—*Christliche Mystik*, vol. ii. p. 357-60.

IRELAND.

There has been a rum upon the St. Peter's parish savings bank, in Grafton-street, Dublin, till it has been compelled to suspend payment, with a suspected deficiency of 20,000*l*.

THE QUEEN'S VISIT TO IRELAND.

The *Evening Mail* announces, on authority, an intended visit of the Queen to Ireland within two months, to which the *Nation* replies:—

"The Queen is a woman, and so free from insult or injury; but if she come into this land for any other purpose than to open an Irish Parliament, the voice of Repeal that will thunder from the pier of Kingstown, when her yacht nears our shore, and shall not die away till she sails from the mouth of the Lee or the Lough of Belfast. The black banner of Skibocteen will be carried before the Meafers and minions wherever they appear. Every voice shall speak of Ireland's suffering or demand her rights."

THE CATHOLIC CHURCH IN IRELAND.

Accounts from Rome announce the arrival in that city, on the 15th ult., of those two distinguished delegates of the Holy Church, the Catholic Archbishop of Tuam and the Bishop of Ardagh. Dr. Cantwell has and published, through the medium of "Dear Dr. Gray," an extract of a letter from a friend in Rome, dated April 28th, setting forth the object and success of their mission. The following is the substance:—

"Dr. McHale and Dr. O'Higgins arrived in Rome a few days ago, and were received with marked attention by the highest authorities. They had a long interview, immediately after their arrival, with the Pope, by whom they were received in the most affectionate manner. The ecclesiastical affairs of Ireland formed the subject of conversation. His Holiness spoke of the Irish Church in the most terms of admiration. The Holy See, he said, had always been sincerely attached to Catholic Ireland, and felt the deepest sympathy in her sufferings; and, as for himself, he regarded the Irish Church as the apple of his eye. His Holiness expressed his belief in the charges that had been made against the Irish clergy, and observed that the very persons who had been some time ago loud in their complaints against the Irish priests were now heaping praises on them. In reference to the provincial colleges, the Pope observed, he had condemned those colleges, in the hope of preserving the education of Ireland Catholic; he could not withdraw the principles on which he then acted, and he trusted that the measures he had adopted would be beneficial to religion. As to the diplo-

matic relations between the Holy See and England, he observed that the Bill in question was brought forward in a way injurious to his rights. England would not recognise him or treat him as the head of the Catholic Church. England would not receive an Ecclesiastical Envoy from Rome. Under such circumstances he could not receive an English Ambassador."

The Emperor of Austria has decreed, at the instigation of his Government, the abolition of the Redemptorists (male and female) and of the Jesuits, on the ground that they give rise to disturbances, that they are disliked by all the intelligent classes, and that the existing ecclesiastical institutions are sufficient for all purposes of religion and education.

(From the Home News.)

"SIR,—I deeply regret having caused to be published in the *Nation* newspaper of the 22d of April a letter by which I have incurred, and doubtless justly, the displeasure and severe censure of my Bishop. I now fully and cordially retract this letter; as appealing to others, and to myself on more mature consideration, to have a tendency to incite to civil war with its deplorable consequences. As a minister of religion and a Christian, I deeply deplore that this letter should have a meaning so much at variance with the teaching of our Divine Redeemer and his blessed Apostles; and I beg leave to express through the medium of your respectable journal, these my sentiments of regret and my retraction of the letter.

I am, Sir, your obedient humble servant.

"JAMES BRENNAN, P. P."

Dr. Kennedy has also proceeded to extreme measures with the Rev. Mr. Nolan of Mausea, whom he lately suspended for altar denunciations. The *Wexford States* state that Mr. Nolan was recently charged with writing in the *Tipperary Liberator* certain articles derogatory to the character of his Bishop. He protested before God that he was not the author; but the editor exposed him, and exhibited them in his hand-writing. Dr. Kennedy has totally deprived Mr. Nolan of his parish.

IRELAND.—At Middleton, in the county of Cork a Mr. Brennan addressed a large meeting as follows:—Men of Middleton, you must prepare—you must arm, and that immediately—(A Voice: 'That's the chat! great cheers and laughter.) Yes old fellow, that is it the chat, and there should be no other chat in Ireland now, and it was to give such chat I came all the way from Cork. You must sacrifice everything to purchase arms—(cheers.) *I think I hear some murmurs near me—('No no.') Yes, but I do: some gentlemen I suppose are afraid of my speaking treason, or sedition, or something of that kind, and getting them all transported under the surveillance of Sir G. Grey, but I can tell them they are perfectly safe, for you won't allow this wholesale transportation—(Cheers, and cries of 'Never!'). I suppose that my friends are afraid of those spies who, I am informed, are down among you taking notes—(Confusion). But I fear them not—(Cheers). I spurn them and spit at them—(tremendous cheers)—and here, in the open day,*

I say, to save Lord Clarendon and Colonel Brown all unnecessary expense in employing detectives, that the people of this country intend to take their rights however best they can, if they do not get them peaceably—(great cheers)—and, when I tell them this, Kierwan's occupation's gone, for they know all our secrets—(laughter and cheers). And now, men of Middleton, I have but few words more to say to you; it is a legend of the north. I am going to tell you a fairy tale, the point of which you imaginative Irishmen can appreciate—(Hear, hear). It is a legend of the north that under one of Ulster hills, warriors clad in full panoply, lie sleeping. They are some of Aoath O'Neil's soldiers—(Cheers). That cheer tells me you have heard of O'Neil, and reverence his memory—(Cheers) Yes, love him, for he was faithful to your cause, and true as the steel which flash'd in his right hand—(Cheers). Well as each century passes the warriors start from their slumber, and grasping their tough spears, cry out: 'Is it yet man? Up, brave brothers, and answer them, 'It is that!'—(Tremendous cheering.) Ring it out through each valley, shout it from every mountain, let bonfires blazing from every hill side, and the shouts of an uprising people, reach the Ulster slopes that the time has come—(Loud continued cheering). Arm, men of Middleton, if you desire to take advantage of the opportunity—arm, the warriors of Ulster will fall into their trance once more—(Cheers). Arm, if you desire to raise this drooping country and bring it nearer to the sun—(Cheers). Arm if you desire to look in your children's faces without blushing, if you wish to have them something better than slave-born to begot slaves!—(Cheers). Arm, if you really love this country, for, as things exist at present, I fear that.

Your sword, and guns alone can clear
But freedom's path a-forethway!

(Vehement and oft-repeated bursts of cheering during which Mr. Brennan resumed his seat.)
—*Brutus*.

DESPOTISM IN THE PROTESTANT CHURCH ESTABLISHMENT.

(From the Daily News.)

This anomalous fact of the complete despotism exercised in one most important institution in a country which has yielded more than any other to the certain but slow pressure of democracy, is remarkable. In the freest country in the world, the Queen, or rather the Queen's Ministry, has the power to elect to twenty-seven offices as they fall vacant, the tenants of which, after their election, are positively free from all control in the exercise of their authority. Even public opinion, which is, with respect to all other departments of the State, of such avail in checking the arbitrary use of despotic power, is scarcely of any efficacy here. If a few cases of oppression come to light, it must still be remembered that they bear an infinitesimally small proportion to those which are concealed. The consequences to a clergyman incurring the censure of a Bishop are so utterly without a remedy that oppression is submitted to in silence. The Shores,

and the Gorhams, and the Thorps, are the exceptions. Amongst these twenty-seven dignitaries there may be twenty-seven standards of orthodoxy. Each of the twenty-seven Prelates who share amongst them the government of the English Church may adopt a different test of eligibility in the selection of those to whom he delegates subordinate authority. Each may require a different exposition of doctrine from this clergy, and each may insist upon his own *formulae* of doctrine and form of worship being the pattern by which the laity in his diocese shall be guided. There may be thus, at one time, twenty-seven infallibilities in the English Church. Dangerous as Protestantism have always considered the dogma of Papal infallibility, the danger likely to arise from the introduction of twenty-seven Popes is infinitely greater. If the Church of England is to mean anything beyond the corps of its chief officers, and the regulations by which they are guided; if it is—as it ought to be—a vast organisation of clergy and laity, animated by a spiritual principle, where are we to find evidence of this in the disjointed mechanism which claims the name? Is the Church of England in the diocese of Exeter the same as in the diocese of Chester? Is it not a notorious fact that the avowal of a certain set of doctrines, or interpretations of doctrines, which is necessary to enable a man to obtain ordination in one diocese will form a valid ground of exclusion from ordination in another? Can any one at all acquainted with the subject deny that the self-same exercises and answers to examination questions which have enabled a candidate to obtain ordination from the Bishop of Peterborough would ensure his rejection by the Bishop of London? And yet neither of these Prelates is subject to the operation of any law which can curb him in the exercise of his authority. How then can a Ministry be blamed, if, looking only to the maintenance of its power, and the extension of its own principles, it exercises with a jealous and arbitrary care its prerogative of choosing the Bishops of the Church? Great undoubtedly, is the anomaly of a lay authority electing and appointing the officers of a spiritual institution; but the Government may surely plead as an excuse for the arbitrary exercise of their right, the fact that there is no guarantee but the well-known disposition of the Bishop elect, for his not introducing a system of teaching adverse to the very principles by which the Government of the country is guided. Admitting, for instance, that the sense of the Church was expressed against the appointment of Dr. Hampden, and that the anomaly of lay nomination to an Episcopal appointment was thereby made more than ever apparent, might not Lord John have fairly asked the objectors, "Why am I to be the only person censured for not listening to what is called the voice of the Church? Why is a Minister to be warned of a democratic element in the Church, the existence of which is now affirmed for the first time, in order to form an engine of opposition against him? In what particular diocese does the true voice of the Church speak? What knowledge will enable me to discover a harmony amongst this multitudinous variety of sounds? Does a Bishop ever listen

"to the so-called voice of the Church? Nay, is this voice ever raised? It is undoubtedly true that Dr. Hampden's opinions are very different from those of Dr. Pusey, or Dr. Blomfield, or Dr. Sumner. but is this difference greater in degree or in kind than that of the three last-named divines amongst themselves?"

Who really do not know what answer could be made to a plea of this kind.—*Tablet*.

Take care of your Teeth.—Few people know the importance of teeth, and still fewer take proper care of them. Only when persons grow old, and find them wanting, or when they suffer from their decay, do they properly appreciate their value. It is remarkable that while man has only one set of any other organs during his life time, he has two distinct sets of teeth; and this fact may be admitted to show their great importance in the animal economy. Man properly has thirty-two teeth, which are fixed with great firmness to the jaws, which latter are moved by very powerful muscles, and the upper and lower rows of teeth are pressed towards each other with considerable force during the mastication of food. By these means the substances even are broken, and masticated by the salivary juice which flows from the glands of the mouth during the presence of food. The subsequent digestion of food in the stomach much depends upon its perfect mastication; if the teeth have effectively done their work, and reduced the food to a soft mass, the gastric juice of the stomach more easily dissolves it, and blood is the more speedily and completely formed therefrom, and the body the better nourished. Many people who have good teeth suffer indigestion from neglecting to properly use them; and those who have them not are afflicted from their absence. To preserve the teeth, they should be regularly cleaned night and morning. Cleanliness in this respect much promotes personal elegance, and frees the breath from the disagreeable taint than would otherwise accompany it. The best tooth-powder is a little pulverised charcoal. Camphor, or camphorated chalk, acts chemically upon the enamel (i. e., the hard white coating of the teeth which protects the soft bone and nervous structures beneath,) and destroys it. Neglect of the teeth is so common, and the employment of improper substances as articles of diet so general, that comparatively few people have their teeth sound, and many suffer the excruciating pain termed tooth-ache. This pain is so severe that we should interpret it as a warning to take proper care of parts so important to the welfare of the body. Creosote, oil of tar, alcohol, opium, and other substances, are often employed as remedies for the tooth-ache. But these only aggravate the evil, by accelerating the decay, and often disordering the gums. The wisest course is to seek prevention in cleanliness, in the manner already pointed out, and by living upon simple and pure articles of diet. But when decay has taken its seat, the best remedy is to have the apertures filled with a substance which hardens therein, and thus supplies an artificial enamel to shield the nerve from irritation.

THE
B E N G A L
C A T H O L I C H E R A L D

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 3.]

CALCUTTA: SATURDAY, JULY 15, 1848.

[VOL. XV.

THE DARK AGES.

*By Rev. S. R. Maitland, F. R. S. F. S. A. Librarian to his Grace the Archbishop of
Canterbury.*

(Continued from our last.)

We are very sorry that we cannot follow the author through "his dark age view of profane learning;" and that we must be very brief in our notice even of the sacred learning of those times—a subject which is ably and learnedly discussed in the remaining portion of this book. The question the author now asks is, "Did the people know anything of the Bible in the dark ages?" It would be utterly impossible to give any adequate idea of this part of Maitland, without transcribing nearly one hundred pages. He wishes to infer the number of Bibles which existed in the middle ages from the number of manuscripts of that time which are still preserved; and we unfeignedly feel with him the greatest astonishment, not that they are so few, but that they are so many. Talking of the literary tour of the Benedictines in search of manuscripts he says, "Still, though they did not see all that might have been seen, though their object was not precisely the same as ours, and they did not think of mentioning the manuscripts of the Scriptures they met with, unless some accidental circumstance rendered them remarkable, yet it would be easy to specify one hundred copies of the whole or parts of the Bible which they happen thus to mention, and which had existed during the dark ages. At some places they found no manuscripts, which may be easily explained; at others, there were one or two, or a few only remaining." And it is worthy of notice, how frequently such relics consisted of Bibles or of the parts of the Scriptures." If we take into account the various causes of destruction to which manuscripts were exposed—war, fire, the religious fury of the Calvinists (which Maitland mentions among these causes), ignorance, cupidity, dishonesty, and the other casualties which have occurred within the last six hundred years, we must be amazed that so many remain; and it is an evident demonstration

that the copies must not only have been very numerous, but that they must have been preserved with the greatest care. The author mentions several instances where the Bible alone was saved, when the priests and monks were able to rescue nothing else; and of the affectionate reverence with which they speak of the word of God, and the necessity of having it in every monastery; which ought to satisfy every rational being that they had the sacred oracles in their hands, and that they knew how to use, and respect them. It is keeping quite below the probable estimate to say, that in all the public libraries there must be at least one thousand copies of the Scriptures remaining from those times of which we are speaking; and we question much if, after the lapse of six centuries, posterity will be able to boast of so many copies of the Scripture having gone down to them from this Bible-loving age.

"I have not found any thing," says Maitland, where he speaks of the frequent notice of the Scripture which he met with in the middle ages, "about the arts and engines of hostility, the blind hatred of half barbarian kings, the frantic fury of their subjects, or the reckless antipathy of the popes (to the Scriptures). I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity, or with less than profound respect. I know of no case in which they were intentionally defaced or destroyed (except, as I have just stated, as to their rich covers,) though I have met with and hope to produce several instances, in some of which they were the *only*, and in others *almost the only*, books which were preserved through the revolutions of the monasteries to which they belonged, and all the ravages of fire, pillage, carelessness, or whatever else had swept away all the others. I know (and in saying this, I do not mean any-

saing but to profess my ignorance; for did I suppress such knowledge, I might well be charged with gross dishonesty,) of nothing which should lead me to suppose that any human craft or power was exercised to prevent the reading, the multiplication, the diffusion of the word of God."—p. 220-221

In several of the subsequent chapters, Maitland proves that the monks were obliged to have the psalms by heart, that they repeated them on their journeys, that their time was spent in celebrating the Divine mysteries, in prayer, and sacred reading; that they were in the habit of carrying the Bible with them when they went any distance from home; and that the whole Scripture, Old and New Testament, was publicly read through for the whole community every year, part of it in the Church, and part in the refectory.

"A monk, says the author, was expected to know the Psalter by heart. Martene, in his commentary on the rule of St. Benedict, quotes and acquiesces in the observation that the words 'legantur' and 'dicantur' had been used advisedly, and with a design to intimate that the lessons were to be read from a book, but the psalms were to be said or sung by memory. He also quotes, from several of the ancient rules, proofs that means of instruction were used, which render it probable that this was practicable, and was required. From Pachomius, 'He who will renounce the world must remain a few days outside the gate, and shall be taught the Lord's Prayer, and as many psalms as he can learn;' and again, 'There shall be nobody whatever (omnino nullus) in the monastery who will not learn to read, and get by heart some part of the Scriptures; at the least (quod minimum est) the New Testament and Psalter.' St. Basil, 'If any one who is in good health shall neglect to offer prayers, and to commit the psalms to memory, making sinful excuses, let him be separated from the society of the others, or let him fast for a week.' St. Ferreol, 'No one who claims the name of a monk can be allowed to be ignorant of letters.'"—pp. 338-9.

Let any one should imagine that such practices were confined to the monks, we subjoin the first three canons of the council of Pavia, held in the ninth century, A. D. 850. The council of Rheims gave similar commands in the same age.

"I. The holy synod has decreed that the domestic and private life of a bishop ought to be above all scandal and suspicion, so that we may (according to the apostle) provide things honest, not only before God, but before all men. It is meet, therefore, that in the chamber of the bishop, and for all more private service, priests and clerks of sound

judgment should be in attendance; who, while their bishop is engaged in watching, praying, and searching the scriptures, may constantly wait on him, and be witnesses, imitators, and (to the glory of God) set forth, of his holy conversation.

"II. We decree that bishops shall perform mass, not only on Sundays, and on the principal festivals, but that, when possible, they shall attend the daily sacrifice. Nor shall they think it beneath them to offer private prayers, first for themselves, then for their brethren of the priesthood, for kings, for all the rulers of the Church of God, for those who have particularly commended themselves to their prayers, and especially for the poor; and to offer the sacrifice of the altar (hostias offere) to God, with that compunction, and deep feeling of holy devotion, which belongs to more private ministration, that the priest himself may become a living offering, and a sacrifice to God of a broken spirit.

"III. It is our pleasure that a bishop should be content with moderate entertainments, and should not urge his guests to eat and drink; but should rather at all times shew himself a pattern of sobriety. At his table let there be no indecent subjects of discourse; and let no ridiculous exhibition, no nonsense of silly stories, no foolish talking of the unwise, no buffoon tricks, be admitted. Let the stranger, the poor, the infirm, be there, who, blessing Christ, may receive a blessing from the sacerdotal table. Let there be sacred reading; let *viva voce* exhortation follow, that the guests may rejoice in having been refreshed, not only with temporal food, but with the nourishment of spiritual discourse, that God may be glorified in all things through Jesus Christ our Lord."—p. 341-2.—*Dublin Review*.

(To be continued.)

BEST'S ACCOUNT OF HIS SERMON BEFORE THE OXFORD UNIVERSITY, ON CONFESSION AND ABSOLUTION.

It is not very clear what sort of machinery the preacher wished to mount, for the purpose of renovating the action of the priestly power in remitting and retaining sins. Of the three forms of absolution to which he refers, only that ordained for the "Visitation of the Sick" implies a conveyance of pardon; and though the Anglican people may be wrong in thinking lightly of the authoritative declaration of the first of these forms, and of the official mediation of the second, yet it is clear that a general confession can be answered only by a general absolution, and that a priest cannot remit he knows not what.

Indeed our reformers, though they did not abandon the power, seemed to entertain very little hope of preserving the exercise of the power of priestly absolution. They did not presume to suppose that people would want absolving, except when they were sick and dying; and even this modest reliance on the confidence of the people in their ministry has hardly been realized. A head-ache or other slight indisposition, such as serves as an excuse for not going to church, might be a reason for sending to request the attendance of the curate; but hardly do the moribund themselves require his presence. It is only gradually, however; that things have come to this pass; that the clergy themselves suspect their own spiritual faculties. Izaak (so he spells his own name) Walton, in one of his delightful biographical pieces,—the Life of Hooker,—says, that this learned divine and truly amiable man, received a visit, a few days before his death, from a friend, a member like himself of the Anglican reformed hierarchy; and that these two, after discoursing together on the necessity, safety, and comfort of the church's absolution, did—what? confess and absolve each other. After discoursing together, observe, the question was hardly yet settled among the clergy themselves.

Meantime, the people had settled it in their own way: their old expelled Catholic pastors had, indeed, possessed the power from time “whereof the memory of man runneth not to the contrary:” but those who were put into the places of the expelled, whence were they to derive it? The expelled did not leave it to them as a legacy; and even Elizabeth and her bishops hardly dared to arrogate it.

But these forms of absolution, it seems, place penitents in a state of communion, and release them from all censures; and thus the people, through their pious desire of receiving the Lord's Supper, are to be brought to submit to those “who watch for their souls.” This is in conformity with the rubric which orders that “so many as intend to be partakers of the Holy Communion shall signify their names to the curate some time in the week before;” and if “any of these be a notorious evil liver,” (I quote from memory) “the curate shall admonish him that he presume not,” &c. Now it is a curious question, where is the meeting to take place between the admonisher and the admonished? At the house of the curate? The penitent must indeed, either through piety or penury, be very submissive, if he submits to be sent for to receive an objurgation! At the house of the parishoner? The reverend pastor may chance to meet an inhospitable and ungrateful reception, if he should there present himself, notwithstanding his good will! For, be it observed, he is placed in a very awk-

ard predicament: he is to proceed on “notoriety;” and, on this doubtful ground, to endeavour to convince his neighbour of his unfitness for having any thing to do with a holy rite. No wonder the clergy have generally neglected so disagreeable a part of their pastoral care: no wonder the people omit to give a previous notice that may have the effect of drawing them into unpleasant discussions! Besides: the interior dispositions of a communicant are of importance to his communicating worthily, as well as those exterior actions, of which alone “notoriety” can inform his pastor.

As to “repelling” from communion him who shall present himself to receive it when it is administered in the church, this is out of the question. The indirect mode then of “retaining sins” by means of the “second sacrament” must fail, in spite of the zeal of the preacher, so long as the Anglican duty can absolve themselves.

Now we all know that, when an Anglican layman has committed a sin, if he is piously disposed to repent of it, he confesses it to God, and trusts to the divine mercy for forgiveness. Many times have I heard the facility with which Catholics are freed from sin and encouraged in the commission of it, ridiculed by those whose penance is performed as above related; and who, being thus reconciled with their own consciences, present themselves, without scruple, at the “holy table.” Now the Catholic believes that, to receive any sacrament whatever in a state of mortal sin, is to add to that sin the guilt of sacrilege; and that to be relieved from a state of mortal sin the absolution of a priest is necessary in all cases where access to a priest, and communication with him, are possible. This mode is somewhat more troublesome than the Anglican.

After five and-thirty years, I return upon this assertion and declare it to be false: our reformers did not abolish auricular confession. What was it that the *judicious* author of the *Laws of Ecclesiastical Politic*, and his learned friend, inflicted on each other? Auricular confession. What is it that we find very naturally and appropriately established in the Order for the Visitation of the Sick? Auricular confession. Nay, a very aggravating circumstance is there added, “Then shall the sick person be moved to confess,” &c. What would our good Anglican brethren say, if they were to remark such an ordinance as this in a Catholic prayer-book? “See these Popish priests! They will not let a man die in peace. They ferret him out when he is in his last agonies; rouse and alarm the scrupulosities of his conscience, and, no doubt, make him come down, handsomely. It was

in this way that our monasteries, churches, and colleges were founded, as amends for past sins, dictated by the fears of the dying."

Yet the very term "auricular confession," all Anglican and innocent though it be, conjures up, to the sensitive imagination of the reader of "the Mysteries of Udolpho," a confused apparition of poniards and monks' cowls, intrigues and black robes, treason, treachery, and hair-breadth' scapes. My position has enabled me to take an unprejudiced and dispassionate view of the matter: to me the relation of confessor and penitent was a novelty till I had arrived at years of discretion; and in my own mind I cast about to think what could be the bearing towards each other of two human beings thus situated.

When I talked with the Abbé Beaumont at Lincoln of going to London to make my first general confession, I said to him, "Well, I shall never be able to look the man in the face afterwards." Mr. Beaumont replied, "Sir, I pledge myself that you shall never go to town afterwards, without paying a visit of friendship to the priest who shall receive your confession." He was in the right: I never omitted calling on Mr. Hodgson, and we met with no other feeling than that of mutual regard: he was the depository of a confidence by which he became my friend: I was bound to him by gratitude for the consolation he had imparted to me.

I will not refrain from recording what, at the time, seemed to me a striking and beautiful sentiment uttered by this worthy man, as we walked together over London Bridge on the morning of Whit-sunday, in the year 1798—a morning very differently employed by two great statesmen, one of whom is yet living. Mr. Hodgson said, "All the sorrows of the Church drain through the heart of the priest: they who are distressed by the consciousness of sin come to us for relief; we sympathise with them: for those who do not come to us, we know that their state is still more to be lamented.

In the course of my moving, or, as they call it in Lincolnshire, my flitting life, I have been to confession in the capital and in the north and west of England, at Paris and in the south of France, in Tuscany, Rome, and Naples. No where have I observed in the priest who received me as his penitent the least display of arrogance. "Think of your confessorius," said a preacher, "as the channel merely of the pardon of Heaven; or think of him not at all; or as of a sinner, needing, equally with yourself, the mercy of God."

No: it is not in this medicinal office of pouring balm into the wounds of the conscience, that man can dare to indulge in an ill-timed assumption of unfounded superiority:

the judge seated in the tribunal of penance, and the penitent on his knees, have but one concern—that God may be reconciled to man, and man be at peace with God. The usual farewell of the priest is conveyed in the words, "Go in peace, and pray for me."

Neither have I ever observed in confessors any symptom of curiosity. They who, for the first time in their lives, chance to know of or think of, this business of hearing confessions, may perhaps be struck with the fancy that it must be a very amusing occupation. I will endeavour to throw light on this notion by a dark story. One winter's morning, about eight o'clock, as I was going down stairs, I heard a noise in my kitchen that drew my steps that way: I saw a large black cloth depending before the grate, and a little boy, all black, standing near. "Art thou going up the chimney, my little fellow?"—"No, Sir: t'other boy is gone up; he is bigger than me; they keep me for parlour chimneys."—"You look very miserable, my lad!"—"So I am, Sir."—"What is the matter?"—"I am very unhappy at being a chimney-sweeper."—"Did father force thee, and put thee apprentice?"—"No, Sir; but I thought I should like it, and now I don't."

This creeping into dark and dirty holes, and sweeping about to the right and left, may to the imagination, present itself as dramatic and full of excitement; but, like other human joys it

Fades to the eye, and falls upon the sense.

Let me be understood to speak with reverence of all that is connected with the sacrament of penance, and to observe merely that it may seem strange to some that confessors are not curious. They are not curious, not only because from habit, and repetition, self-command, they find no idle play in a serious matter, but because the motive of Christian charity subdues and represses every movement irreconcilable with it. The penitent is inhibited from mentioning any name whatever in his confession: no question is asked, except when necessary to the clear statement of a fact already brought forward; no anxiety is shown for details; what is diffuse or otiose, is checked by—"Do you accuse yourself of any thing more?"

No arrogance: no curiosity. This is a testimony somewhat favourable in regard to more than twenty individuals, with whom, after having arrived at mature years, I have been in the relation, strange to me, and in itself most delicate, into which two mortal men are thrown by the sacrament of penance. It is somewhat different (more especially as the praise of disinterestedness may be added) from the no-

tion generally formed on this subject by our separated brethren, who "well knew the mischievous purposes to which auricular confession had been and might be perverted," and therefore very wisely "abolished it."

The zeal, the eloquence, the value and influence of the counsels of confessors, will vary according to the character and the talents, natural and acquired, of each individual; but in all of them, with whom it has been my lot to meet, I have observed propriety of conduct and discretion: all of them have had the good sense and tact to make this portion of their ministry respectable; so that even a non-Catholic, who should have come to laugh, could he have been admitted a spectator, would have remained satisfied of the decorum, at least, of the whole proceeding.—*Best's Personal Memoirs.*

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

Well did Cromwell and his fellow sycophants know the character of their dupe, Henry VIII. Not in vain had they seen him squandering, in mummery, feast, and tournament, the vast fruits of his father's avarice; not in vain had they witnessed the empty display of the Field of the Cloth of Gold; not in vain had they heard him boast that he would out rival the heroes of Cressy and Agincourt, would yet tear from the brow of the French monarch the crown of his ancestors. All this, and much more, had they marked; and now their skilful adulation at once gratifies the King's vanity and love of despotism, and opens for themselves the path of honour and preferment. After forty years of submission to the Holy See, Henry suddenly discovers that he himself was all this while the real head of the Church of England.

Are, then, the bishops and clergy, that have so often stood up against the oppressor, to be henceforth the mute, passive, servants of the royal will? St. Wilfrid dared to reprove the violence of a Queen; St. Anselm and St. Thomas stood between the insulting Norman and his Anglo-Saxon victim, battling at once for the Church and the Church's children; Langton arrayed the barons against a perjured King, and wrung from his grasp the great Charter, the boast of England; Wincelsey led on the nation to win, from the conqueror of Scotland and Wales, the ruthless pillager of his subjects, the peculiar, fundamental, privilege of the House of Commons, the right of self-taxation. Where now are the bold spirits of the olden time? Where those that received with the same calmness the kingly reward or the kingly chastisement, that one day sat beside the royal throne, and with

unaltered cheerfulness went forth the next to penury and banishment? Champions for the freedom and the faith of their fathers, were not, however, wanting; but the number was scanty, and the tyrant's measures were effectual. Sir Thomas More would not deny the truth, and the venerable bishop of Rochester stood forth in its defence. Their heads were soon mouldering on London Bridge. The bishops shrank from the horrid spectacle; they forgot their duty. Three at least were already the creatures of Henry, and heretics at heart;* the rest temporized. Awed by the united authority of the King and the bishops, the southern convocation acknowledged the new title. Cromwell and his master already exulted at their success. One great obstacle was yet to be surmounted. The monks and friars, already conspicuous for their opposition to the divorce, are now exerting all their means against the acknowledgment of the King's supremacy. In the ideas of Henry, opposition and rebellion were the same. Revenge, therefore, concurred with avarice in proscribing the religious houses. But to declare that the real crime was opposition to the King's supremacy,† to avow that he coveted their wealth, would perhaps provoke an armed resistance. It would be more easy to ruin their character, and then to seize their wealth as the forfeit of their crimes. Visitors are dispatched to collect information against the devoted monks; the nation rings with reports; and when the minds of men are thoroughly prepared ‡ a bill is introduced abolishing all religious houses that possess an annual revenue of less than two hundred pounds. The startled Commons forgot for a time their usual obsequiousness; they see no reason for the measure, and withhold their assent. They had forgotten the logic for which Henry was famous: "I will either have

* The king had already contrived to fill three sees with men attached to his new system, viz. Cymric, Litchin, and Shroton or Salisbury.—*Stypp's Mem.* vol. i. p. 215.

† Cromwell had long ago promised that the assumption of the supremacy should give the wealth of the clerical and monastic bodies to the mercy of the crown. Hence that minister, encouraged by the success of his former counsels, ventured to propose the dissolution of the monasteries, and the motion was received with welcome by the king, whose thirst for money was not exceeded by his love of power, by the lords of the council, who already promised themselves a considerable share in the spoils, and by Cranmer, whose approbation of the new doctrine taught him to seek the ruin of those establishments which proved the firmest supporters of the ancient faith. . . . With this view a general visitation was enjoined by the head of the Church.—*Lingard*, vol. iv. p. 228. It.

‡ Styve testifies that the object of the suppression was the enforcement of the supremacy.—*Mem.* vol. i. p. 205.

§ The king had resolved now to abolish the pope's power in England, . . . and therefore he ordered the point to be much disputed. . . . And all this the more gently to bring off the generality of the nation, which was bred up in an awe of the pope, and had a mighty inveterate opinion of the papal jurisdiction.—*Stypp's Mem.* vol. i. p. 160.

the bill,* or take off some of your heads." There was no further demur.

More than three hundred monasteries were destroyed, and their possessions sequestrated to the King. "No less than ten thousand persons were sent into the world unfurnished, and in a manner undone, by this expedient."† Murmurs were heard on every side. Com-motions were felt in the south; in the east and north the whole population arose. "Restore the monks; punish the visitors; dismiss your evil counsellors," was the universal cry. The tyrant quailed at the voice of the nation; but he urged on his troops. They were but a handful before the multitude of their enemies, and the Duke of Norfolk, their general, declared that to encounter the rebels would be to throw away the lives of his men. Henry, however, had recourse to an expedient for which the insurgents were little prepared. He gave them to understand that he would grant their demands, and would assemble for that purpose a parliament at York. They trusted to the word of a King, and dispersed. Immediately he poured his troops into the heart of the north. Indignant at his deceit, the people again began to arm. They were now, however, watched by a powerful force, and as soon as a strong party collected, it was assailed before it could join its brethren. All opposition was crushed; and from the Humber to the Tyne, every town and hamlet became the scene of barbarous executions ‡ — *Dublin Review.*

CHOICE OF A FRIEND.—Make not a friend precipitately,—such a choice demands much reflection; neither choose one who may be superior in rank to your own, for a spirit of self-interest, or him whose condition may be beneath the one in which you are, in the design of holding the power to command. It is amongst your equals that you ought to choose, to the end that you may speak and open your heart to him with perfect freedom.

Give not your heart to any one for no better reason than because he has promptly offered you his; but because you have proved him worthy. Let it not be to an inexperienced young man, but to one who can give you lessons of wisdom. Let it not be to a great talker, but to him whom you know to be private and a friend to truth. Let it not be to a proud man but to one of modest worth. Let it not be to one who suffers himself to be mastered by any vice, but to a true Christian who esteems virtue and practises it.

* Spelman, *H.M.* of Sac p. 183.

† Coll. vol. ii. p. 144.

LINGARD'S CATECHISM.

THE APOSTLES' CREED.

(Continued from our last.)

6. What sins are deadly?

Those grievous offences, of which the Scripture declares that they, who do such things, shall not possess the kingdom of heaven.

6. *Grievous offences*—*Know ye this and understand, that no whoremonger, nor unclean person, nor covetous man, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God.* (Eph. v. 5) *Be not deceived: neither fornicators, nor idolators, nor the effeminate, nor heirs with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the kingdom of God.* (1 Cor. vi. 9, 10.) *But the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their portion in the lake burning with fire and brimstone.* (Rev. xxi. 8) *They shall be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished.* (Matt ix. 44, 45.)

7. And what sins are venial?

Offences of lesser guilt, which do not permanently exclude from heaven.

7. *Of lesser guilt*—Every one must be aware that there are many gradations in the scale of human guilt, beginning with the first slight deviation from rectitude, and descending to those more grievous transgressions enumerated in the last note. Hence, if God render to every man according to his works, there must also be similar gradations in the scale of punishment, and a proportionate facility or difficulty in obtaining reconciliation with Him whom we have offended. This is repeatedly pointed out to us by our blessed Lord: 1st. When he reproves the man who is blind to his own faults, however great they may be, but lynx-eyed in discovering the slightest faults in others: *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Thou hypocrite, first cast the beam out of thine own eye.* (Matt. vii. 3, 5.) And again, when he condemns the Pharisees, because they carefully practised the minor observances of the law, but at the same time broke the more important precepts, *straining at the gnat, but swallowing the camel.* (Matt. xxiii. 24) Hence he tells us, that there shall be different punishments for different offences, *that whosoever is angry with his brother, shall be in danger of the judgment, and whosoever*

shall say to his brother, *Raca*, shall be in danger of the council, and whosoever shall say, *Thou fool*, shall be in danger of hell fire (Matt. v. 22.) And, in another place, that the degree of punishment, and consequently the guilt of the offender, will depend in a great measure on his knowledge or ignorance of his duty: *For that servant who knew his lord's will, and did not according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few.* (Luke xxii. 46, 47.) *Though there is nothing of condemnation to them that are in Christ Jesus, that walk not according to the flesh,* (Rom viii. 1), yet we all offend in many things. (James iii. 2.) Whence it follows, that even holymen, through the frailty of human nature, occasionally fall into sin; but that their sins are not of that description which exclude from the kingdom of heaven. They are those which we call venial sins.

8. What then is meant in the creed by "the forgiveness of sins?"

That God offers to us in the holy Catholic Church forgiveness of all sin, both original and actual, deadly and venial.

8. *Forgiveness of sins*—By forgiveness is not to be understood barely the remission of everlasting punishment, but also the cleansing of the soul from the guilt of sin, and the reconciliation of the offender with the Almighty being whom he has offended. For we are assured that *his sins are blotted out*, (Acts iii. 19); *that his conscience is cleansed from dead works*, (Heb. ix. 14); *and that he is reconciled to God*. (Rom. v. 10.)

9. In consideration of what is this offer made? In consideration of the death of Christ.

9 *Of the death of Christ*—The Scripture again and again declares that forgiveness is granted to us in consideration of the death of Christ: that *we are justified freely by the grace of God, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood* (Rom. iii. 24); *that in Christ we have redemption through his blood, the forgiveness of sins* (Eph. i. 7); and that *Christ hath washed us from our sins in his blood*. (Rev. i. 5.)

10. And on what condition?

On condition of sincere repentance on the part of the sinner.

10. *Repentance*.—Though forgiveness is offered to all, it is accepted by those only who comply with the condition on which it is offered. That condition is repentance; for the command given to the apostles was that they should *preach repentance and forgiveness of*

sins to all nations. (Luke xxiv. 47.) Hence, St. Peter constantly requires of the first converts that they do penance or repent. (Acts ii. 38; iii. 19.)

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

LONDON, A. D. 1781,

(Concluded from our last.)

Of breeding People in Ignorance, of Praying in an unknown Tongue, and forbidding the Bible in the vulgar Tongue.

Must not the communion with the Roman church be unlawful, which professedly breeds up her people in ignorance, hides from them the knowledge of their greatest duties, and preaches to them in an unknown tongue?

I have taken full information of this point, and have found upon due enquiry, that the church of *Rome* is both desirous and solicitous, that all in her communion should be duly instructed, in all duties which belong to salvation; especially in the Commandments, in the Creed, in the Sacraments, in the Lord's prayer, and such other obligations, which the gospel lays upon all believers.

This is what the church requires, and accordingly the council of *Trent*, *Sess. 24. de Reform. c. 4* commands all bishops, that sermons be preached to the people both in their Cathedrals and in parish churches, on all Sundays and solemn festivals; that in Lent and Advent, the word of God, and the divine law be preached every day, or at least thrice a week, if they shall judge it convenient; that the people be admonished of their obligation of going to their parish church to hear the word of God. The bishops are likewise to see that on Sundays and holydays the children be duly instructed in all parishes, in the principles of the Christian Doctrine, and taught obedience both to God and their parents; and if need be, even are to make use of ecclesiastical censures for having this done effectually. Now, as to all preaching, and catechising, it is the constant practice of that church to do this in the vulgar tongue of each respective nation, that so the people may receive the benefit of what is said.

'Tis true the common form of administering the sacraments in that church is in *Latin*; but then it takes care, that the people be not ignorant of any thing that is done in the administration of those mysteries. For this end, the said council of *Trent*, *Sess. 24. de Reform. c. 7*, has given strict orders to all bishops, that whether they themselves, or the parish priests administer the sacraments, due care be used to

expound to the people in the vulgar tongue, according to their capacity, the nature and efficacy of the sacraments, as it shall be found necessary, for their approaching to those holy ordinances with greater devotion, and reverence: And this according to the form of the catechism *ad Parochos*, which the bishops shall order to be translated into the vulgar languages, and by all parish priests, be expounded, to the people. It likewise, orders, that in time of Mass, on all holy-days, &c. the word of God, and the duties of salvation be explained to the people, in the vulgar tongue; and that the parish priests, avoiding all unprofitable questions, be industrious to imprint the said duties in the hearts of all, and make them knowing in the law of our Lord. The same is strictly enjoined by the said council. *Sess. 5. c. 2.*

It being thus in terms enjoined by the council of *Trent*, I think, as to this point of order, and discipline, we cannot disagree with this church, or desire any better rules to be prescribed for the instruction of the flock. But if these orders are not in all places so duly executed as they ought, yet this, according to our second rule, ought not to be the occasion of a separate communion.

HEAT.

Or, the adaptation of the Atmosphere to the Physical Condition of man.

From the consideration of the subject of light, the mind passes by a natural transition to that of heat: for these agents, though not necessarily or always, are in reality very often associated together: and they are each of them characterised by the want of that property which almost seems essential to matter, namely weight. In their relation to the physical existence of man and animal life in general, there is this difference between them—the presence of light is only indirectly necessary. Different degrees of heat indeed are requisite for different species of animal but if the heat to which any individual animals be exposed be much below that which is natural to the species, and be continued for a sufficient length of time, all the vital functions are eventually destroyed; or, as in the case of the hibernation of particular species of animals, are at least partially suspended.

The degree of heat adapted to the human frame is so nicely adjusted to the bodily feelings of man, that, if we take a range of fifty degrees of Fahrenheit's thermometer as indicating the average extent of variation to which the body is exposed in this climate, it will be found that a difference of two or three degrees, above or below a given point, will generally

be sufficient to create an uncomfortable sensation. The late Mr. Walker, whose experiments on the artificial production of cold are well-known to the philosophical world, ascertained that the point of 62° or 63° of Fahrenheit is that, which, upon an average of many individuals, is in this climate the most congenial, as far as sensation is concerned, to the human body. But it is a merciful provision of nature, considering the numerous vicissitudes of human life, that man is capable of resisting very great and even sudden alterations of temperature without any serious inconvenience. Thus an atmosphere so cold, as to depress the mercury in Fahrenheit's thermometer to the 52d degree below the freezing point of water, has been borne under the protection of very moderate clothing. And, on the other hand, an atmosphere of a temperature as high as the 200th degree of Fahrenheit, which is within a few degrees of the boiling point of water, was borne by the late Dr. Fordyce, during ten minutes.* And it is highly worthy of notice, as connected with the general intention of this Treatise, that, during the same time, a thermometer which had been fixed under his tongue indicated only the 98th degree of Fahrenheit;† so that the body remained very nearly of its natural temperature, during its exposure to an atmosphere exceeding its own temperature by full 100 degrees.‡

This uniformity of animal temperature, under such circumstances, is in a great measure owing to the process of evaporation, which takes place from the general surface of the body, and from the air-vessels of the lungs: for if animals are confined in a chamber, the atmosphere of which is so moist that no evaporation can take place from the surface of their bodies, it has been found that their temperature is as capable of being steadily and uniformly raised, by increasing the heat of the room in which they are placed, as if they were inanimate matter.

The application of heat to the various purposes of life has a very extensive range; and with reference to the daily preparation of the more common forms of our food, whether animal or vegetable, distinguishes the habits of man from those of every other species. Without the power indeed of commanding the application of heat in its various degrees, many of the most important arts of civilized society would fail.

Without that power, how could clay be hardened into the state of brick, of which

* Phil. Trans. 1775. vol. lxxv. p. 117. + Ibid. p. 118.

‡ For an account for similar experiments carried to a further extent, see p. 484, &c. of the same volume of the Phil. Trans.

material most of the habitations in many large cities are constructed? Without the aid of the same agent, how could quicklime, the base of every common cement, be produced from limestone? Without the application of the higher degrees of heat, metals could neither be reduced from their ores, nor the reduced metals worked into convenient forms. Neither, without the same aid, could that most useful substance glass be produced; a material, which, in comparison hardly known to the ancients, has in modern times become almost indispensably necessary to persons of the poorest class, as a substance of daily use for various economical purposes. But if we consider the properties of this valuable compound, with reference to the aid derived from it in the investigations of science, there are few substances of higher importance to the philosopher. Among the most useful of those properties are its impenetrability to fluids, either in a liquid or aeriform state; its ready permeability to light, together with its power of modifying the qualities of that fluid; and its resistance to almost all those chemical agents, which are capable of destroying the texture of most other substances with which they remain long in contact.

PROPAGATION OF THE FAITH.

From the Catholics of Chinsurah, collected by Mr. Donoghoe, Junr. and forwarded by Rev. Mr. Prendergast, Rs. 7 2

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Selectious.

WHAT IS WISDOM?

I ask'd the stars, when wandering afar
In search of Wisdom's bright and shining star,
What's wisdom?—he eag'd me'd with tearful eyes,
"The fear of God's the wisdom of the wise."

I ask'd the rainbow's changing tints of light,
The glorious harbinger of morn'g bright;—
" 'Tis wisdom rob'd me thus, the earth to span,
And bade me hush the fearful heart of man."

I ask'd the ocean—and its ceaseless tide
In hoarse murmurs to my voice replied—
"Behold my swelling waves, their ebb and flow,
The hand of wisdom marks how far they'll go."

Then I pursued the path, the golden sun,
And found him nearly when his course was done;
"O stay me not," he cried, "check not my pace,
'Tis wisdom's work to run the heavenly race!"

I ask'd the stars to truck me wisdom's way,
In the high heaven of glory where they lay,
" 'Tis wisdom's path," they cried, "that we have trod,
The path of wisdom is—the will of God!"

I ask'd the moon that shone afar,
In her pale light within her crescent ear—
"Wisdom is knowledge of the hand Divine
That bade me be—and placed me here to shine."

The silver spheres caught up the heavenly song,
Echo'd through endless space, it roll'd along,
Angel's rejoic'd and fill'd with holy fires,
Turn'd into Wisdom all their golden lyres.

"Wisdom's the influence brightly glowing,
From the Almighty's glory ever flowing;
Th' unspotted mirror of his power and might,
The radiance of the everlasting light."

Then earth from man, attune thy sacred lyre,
And join the chorus of the heavenly choir,
In praise of the great trine God above,
Whose will is Wisdom, and whose love is love.

THE PROTESTANT REPEAL ASSOCIATION.—

The Committee of this body have addressed a circular to the Protestants of Ireland, in which they invite their brethren to demand Repeal with "a firm and decisive voice." After expounding the principles of the body, they set forth the objections urged by Protestants to the severance of the Union, and answer them in their own fashion.—Correspondent of *Daily News*.

ENGLISH GLOOM AND ENGLISH GAIETY.

The sensuality and gross vice, and the hateful moroseness and harshness of temper, which result from our indisposition for gaiety and enjoyment, are literally awful to think of. Pride and licentiousness triumph in our land, because we are too careworn or too stupid to enter heartily into innocent recreations. Those two demons, one of which first cast man out of Paradise, while the other has degraded him to the level of the brutes, are served by myriads of helpless slaves, who are handed over to a bondage to passion, through the gloominess that broods over our national character. The young and the old alike, the poor and the wealthy, are literally driven to excess, because there is nothing in our state of society to refresh them after their toils, or to make life as much a season of enjoyment as the inevitable lot of mortality will allow. Look at an English Sunday, and behold the reason why more wickedness is committed on that day than in all the rest of the week put together. Was there ever any thing more heavy, more laboured, more formal, more chilling, more unexpressive of Christian joy and a day of refreshment to body and soul? It has but one good feature, its cessation from open, glaring trade. Great Britain actually toils through its Sundays; it disposes of its devotions in a precise, business-like manner, and then commits all manner of sins, or goes to sleep. The drowsiness of decent English society on Sundays is only equalled by the eagerness with which the business-loving world flies to its toils on Mondays.

Hence it is, that those who are not influenced by religious principles, or a regard for the decencies of respectable life, fly headlong on Sundays into every abomination and excess. There is more gambling, more drinking, more swearing, more reading of the vile and blackguard portion of the periodical press, and more outrageous licentiousness, on the Lord's day in England, Scotland, and Wales, than in the whole week from Monday morning till Saturday night. The multitude are literally driven into what is unlawful, from the utter absence of every thing that is innocent. No galleries are opened; no exhibitions, no museums, no public gardens, offer a place for quiet, intellectual, and refined recreation; no music enlivens the air, and bespeaks, while it strengthens, the joyfulness of the day of rest; people are taught to shut their eyes to books, which they are allowed to read on other days as much as they please; a backgammon-board, or a chess-table, is esteemed the "mark of the beast;" in short, while the thoughts run on uncontrolled, and a very moderate degree of restraint is laid upon the tongue; the eyes, the hands, and the feet are subjected to a rigorous system of surveillance, which forces tens of thousands into the haunts of sin, and tempts multitudes to a secret, stealthy enjoyment of those pleasures which they believe to be harmless, but which are proscribed by a popular, cold-blooded Puritanism.

And what is true of the English Sunday is more or less true of all other days. Men fly to

vice for want of pure and innocent pleasure. The gin-shops receive those who might be entertaining themselves with the works of art in a public gallery. The whole animal portion of our being is fostered at the expense of the spiritual. We become brutalised, because we are morbidly afraid of being frivolous and of wasting our time. The devil keeps possession of an Englishman's heart, through the instrumentality of his carnal passions, because he is too proud and too stupid to laugh and enjoy himself. He ruins souls in the solitude of their thoughts, because a tyrannical fashion forbids them to forget the promptings of inward passion in the gaiety and sociableness of easy and unpretending society. We sulk ourselves into perdition, while the boast of solid piety is upon our tongue. Secret sin destroys its myriads, immolated on the altar of outward respectability, and of a regard for the opinion of a money-getting world.

As Christians, therefore, and as men, we mourn over the surly solemnity of our fellow-countrymen, as the bane of all true piety and godliness. We groan under the despotism whose iron sway we feel every day that we live. We grieve to see our children growing up into manhood, and gradually losing all the fresh innocence and free sportiveness of their early years, oppressed with the cloud that broods over their elders, and yielding their young and buoyant spirits to a bondage which they see to be heartless and unnatural. We sigh to see the careworn countenances, the heavy, business-like reserve of look, which meet us at every step, as we alike tread the crowded thoroughfares of our cities, or wander along our village lanes, and amidst our toiling peasantry. There—there we see written in letters of sorrow, the primeval curse of man, unalleviated by the peace and blessings of the gospel; we remember only the words of doom, "Cursed is the earth in thy work; in the sweat of thy face shalt thou eat bread till thou return to the earth;" we see no tokens of the new law of love, which in a measure reversed the ancient decree of justice; we hear no echoes of the words of mercy, "Rejoice in the Lord always; again, I say, rejoice."—*The Rambler*.

POPULAR IGNORANCE THREATENING NATIONAL RUIN.

(From the Atlas.)

The Westminster and Foreign Quarterly.—We have been very superficial observers of the tendencies of English society, if we have omitted to notice the bias of the artisan population to extreme political opinions. We think it is Guicciardini who said, that it was "a sure omen of the revolutionary spirit, when the peasantry have been driven, by long hereditary injustice and neglect, to study the fundamental principles of society, and to bring the artificial institutions of antiquity to a rigorous ordeal of common sense and unsophisticated and injured hearts." Great Britain has for ages been debating in her Parliament on the condition and prospects of nearly all classes of mankind, except those of the growers of her corn and the founders of her industry.

The Bechuanas, the Caffres, the Moors, the Affghans, the Creoles, the Greenlanders, the Mohawks, the Gondoliers, the Polish Refugees, the Hybrids of Canada, the thugs and the Mamelukes, the wild Celt and untameable Gael, have all successively drawn forth the eloquence or the applause of St. Stephens; while, until very recently, it appears never to have occurred to our senators that a process was going forward in every tavern and smithy of the country, that would in a few years put all our institutions into jeopardy, and go nigh to the forfeiture of that glorious estate which our fore-fathers won, and Providence has so long preserved to us. Such is the present crisis of the national fortunes! Over six millions of the working classes several of the lamp-post orators that we could name wield an influence far greater than that of the Throne and Parliament. Not the parochial churches, but the lowly Ranters' chapels, or those of the other unendowed and often letterless sectaries, win the very small church going portion of the operatives of England. The laws are submitted to rather than approved; the other institutions are tolerated, instead of exciting admiration and gratitude. Capital is regarded as the robber of labour, instead of its patron and brother. Parochial relief is no longer dreaded as a badge. The police are treated as spies, instead of being supported as defenders. Classes are in hostile array. The religious sects are at the red heat of the feudal warfare. The tavern has become the Englishman's half-home; secret orders are on the increase; and meanwhile the great majority of England's workmen can neither read these pages with profitable facility, nor write an ordinary letter of business with the least regard to the proprieties of expression, or the laws of grammar. No wonder that crime has outstepped the proportion of population by a fearful ratio; and that we are now expending nine millions a year to defend society from its own hands! Fearful indeed are the laws of retribution; and we can no longer conceal from ourselves that this alarming state of the masses is the natural and just result of their abandonment, for ages, to every influence that could paralyse obdurate, mislead and stultify their body and soul. These, and the collateral causes that have been two centuries eliminating noble sentiments and virtuous habits from that peasantry of England that made Cromwell's Ironsides terrible to ill-doers, will furnish the simple exponency, how the operatives of England, Ireland, and Scotland stand in need of that education, for want of which all the great nations of antiquity, and the medieval times, went to the dust. Now this degraded population, hitherto of easy management, and therefore of comparatively little political importance, is acquiring, at an immensely rapid rate, such a portion of the political power of the country, as, coupled with its previous command of physical force, will at no distant period, give the real mastery of England to the violent part of the working classes and their representatives.

In Holy Week, W. H. Archer, Esq., of Chiswick, was received into the Church by the Right Rev. Dr. Wiseman, at St. Edmund's College, Herts,

PROTESTANT CATHEDRALS.

IMPERIAL PARLIAMENT.

In the Commons on the 16th, Mr. Hoarman moved that an humble address be presented to Her Majesty, praying that she will be graciously pleased to direct an inquiry to be made into the state of our cathedrals and collegiate churches, with a view of ascertaining whether they may not be rendered more conducive to the service of the church and the spiritual instruction of the people. In the course of the remarks by which he endeavoured to establish the propriety of his motion, he felt it unnecessary as he said, to shew that these ecclesiastical corporations had not answered the objects for which they were originally established. They were originally endowed with large estates and extensive patronage for great national purposes of charity and religion, and were for many years, in former times, of great advantage in the promotion of Christianity. The existing state of things was, however, a complete contrast to all this; for he undertook to shew that these ecclesiastical establishments, instead of promoting religion, only led to its decay, and that wherever they reared their venerable heads, religion was weakest and dissent most vigorous. Having referred, to the remodelling of these institutions, which was made by an act of Parliament in 1810, he began by showing how it had been abused in the see of Canterbury. The Chapter of that cathedral had been reduced to six members, who, divided the revenues and the dean 8,000*l.* a year in virtue of their stalls, of which all but the dean, who received a double share, received equal shares. The chapter was the patron of twenty livings, of which the revenues annually amounted to 9,000*l.* It must by law present to those livings. The chapter generally presented members of their own body to them; and thus each member might have an income of 2,000*l.* a year. The first error of the act of 1810 was, that when it reduced the number of stalls, it was supposed to have done all that was requisite; in merely reducing the number of stalls, it had only created a number of new pluralities and doubled the salary of existing canons. The see of Canterbury was a favourable instance of the working of the present system. He then showed that the attendance at the daily service of that cathedral was very scanty, as indeed it was at the cathedrals of York, Durham, Peterborough, Wells, Carlisle, Rochester, Oxford, and Lincoln. Having informed the House of the daily attendance at each of these places, from which it appeared that the daily attendance of the official functionaries was in many cases more, and in a few instances less than that of the lay congregation, he deduced therefrom this conclusion, that there is no occasion for establishments so richly endowed and so scantily attended. This scanty attendance at the daily service of the church was not compensated by a better attendance at the service of Sunday; for in proportion as the chapter was rich were the congregations small, and were the parishes in the cities of our cathedral churches poor and un-

endowed. In the rich city of Canterbury, which contained fifteen parishes, there was only one single clergyman (the clergyman of St. Martin's, who had 300*l.* a year from tithes) to whom no provision was secured by law. All the rest existed on the voluntary system. He had in his possession a memorial from the clergy of that city setting forth these facts, and requesting that the proceeds of one of the extinct stalls should be divided among the city clergy. Their request, however, was refused; and all the revenue which they now received was 1,400*l.*, which was less than the income of one cathedral stall. He then contrasted the attendance of all the city churches of Canterbury with that in the dissenting chapels. In the established churches the attendants at the morning service last Sunday were 2,080; at the afternoon service, 2,640; and at the evening, 1,100. In the dissenting chapels, the attendants at the morning service were 1,825; at the afternoon service, 492; and in the evening, 2,607. Thus the attendance on the church was 5,510, and on the dissenting chapels 4,814, or seven-eighths of the whole. Of these numbers, 617 consisted of the Sunday-schoolers of the church, and 820 of the scholars of the dissenting Sunday-schools. He then showed that, if such was the state of the city parishes in the cathedral city of Canterbury, the condition of things was not better in the rural parishes belonging to the diocese. He then made a severe attack upon Mr. Archdeacon Croft, of Canterbury, a pluralist, with an income of 3,590*l.* a year for the manumission which he had abused the patronage attached to his office by appointing to the poor parish of St. Augustine, a gentleman who was one of the richest inhabitants of that town; and to the poor sisterhood of the same charity, that gentleman's wife and daughter. That gentleman had also the management of the revenues of the brotherhood, and had let part of the estate to one of his own sons. He then analysed, in similar style, the distribution of the revenues of the cathedral church of Lincoln, and asserted that in that city the poverty, privations and sufferings of its working parochial clergy were so intense that they had, in more than one case, terminated in starvation. He also excited the merriment, as well as the disgust of the House, by recounting several instances of hard riding in which the curate of that district had been compelled to gallop over large tracts of country in order to perform Sunday duty for rich absent or non-resident incumbents. He could multiply the instances of similar abuses in other Cathedral Churches, but these two cases were only a fair sample of what would be found in every chapter in the kingdom. He asked whether it was right to allow such a state of things to continue? He did not blame individuals, but he did blame the system, and he did the blame the law on which it rested. He therefore appealed to the good sense and religious feeling of the Legislature to put an end to such abuses before they acquired such strength as to defy reformation.

Lord J. Russell had admitted the necessity of instituting some inquiry, he would not insist on his motion. Motion withdrawn.

CORRESPONDENCE OF LOUIS PHILIPPE WITH POPE GREGORY XVI.

[The following letter appears in the curious collection of documents which has recently been published in the *Révue Retrospective*.]

December 20th, 1846.

Most Holy Father—I desire to pour out my heart into the bosom of your Holiness, with all that confidence which the numberless proofs which I have received of your paternal bounty inspire me, and with that unreserve which can only have place in a letter which is like this, wholly personal and confidential.

Your Holiness cannot but too well know the fearful and allicting difficulties against which I have had to struggle since my coming to the throne. I know, and am very grateful for, the just appreciation you have always formed of my constant efforts to raise the Church and Clergy of France from the mournful attacks on it, originating in the excitement of passion; and also in the legislative measures that I could not prevent, though I have been able, notwithstanding, in a great measure to nullify.

Allow me to remind your Holiness that the first of these measures was the erasure from the Civil List of all salaries for the French Cardinals, and that even the four French Cardinals, then existing (Croy, Luçon, Isouard, and Rohan) were deprived of the whole of the salary they enjoyed, without it being possible to obtain, in their favour, any compensation whatever, even a compensation so small as that which I had the happiness, after years of patience and perseverance, to obtain for them.

The second measure was that which tended to bring on the suppression of thirty sees, by prescribing the extinction of the salaries attached to them according as those sees became vacant.

The third was a similar measure, for the destruction of the Chapter of St. Denis, by prescribing a similar successive extinction of the salaries of the members of that Chapter as they died off.

I could add to this sad list the reduction of the revenues assigned to the Sees, and to other Ecclesiastical dignities; but if I grieve the heart of your Holiness by placing before you such sad recollections, it is to recall to your mind the constant tactics of the enemies of religion and of the Church; it is to snatch from the Clergy, or at least to diminish as much as they can, the honours, dignities, emoluments, and, in fine, that public consideration with which the Clergy ought to be surrounded in order worthy to fulfil its Holy Ministry. It is indisputable that such are the constant tactics of the irreligious party, nor is it less indisputable that this party is seconded by another party which, without being irreligious, is always ready by its exaggerations and its violences to excite public irritation, and at the same time to foment in the bosom of the Clergy irritation and hostility against my person and my government. This party was very glad that your Holiness should be enabled to say to France and to the Clergy:—"Under Louis XVIII. and Charles X. you had four, or even six Cardinals (I believe there were six at one time under Louis XVIII.—Fesch, Bayanne, Porlier, Péri-

“gord, Clermont Tonnerre, and Lafare,) but under Louis Philippe the Court of Rome finds that two are sufficient.

Such, Most Holy Father, are the tactics and the sinister projects that I have endeavoured to disconcert, by soliciting of your Holiness two Cardinals' Hats at one time, for two of our worthy Prelates; and I must in all sincerity say, when I saw that your Holiness issued a dilatory and indefinite reply, I was struck with the advantage which our enemies would not fail to draw from it, in order to work for their own profit upon the national susceptibilities, ever ready to take fire. I then thought that the best means of preventing this sad effect was to keep the whole affair in absolute secrecy, and to delay the public reception of the reply of your Holiness until you could have the opportunity of taking into consideration the equally secret representations that I have deemed it my duty to address to you on the consequence, and the sad effect which will be produced in France by the interpretation which it will not fail to impart to the answer of your Holiness, in order to make it appear in the light of a refusal to increase the number to which the French Cardinals are reduced.

Fully assured as I was, from the precautions that I took, that the secret of this answer would not be discovered (as, in effect, it has not been,) I did not consider myself exposed to the danger of a delay, dictated by such motives, ever being represented as a refusal to receive a letter from your Holiness.

After these explanations, which I was impatient to give your Holiness, and which I pray you to receive with that kindness which has been so often testified to me, it only remains for me to manifest my profound gratitude that your Holiness has deigned to delay the Consistory, in order that I might be enabled to place you in a position—by the reply which I have addressed to you, to satisfy one of the wishes that I had expressed to your Holiness.

It is with the same sentiment of gratitude that I receive the Apostolic Benediction for the Queen, for my family, and for myself; and it is in soliciting it anew that I earnestly repeat the assurances of respect with which I am, Most Holy Father, the very devoted son of your Holiness.

LOUIS PHILIPPE.

PROTESTANT REPEAL ASSOCIATION.

This body held its first meeting on Tuesday night in the Music Hall. The attendance was very large; few even on the platform were of the aristocratic class, and though very many of the professional and trading classes were present, there were not in the body of the hall, ten men who did not belong essentially to the middle class of society or to the trading and superior artisan classes. The meeting was a fair representation of the professional and industrial classes of Dublin.

Mr. G. K. VANCE in (the chair,) said the meeting was held to prove the falsehood of the assertion of the English press that few of the

Protestants of Ireland were favourable to Repeal.

A very able letter from Sharman Crawford, Esq., was read, apologising for not being able to take the chair, in consequence of his absence on Parliamentary duty, but expressing his full concurrence in the purposes of the meeting, and stating that the movement of Protestants in favour of Repeal had removed the only objection he had to the agitation of the question. “I considered,” he observes “that no beneficial result could arise from a Repeal of the Union, unless carried by the joint approval of Protestants and Catholics. I have always contended for the equality of Catholic rights—but I would equally resist every assertion of Catholic power over Protestant interests.” He went on to prove the necessity of Repeal for Ireland.

Several times during the reading of this letter the secretary was interrupted by loud plaudits. Never at any meeting of the Old Repeal Association did we (says the *Freeman*, from which we abridge this account) see a warmer reception given to national sentiments than was given by the Protestants of Dublin to the more distinct avowals of Repeal opinions interspersed through this letter.

Nearly 600 new members were enrolled, and the meeting was addressed by Messrs. Ferguson, Bayly (merchants,) R. D. Ireland, (barister,) and others, in powerful and eloquent speeches, which were received with the greatest enthusiasm.

The following resolution, amongst others, were passed amidst great applause:—

“Resolved—That national property is based on social confidence, and that social confidence in Ireland cannot be expected to exist while the Government is conducted, and the laws are made, by strangers to the Irish people.

“That we distinctly avow that all Irishmen are justly entitled to equal religious and political rights, and that we are firmly resolved to resist to the utmost any attempt at ascendancy.

“We now offer the right hand of fellowship to all classes and creeds of our fellow-countrymen, and pledge ourselves to forget all former differences, and to unite and act together for the advancement of fatherland.”

On this meeting the Dublin correspondent of the *Morning Chronicle* observes:—“Hitherto the Protestants of Ireland have been regarded, almost collectively, as the enemies of revolution, but to-night witnessed the most *ultra* of Orangemen declaring for a change, repudiating the ascendancy, and offering the right hand of fellowship to their Roman Catholic countrymen. The accession of Mr. Sharman Crawford, when his influence in the north of Ireland is considered, cannot but be regarded as significant.”

THE CATHOLIC CHURCH AND GOVERNMENT.—In the *Freeman* of Thursday the following announcement with reference to certain ecclesiastical arrangements occurs:—“It is notorious that the Minister would have sacrificed the Establishment this very year could he thereby have brought off the Irish people from Repeal. The bid was made, and rejected. Let the Protes-

"tants of Ireland be assured of this. It is a fact. The next bid will be the endowment of the Catholic Church. That also will be rejected."—*Tablet*.

JUDAS ISCARIOT;—A *Miracle Play*.

The crime of Judas is quite revolting enough, without supposing him to have been actuated by a mere purposeless malignity, or by a sordid motive of the most trivial kind. That the world, for the most part, may not be yet prepared to give up one of its greatest "monsters," is probable; at all events, the question is open to discussion. Something of the same kind also applies to another character introduced in this tragedy.

This is not an original view; it is borrowed from an Ordination sermon of Dr. Whately, the Protestant Archbishop of Dublin, "printed," says Mr. Horne, "at the earnest request of the Priests and Deacons then ordained." We think our readers will not be sorry to see the extravagant theory of Dr. Whately in his own words; we copy them from Mr. Horne, who with great honesty has printed them in the Preface to his own Play:—

"In contemplating (says the Archbishop) the case of Judas Iscariot, you should first remark that there is no reason for concluding, as unreflecting readers often do, that he was influenced solely by the paltry bribe of thirty pieces of silver (probably equal, in silver, to about sixty shillings; and in value to perhaps about twice that sum in the present day) to betray his Master, and to betray Him designedly to death. That Jesus possessed miraculous powers Judas must have well known; and it is likely that, if he believed Him to be the promised Messiah, who was about to establish a splendid and powerful kingdom (an expectation which it is plain was entertained by the Apostles,) he must have expected that his Master, on being arrested and brought before the Jewish rulers, would be driven to assert his claim, *by delivering himself miraculously from the power of his enemies; and would at once accept the temporal kingdom which the people were already eager (and would then have been doubly eager) to offer him. That if our Lord had done this. He would have been received with enthusiastic welcome, as the nation's deliverer from Roman bondage, there can be no doubt, since He would thus have fulfilled the fondly-cherished hopes of the multitudes who had just before brought Him in triumph to Jerusalem. And it was most natural for Judas to expect that Jesus would so conduct himself, if delivered up to his enemies. As for his voluntarily submitting to stripes and indignities, and to a disgraceful death, when it was in his power to call in to his aid "more than twelve legions of angels," no such thought seems ever to have occurred to the mind of Judas, any more than it did to the other Apostles.

But the difference (continues the learned Archbishop) between Iscariot and his fellow-Apostles was, that though all had the same expectations and conjectures, he dared to act on his conjectures, departing from the plain course of his known duty, to follow the calculations of his

worldly wisdom, and the schemes of his worldly ambition; while they piously submitted to their Master's guidance, even when they "understood not the things that He said unto them."

Here we have a man who calls himself a Bishop, and who lives in the nineteenth century, propounding gravely a theory about Judas Iscariot from which Christendom revolts. What makes it strange is the fact that he has no documents newly discovered to clear up an ambiguous reputation; he founds his opinions on precisely that evidence, and draws from those only sources which are accessible to all who disagree with him. Judas Iscariot, the thief and the traitor, is suddenly discovered to be a well-meaning man, and to have committed an act of the greatest possible wickedness under the influence of the noblest motives.*

Mr. Horne has sacrificed the historical truth of the Gospels to his fiction, and thus betrays one symptom of the weakness of his cause. It would be not only out of place but needless to discuss the character of *Judas*. Men who can paint him as is done here will occasion no surprise if they lay irreverent hands on Him whom Judas Iscariot betrayed.—*Tablet*.

LOUGHBOROUGH.—*Cistercion Convent, St. Bernards*.—To the Editor of the TABLET.—SIR.—On Easter Sunday, the Rev. G. Bander, formerly a Minister of the Church of England, offered up the Holy Sacrifice of the Mass for the first time; at which also another converted Minister, and a lay convert, late of Oxford assisted, both of whom received the Holy Communion from his hands. We have just received the following sorrowful news from a brother of our Order, lately returned from France. He informs me that the revolutionary party have recently attacked one of the houses of our dear Sisters in the suburbs of Lyons; have destroyed their workshops and silkworms, by which they worked for their maintenance,—to the loss of about 150*l*. They afterwards set up their tricoloured flag on the belfry of the oratory. If such be their spirit of freedom and reconciliation, then God preserve us and our country from such an unjust and irreligious infringement of Christian liberty.

Believe me, Sir, I remain, yours very sincerely, in our Lord. J. B. PALMER, Prior.

REQUIEM FOR O'CONNELL.

The grand and solemn anniversary Requiem for O'Connell took place this day (May 16th), in the Church of the Conception, Marlborough-Street; it has just terminated. Nothing so grand and solemn, and impressive was ever witnessed in Ireland. Nine Bishops and over half a thousand clergymen were present. We will be able to give full particulars, and the eloquent Sermon of the Very Rev. Dr. Miley in our next.—*Evening Freeman*.

* In his history of Heresies, St. Liguori makes mention of a Sect called the Cainites, who venerated Judas Iscariot as a Saint.

THE
B E N G A L
CATHOLIC HERALD.

"One body and one spirit—*one Lord, one Faith, one Baptism.*"

No. 4.]

CALCUTTA: SATURDAY, JULY 22, 1848.

[Vol. XV.]

THE DARK AGES.

*By Rev. S. R. Maitland, F. R. S. F. S. A. Librarian to his Grace the Archbishop of
Canterbury.*

(Continued from our last.)

We would gladly follow the author through the entire of the arguments by which he proves that the Scriptures were familiar to the Christians of the middle ages. One of these consists in the fact, that all the distinguished ecclesiastics of those times were eulogized for the knowledge of the sacred volume. Again, we have direct evidence of the same fact in numberless instances. We have only room for a small portion of Maitland's evidence. The first instance relates to John, abbot of Gorze. "Being therefore," says his biographer, "greatly stimulated by them (a company of nuns,) and more inflamed than he had been before by any example of virtue, he deliberated with a fixed mind on a plan for a more perfect life. He therefore immediately began with these hand-maidens of God a course of divine reading with all his might, having first read through the whole of the Old and New Testament."—*Maitland*, p. 465. This man flourished about the end of the tenth century. We are told also of Ludiger, bishop of Munster, who died in the beginning of the ninth century, "that he was well instructed in the sacred writings, and that he did not neglect to lecture his disciples daily; and whatever he found to be enjoined in the holy books, he studied to practise and teach." It is told of this saint, that when he was quite a child, when any body asked him, what have you been doing to-day? he would say that he had been all day making books, or writing, or reading. And when he was further asked, "Who taught you?" he would answer, "God taught me." "The reason," says Maitland, most justly, "why this circumstance is worth mentioning is, that it indicates a state of things in which the child was familiar with books, and reading, and writing. If he had not seen it practised, he would have no more thought of writing than Philip Quarl's monkey did, before his master came to the island."

Of St. Dunstan, who lived in the tenth century, it is told that he spent his leisure in religious exercises, in reading the divine writings, and in correcting copies of them. The same thing is told of Maulus, abbot of Clugni, in the tenth century; of Lambert, abbot of Lobbes, in the eleventh century; and in the same century of Anselm, bishop of Lucea, "that he knew almost all the holy Scripture by heart, and as soon as he was asked, could tell what each and all the holy expositors thought on any particular point. William of Malmesbury says of Wulstin, bishop of Worcester, who lived in the same age, that "lying, standing, walking, sitting, he had always a psalm on his lips, always Christ in his heart;" and of his contemporary Arnold, bishop of Soissons, we are told that for "three years and a half he never spoke to any creature, but spent his time in reading the word of God, and in meditation." Abbot Thierry had the Scriptures by heart; and "the table-talk of Aquidius, a man of high rank and military education, was always seasoned by references to holy Scripture." "We shall not," says Maitland, (p. 465), "surely, be told that such stories as these are either fictions or very singular cases, or even that they are to any important extent either coloured or exaggerated. It would be easy to multiply them, and not easy to escape the inference that a familiar knowledge of the word of God was possessed and valued by many in those ages which have been represented not merely as without light, but as so fiercely in love with darkness, that they were positively hostile to the Scriptures, and not only virtually destroyed them, and made them void by their wicked doctrines, but actually hated and destroyed the very letter of the Bible."

The next proof that the Scriptures were familiarly known by both clergy and laity is taken from the sermons and homilies of that

period which have come down to us. The reader will find one in Maitland, from page 479 to 488. It was preached by Bardo, archbishop of Mentz, on an occasion when his object was to recover his character for learning, and to remove an unfavourable impression from the mind of the people. We have not room for it, but may refer the reader to our extract from St. Eloy, or to any other homily of the middle ages. They are almost a string of scriptural quotations, which it is truly astonishing that the preachers ever got together without a concordance, and which the audience could neither have listened to nor endured if they had not been familiar with the Bible. After part of Bardo's sermon has been quoted by Maitland, he observes (p. 488 :)—

"These extracts may give the reader some idea of the sermon, and whatever a severe criticism might find to say respecting the taste or the truth of some of the applications, I feel that I may confidently ask whether it does not imply a greater familiarity with the Scripture in both preacher and the hearers than most people would have given them credit for? When it is considered how small a part I have given, and that the whole is characterized by the same biblical phraseology, it really does appear to me surprising how any man could on such short notice put together such a string of texts at a period when concordances, common-place books and other pulpit assistants, had not been invented... But what did the audience think of the sermon? Was the unhappy preacher really casting pearls before swine in thus profusely quoting a book, the very existence of which was unknown to them? Surely, if they knew nothing of the Bible, they must have wondered what he was talking about and what he was driving at, and have sorely repented that they had expressed discontent with his former brief sermon. Surely, if the emperor participated in the blind hatred of the 'half-barbarian kings of feudal Europe,' and the audience in 'the fanatical furies of their ignorant people,' by which we are told that the Scriptures were so cruelly and hatefully oppressed, such a preacher was likely to be torn in pieces. But nothing of the sort appears to have happened. The people certainly were astonished; and it is said that all of them agreed in the *strangest notion imaginable, namely, that the preacher was a highly fit man to be Pope.*"

The last argument and the most irresistible is that taken from the histories, biographies, familiar letters, legal instruments, and writings of every kind in those times, for no matter by whom they were written, they are all literally

made up of the Scriptures. If the Scriptures had not been most familiarly known, no person could have written these documents, nor could any one have understood them when they were written. Now, when we reflect on the enormous amount of these manuscripts which must have existed—when, in spite of fire, war, pestilence, and time, hundreds of thousands of them of one kind or another have come down to us, we must admit that an extraordinary knowledge of the Scriptures must have been universal. This argument is put by Maitland in the following words :—

"The fact, however, to which I have so repeatedly alluded is simply this—the writings of the dark ages are, if I may use the expression, *made of the Scriptures*. I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions, as other writers have done since their day—though they did that, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the thoughts and words and phrases of the bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it too not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and documents of every description. I do not know that I can fully express my meaning, but perhaps I may render it more clear if I repeat that I do not so much refer to direct quotations of Scripture, as to the fact that their ideas seem to have fallen so naturally into the words of Scripture that they were constantly referring to them in a way of passing allusion, which is now very puzzling to those who are unacquainted with the phraseology of the Vulgate, and forms one of the greatest impediments in the way of many who wish to read their works. It is a difficulty which no dictionary or glossary will reach. What the reader wants, and the only thing that will help him, is a concordance of the Vulgate, in which to look out such words as seem to be used in a strange and unintelligible way. Without seeing them in their original context, there is little chance of discovering their meaning—but then is it not clear that the passage was present to the mind of the writer, and that he expected it to be so to those of his readers? How could it be otherwise?"—p. 470.

(To be continued.)

Discourses of morality and reflections upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourselves.—Addison.

INFIDELS AND HERETICS.

When a continental Catholic tells you he is an honest man, he means to tell you that he does not believe in revelation; that he is a Catholic by country and education; but that, conceiving the first depositaries of revelation to have been cheats or cheated, he is contented to fulfil the duties of morality. He does not give himself any trouble to settle how such a strange tale could have been imposed on men, or how men could have imposed such a strange tale on others: he rejects it altogether; he is an honest man.

An Anglican ordinarily pays no more respect to the authority of his own church in matters of faith and discipline, than his church paid to that which it rejected. It you meet half a dozen Anglicans, the first will tell you he doubts of the doctrine of the Trinity; the second, that he does not believe in original sin; if you ask the third whether what his catechism says respecting the eucharist be really his opinion, he will ask in return whether you take him for a fool; the fourth will laugh at the notion that one man can absolve the sins of another, whether sick or well; the fifth will call fasting and abstinence a ridiculous superstition, although, according to his own prayer-book, more than a fourth of the year ought so to be passed; and the sixth, congratulating himself on the abolition of purgatory, will give you to understand that he has, in fact, made a purgatory of the hell left in substantial and permanent existence by the reformers.

The facile adherents of the Church of England, which with condescending facility admits them all for true sons, may adopt a system of mere human morality without trenching on the integrity of faith. This is the misapprehension to which the preacher, Mr. Best endeavours to call the serious attention of his hearers. He wishes them to perceive, that if morality is exercised and followed by Christians on other than Christian principles, Christianity is, so far forth, renounced. Anglicans can be moralists of this sort, remaining still good Anglicans; because what is positive in their religion, beyond a general admission of its truth, weighs with them so slightly. A Catholic feels the inconsequence of this state of mind, and ceases not to make religion a principle of moral action, till he has unhappily, "of the faith itself made shipwreck."

The moral law, nevertheless, is the same to the Christian as to the unbeliever: nay, the Christian is even referred to the moral sentiment as to a rule of action:—"whatsoever things are amiable, whatsoever things are of good report, if there be any virtue, if there

be any praise, think on these things." Thus widely, and on so many points, are believers and unbelievers brought into contact: thus extensively are the *πιστοι* and the *απιστοι* still of the same religion. It is but justice to disbelievers to allow that, in general they acquit themselves of the moral duties of natural religion with as much fidelity as believers discharge the obligations imposed by revelation, and by the religion of nature which revelation confirms and ratifies.

Why then are not we believers and disbelievers capable of the "relations of peace and amity?" Why are we angry with them? Because they will not come to our shop, or, coming, do not buy. Why do they treat us with contempt? Because they desire to disparage and deprecate our wares, that we want to force upon them. But were there no shop in the case, we should lament their disbelieve charitably as a loss to them, but patiently as a loss to them only; while they would, at least, be grateful to us for our good will.

Speaking as a Catholic, I will venture to say that, in my own particular apprehension (for the opinion is unsupported) the infidel holds towards the Catholic Church a language less offensive and insulting than that held by the heretic. The infidel says, "You, the Catholic Church, in a remote age and country, invented a certain fable about Christ;* and wittingly, or unwittingly, you continue the fable to the present day." This is the simple, single reproach thrown on the Catholic Church by the infidel, while he acknowledges that, if the Christian religion is true, it is to be beloved by virtue of the authority of the Catholic Church.

But what says the heretic? "You claim to be the original Christian society; and, since you can tell at what point of time every other Christian society broke off from you, your claim must be admitted. But in substantiating your priority, you fix on yourselves the guilt of all these enormities with which we charge you. Unfaithful depositaries of the divine revelation, you have changed the pure faith you were commanded to teach, into a scheme of superstition and idolatry, of Pagan abuses and selfish fraud, of tyranny and persecution. Your corruptions compel us to abjure your communion, in which there can be no salvation; for if there were salvation, it would be unreasonable to separate from you in things holy; but we abandon you,

* I think it is Calvin who relates that a certain pope, having received a large sum of money from the sale of indulgences, exultingly cried out, "Quantas nobis comparavit divitias ista de Christo fabula!" It is true: Calvin says it.

because with you we cannot be saved. Judge, then, what must be your sin, in thus destroying the effect of the saving faith of Christ. Moreover, to show you how much we detest a persecuting spirit, we will, whenever and wherever we can get the power of the state into our hands, require all persons to quit their old religion, and adopt some one of the new forms we will establish in its stead, on pain, if recusants, of being subjected to penal law and civil proscription."

In all ages and countries, such has been the tone which the *choosers* have assumed towards the society through which they derive that revelation which they modify, each set of them successively, in their own way. As to the liberality that has induced them, in later times, to admit that, by possibility, Catholics may not be damned everlastingly, we owe them not much thanks for that; since they have thought fit to separate from us—an act that can be justified only on the hypothesis of the damnation of all members of the Catholic Church: since, also, they insist that our doctrines and practices are in their nature damnable; nay, a declaration to this effect is, somewhere, a legislative qualification.

I am shocked in reading over this last sentence I have not sworn so much for seven years past. I must forswear divinity.

This comparative estimate of the benevolent disposition of infidels and heretics respectively towards the Church will displease those English Catholics, who would obtain the restoration of their civil rights, by courting those who are interested to refuse it; who are afraid of general principles, lest they should lead too far; who wish to appear grateful to the *choosers* for every portion of the Catholic creed they may have *chosen* to retain; who discourage converts for fear of being suspected of proselytism, and disbelieve modern miracles for fear of being thought superstitious. Let them consider whether they are not in the wrong. It is unwillingly that I offend any human being. May the philosopher be Christian; the Christian, Catholic; the Catholic consistent!

The unbelievers of England are more tolerant of Catholic doctrine than are those of the continent in countries where Catholicism is dominant. Gallio was a sensible man, and took the best of all methods of reconciling Paul and his persecutors. "I will not be judge of such matters." Acts. xviii. 15.—*Best's Personal Memoirs.*

Self confidence is the first requisite to great undertakings; yet, he who forms his opinion of himself, without knowing the powers of other men, is very liable to error.—*Johnson.*

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

Triumphant over his people, Henry no longer feared to suppress the remaining monasteries.* Another bill was introduced. It was asked whether, at the suppression of the small monasteries, the greater religious houses were not highly commended for strict regularity. This difficulty was obviated by a general charge of immorality, and by an appeal to the selfish feelings of the parliament. The King would become so rich, that he could maintain, at his own expense, an army of 40,000 men; he could thus, without asking any assistance from his Commons, defend his dominions, and carry on his wars, as well as defray the ordinary expenses of government. This reasoning was sufficient; the bill was passed, and the monks were sacrificed. Truly had God taken away the wisdom of the nation. As if Henry was not yet sufficiently absolute; as if he had not yet surrendered enough of that which had been won by the toil and blood of their forefathers, the commons now agree to render completely nugatory the great statute, by which the King was prevented from levying taxes at discretion, and was obliged to purchase the assistance of the nation, by the acknowledgment of rights, and the concession of privileges. The act for suppressing the greater monasteries was avowedly to place at the disposal of the crown, as much wealth as would render it independent of its subjects. That such a result has not taken place was not the fault of the parliament. A monarch of less vanity, of less extravagant passions, than Henry, would have secured to himself, and bequeathed to his successors, an absolute despotism. Happily, the selfishness of Henry was as blind as it was headstrong. Grasping at the present it looked not to the future. He wasted on his favourites, or in riot and gambling, the treasures of monks whose prodigality he had condemned; † wrung from the deluded Commons the expenses of the seizure; left to his successors a power, as absolute in practice as it was limited in theory; and consigned to posterity an inevitable contest between arbitrary power and constitutional freedom. The fields of Marston Moor and Naseby; the scaffold and the royal victim of Whitehall; the death of one, and the final expulsion of all the Stuarts,

* At a very early period of the insurrection, before he had reason for serious apprehensions, he betrayed his desire of seizing the greater monasteries, as well as the violence of his disposition. The rebels had in several places reinstated the monks. "To frighten the monks from applying to the rebels, and returning to their old seats, his highness ordered those of Whalley, Sully, Norton, and Hexham, to be dragged out of their monasteries and executed by martial law."—*Coll.* vol. ii. p. 132.

however distant in time, are links of the same chain, results of Tudor despotism.

Thus far we have traced the chief events that were connected with the fate of the monasteries: it is time to glance at the condition of the monasteries themselves. It has been already stated that on whatever grounds the monks opposed Henry's new accession of power, the very fact of their opposition to the royal encroachments deserves our commendation. It may perhaps be answered, that, though Henry's real object might have been to secure great wealth and absolute power, the immorality of the monks richly deserved the infliction. We will not stay to shew that if it be once admitted that the crown can confiscate property on a bare accusation, there is an end to the rights of the subject. We will concede the consequence, if the premises be true; any punishment, if the reports of immorality be substantiated. What, however, was the ground of those reports? Chiefly the accounts of the visitors. These accusations have been received without hesitation, repeated, dilated thrown into every possible shape, infused into our literature, and too often inserted into the facts of history. We need not however, listen to a variety of such charges, they are substantially the same,—all echoes of the outcry raised by the flatterers of Henry. To refute one bold reviler, is to refute the whole class; the one whose accusations we wish to examine, is no other than Mr. Wright. The only difference between him and the rest of his class is, that Hallam, Fosbroke, and such others specify, or attempt to specify, one or two cases of depravity, before they pour out their bitterness upon the entire order. Mr. Wright, however does not favour us with any fact; he "leaves the letters to tell their own story;" he "leaves the documents for others to comment upon." Does he call the following sentences no comment? "The worst crimes laid to the charge of the monks are but too fully verified by the long chain of historical evidence, reaching, without interruption, from the twelfth century to the sixteenth. Those who have studied, in the interior history of this long period, the demoralising effects of the popish system of confession and absolution, will find no difficulty in conceiving the facility with which the inmates of the monasteries, at the time of their dissolution, confessed to vices, from the very name of which, our imagination now recoils. These documents are of particular importance amid the religious disputes which at present agitate the world; and I think that even the various lists of the confessions of the monks and nuns of the several religious houses, entitled *Comperla*, and preserved in manuscript, ought to be made

public. The great cause of the Reformation has been but ill-served by concealing the depravities of the system which it overthrew." (Preface, p. vi.) So well does Mr. Wright "leave the letters to tell their own story;" so well does he "leave the documents for others to comment upon." "Documents," proofs, he has certainly left alone; but of "comments" he has given us enough to be the conclusions of a folio of documents."

As if he had already established his point, he not only attacks the whole monastic order, but pursues it without mercy, from the Reformation back almost to the period of the conquest. Like a true philosopher, he is not content with the appearances of things, but plunges deep into their causes. Some Protestant divines have laboured hard to prove the injurious effects of confession: poor, short-sighted creatures, through what useless labour have they toiled! One flash of Mr. Wright's intellect has revealed the whole truth; all the evils of the monastic system, of society in short, from the twelfth to the sixteenth century, are the result of the "popish system of confession." This being so clear, it is no wonder that "the monks confessed to vices, from the very name of which, our imagination now recoils." What a pity that such glowing words should have so little meaning; that so profound a thinker should act in the inverse ratio of Lord Bacon's maxim,—inventing a theory before he has proved the fact. The worst of the present case is that, not only a theory, but a whole system of facts, is invented, or at least pre-supposed. Such a writer would scarcely attract our notice, were not his work under the sanction of a society which has assumed a high position both for his extensive research and its general tone of candour. How far the former quality is displayed in the work before us, we will not now discuss; the total absence of the second we have witnessed with regret.

His charges against the monks are either mere assertions, and the letters are really left "to tell their own story," and his preface is an unmeaning isolated effusion; or, forgetting his original intentions, Mr. Wright meant to substantiate his preface, by the tenour of his work. To give his accusations the greatest weight of which they are capable, we will take for granted that the latter supposition was his real intention. His witnesses in this case are the visitors; their epistles are their testimony. What, then, is the value of this testimony, and what the character of the witnesses?

What is the value of their testimony? Here we must bear in mind that we are not about to judge the monks as if they were already disembodied, as if they had ceased to be men.

We know that whatever man's condition, his "life is a warfare," and a warfare in which, with respect to men in general, the evil principle not only frequently, but almost universally prevails. In common fairness, then, we must judge the monk, not as an angel, but as a mortal; and must therefore presume, even before examination, that a rigid scrutiny will reveal a degree of delinquency, proportioned to the number of the monastic communities.—*Dublin Review.*

(To be continued)

LINGARD'S CATECHISM.

THE APOSTLES' CREED.

(Continued from our last)

5. Does then every soul go immediately after death to heaven or to hell?

No: such only as by their innocence or repentance have deserved the one, or by their wickedness have deserved the other.

6. What then becomes of their souls?

God renders to them according to their works in an intermediate state, which state we call purgatory.

6. *Intermediate state*—Besides the souls of the good in the actual enjoyment of heavenly bliss, and the souls of the wicked actually suffering the pains of hell, the ancient Christians admitted a third and very numerous class, comprising the souls of those who, since in life they had not risen to the perfect virtue of the first, nor sunk to the depravity of the second, did not deserve to enjoy after death the same reward with the one, nor to suffer the same punishment with the other. Of the state of these good but imperfect Christians, they understood the allusions in Scripture to the debtor, who will not be discharged from prison till he has paid the last farthing (Matt. v. 26), and to the builder who, though part of his work may be consumed, shall still be saved yet so as by fire. (1 Cor. iii. 15.). It was believed that in this state they received a treatment more or less favourable according to their previous conduct. But their exclusion from heaven was only temporary: they were in a state of transition from punishment to pardon, from suffering to felicity.

Such was the general belief of the Christian world till the time of the Reformation. Then, as we read in the second book of homilies (Hom. vii. on Prayer)—a book of which the Anglican Church pronounces in her 35th Article, that it "contains a godly and wholesome doctrine"—it began to be taught "every mortal man dieth in a state of salvation or damnation, because, as there are only two

places after this life, heaven and hell, the soul of man passing out of the body, goeth straight-ways to heaven or to hell." It is strange that men professing to derive their doctrine from Scripture alone, should so confidently put forth opinions, of which not a vestige is to be found in Scripture. That after the final judgment there will be but two places, heaven and hell, is indeed Scriptural doctrine: but that there are only these two places between death and that judgment, is not only not the doctrine of Scripture, but is also irreconcilable with the plainest testimony of Scripture, with reason, and with tradition. For nothing can be more certain than that God will render to every one according to his works. Hence, if it be truth that, "the soul, passing out of the body, goeth straight-ways to heaven or to hell," it will follow that there must be a certain amount of Christian virtue, the possession of which will secure to the soul the happiness of heaven, and the want of which will consign it to the misery of hell. Place then this amount as low on the scale as you please, still it is evident that there will be thousands of men whose merit, though it may actually fall below that point, will nevertheless approach into close proximity to it. Must these then go straight-ways to hell? Can it be consistent with the justice of God, where the difference in point of desert is so very trifling, to make the difference in point of retribution nothing less than endless happiness for the one, and endless misery for the other? A moment's consideration will shew, that the supposition is absurd; and that God to fulfil his declaration in the Scripture, must treat this third class of departed souls in a very different manner from the other two.

7. Why do you call it purgatory?

Because it is a state of purification from the consequences of sin, and a preparation for heaven.

7. *Purgatory*—This word has been formed from a Latin root, which signifies to cleanse or purify, and was gradually introduced, and adopted to express more conveniently by one word, what was previously expressed by metaphors and circumlocution. In this manner many new terms have been admitted into Christian theology. Men believed in the three Divine persons, long before they adopted the word "Trinity."

8. And what becomes of the body after death?

It remains in the grave till the last day.

9. And what will become of it at the last day?

God will re-unite it to the soul, and thus restore it to life. This is the resurrection of the flesh.

9. *Re-unite it to the soul.*—At the resurrection of Christ, his body and soul were re-

united, and thus he rose from the dead the first-fruits of them that slept. (1 Cor. xv. 20) The first born from the dead. (Col. i. 18.) It should, however, be remembered that God did not give his holy one to see corruption. (Acts ii. 27.) His body was still entire in the grave. With us it will be otherwise. Our bodies must be resolved into their original dust, so that we may say to corruption, thou art my father, and to the worm, thou art my mother and sister. (Job xiv. 15) Still we are to believe that our bodies are to be restored: for, this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. xvi. 53) He who raised up Jesus Christ from the dead, will also quicken our mortal bodies, because of his spirit which dwelleth in us. (Rom. viii. 11) And this will be extended to all. For, as in Adam all died, so in Christ shall all be made alive. (1 Cor. xv. 22.) I believe towards God, that there shall be a resurrection both of the just and the unjust. (Acts xxiv. 15.)

Resurrection of the flesh.—The Lord himself shall descend from heaven with commandment, and with the voice of an angel, and with the trumpet of God. (1 Thes. iv. 15.) All that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good things, unto the resurrection of life, and they that have done evil things, unto the resurrection of damnation. (John v. 28.) And the many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. xii. 2.)

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

Whether it be not an insufferable injury to the people in the church of *Rome* to have the common and daily service of the church (which they call the Mass) performed in *Latin*, which they do not understand? What is this, but to be at prayers like so many statues, without sense, or understanding?

This is only a matter of discipline, and therefore subject to alteration, as shall be judged convenient for the public good. Hence there may be hopes of peace, as to this; since, if we cannot approve it as it is, for peace sake the other side, upon the motive of a public good, may be prevailed on to allow of a change; as was done in favour of the new church in China, when leave was granted for the Missal to be translated, and used in the vulgar language of the Chinese; though after-

wards it was not found necessary to be made use of, as it is related by *P. le Comte* in his *Memoirs of China. Let. to P. la Chaise*. And I have read, that the Pope offered the same to queen *Elizabeth*.

However, to make way for a right understanding in this affair, as to the present practice of the church of *Rome*. Though, I must confess, it looks very surprizing to see the public service in *Latin*: Yet upon examination, I find this is not particular to the *Latins*, to have the liturgy not in the vulgar tongue. For in this, many other Christian churches do the same, which upon the peoples changing their language, keep still their liturgy in the ancient tongue, now scarce known to the people. As in the *Greek* church, who have their public service in the ancient, and pure *Greek*, which is so very different from the vulgar *Greek* now used by the people, that they understand but little of it. So amongst the *Maronites, Cophthites, Jacobites, Melchites* and *Georgians*, divine service is celebrated in the *Chaldee* or *Syriac*; whilst the vulgar language to all these is the Arabic, or to the more Easterly, the Persian. However, while the public service amongst the *Romanists*, is in a tongue not vulgar; yet I find the people are not kept in ignorance of what is done: For the French have the whole Missal translated into their own language, by which they see, and understand all that is done at the altar. We have likewise several books in English, which contain the service of that church, and explain all that is performed, with *Latin* in one column, and English in the other, by which the people are enabled to accompany the priest, both in spirit and understanding, and know when to answer *Amen*:* Again, upon enquiry I find the *Mass* is not a form of prayer, like our liturgy, but it is an action or offering, in which the benefit of the congregation does not so much consist in understanding the words, as in knowing what is done, which the most ignorant, and those that cannot read, are capable of, with a little care, and instruction, for this they are taught by the eye; and hence if they are but in sight of the priest, they know how to accompany him through the whole service, though they hear not one word of what is said; because actions are known by seeing, as words are by hearing. This may look strange to such as are accustomed to a form of prayer only; but if it be matter of fact, the truth of it may be easily found. And if it be so found, then there may be hopes of this being no longer made an occasion of separation; since the concern is, of the people.

* The Roman Missal has been lately translated into English *Eth. Lond.*

so understanding the service of the church, as to assist at it with understanding and devotion. If this be, then the reasons of the church of *Rome* will have some strength in them, which plead for the Mass in *Latin*; that so, as the church and its faith are one, so its worship, as much as may be, be one; that it be not subject to alteration, as it would be in vulgar languages; that the ministers of the altar changing residence and nation, may still be able to officiate, and serve the people; and the faithful leaving their country, or travelling may still find the divine service the same abroad as at home.

This as to the *Mass*; for as to *family, and private devotions*, I find it is in the church of *Rome*, the same, as with us; all have their prayer-books in their own language, and hence are provided with means for performing all exercises of devotion, that can be helpful to salvation. Whence this point being summed up, that in the church of *Rome*, the people have all their prayer-books in their own language, and even the *Mass* too, the difference does not seem so very great, but by a condescendence on one side or other (and it is in a yielding matter, to wit, of discipline) there may be hopes of an accommodation.

BRIEF OF HIS HOLINESS, POPE PIUS IX.

To the Bishop, Vicar Apostolic of Bombay.

We are confident that our readers will peruse with much interest the above named important document. If the salutary intimations which it so clearly conveys be attended to, the result will indeed be a happy one for Catholicity in India.

B. C. ORPHANAGE, INTALLY.

On last Monday, Colonel Garstin of the Engineers, Commanding Officer of Fort William, accompanied by the Archbishop and Rev. Mr. McGirr, Superior of St. John's College, honoured with a visit, the Loretto House Chowringhee, and the *Convent Orphanage and Widow's Asylum* at Intally. The Gallant Officer was particularly struck with the healthful, happy and clean appearance of the Orphans. He also admired the arrangements made for the accommodation of the children* and the care taken to mitigate them in the practise of those domestic duties the proper discharge of which is of such great importance to Females particularly in the

* Our Readers are aware that the Orphans are indebted to Mr. Fattallah Asghar's charity for this accommodation, a circumstance of which the Archbishop was careful to make honorable mention to Colonel Garstin,

humble walks of life. On the next day the Archbishop received from Col. Garstin the subjoined Note, which we insert with much pleasure.

To the Archbishop of Calcutta.

MY LORD.—Having been very much pleased with what I saw yesterday, I enclose you a tittle for your Orphan institution, which will with the blessing of God, do a great deal of good in this country.

Your's truly,
E. GARSTIN.

DURRUMTOLLAH CHURCH.

We omitted hitherto to state that, on Sunday the 2nd instant, the Feast of the Sacred Heart, the Archbishop Vicar Apostolic administered the Sacrament of Confirmation to thirty-five persons at the Durrumtollah Church.

FEAST OF THE B. V. M. OF MOUNT CARMEL.

On last Sunday, the day on which the Novena terminated at the Cathedral, about sixty persons approached the Holy Communion—on each day of the Novena, a few of the Confraternity also communicated.

PROPAGATION OF THE FAITH.

A few days since, a Mahomedan Adult Female was admitted to Baptism, and in the course of this week, a Chinese Female Child, aged about 7 years in danger of death, was baptised at the desire of her guardian, by Rev. Mr. Mascarenhas.

B. C. ORPHAGES, FREE SCHOOLS AND WIDOW'S ASYLUM.

J. G. together with a donation of
clothing for the Male Orphans, Rs. 2 0
Mr. C. B. Piaggio, 2 0

THROUGH MR. N. O'BRIEN.

J. G., ..	...	Rs. 1 0
G. H. Coles, ..	...	3 0
J. Howe,	...	3 0
A. G. H. ...	...	3 0
C. Owens, ...	...	4 0
A friend to the Orphans,	...	2 0
do. do.	...	2 0
S. W. M.	...	1 0
C. B.	...	1 0
E. U. L.	...	1 0
J. W.	...	1 0
G. A.	...	2 0

Subscriptions of No. 6, Company of the 18th Royal Irish Regt. Stationed at the Fort,

COLLECTED BY SERGT. J. GLEESON.

Sergt. William Kellest,	...	Rs.	1	0
Corpl. John Gleeson...	...	...	1	0
Drummer, John O'Neill,	...	...	0	8
Private Patrick Barry,	..	...	0	8
" Timothy Bresnan	...	...	0	8
" Bernard Lynn,	...	...	1	0
" Daniel McCarthy,	...	...	1	0
" Richard Cotter,	...	...	1	0
" Patrick Clancy,	...	...	0	8
" Thomas Delanthy,	...	...	0	8
" John Farrell,	...	...	0	4
" Owen Fox,	...	...	0	8
" William Garde,	...	...	0	4
" John Halissy,	..	..	0	4
" Nicholas Hunter,	...	...	0	4
" Lawrence Keelan,	...	...	0	4
" John Lawlor,	...	...	0	8
" Mickiel Mangin,	...	...	0	4
" Patrick Meenan,	..	...	0	8
" Patrick C. Murphy,	...	...	0	4
" John Stewart,	...	...	0	8
" Thomas Martin,	...	...	0	4
" Thomas Mulready,	...	...	0	8
" James Murn,	...	...	0	8
" Denis O'Doncoll,	...	...	0	4
" James Power,	...	...	0	8
" James Reardon,	...	...	0	4
" Patrick Taitor,	...	...	0	8
" " Wynn,	...	...	0	8
" " Cavanagh,	...	...	0	4

ST. THOMAS' CHURCH WINDOW.

Mrs. Ludley, .. Rs. 10 0

Selections.

ADORS OF LOYALTY TO THE QUEEN.—At a parochial meeting, held in Duggiven chapel-yard, on the 23d ult. the Rev. P. McTiely, P.P. in the chair, an address of loyalty and attachment to Queen Victoria, imploring her most gracious Majesty to restore the Irish Parliament, was proposed by Mr. Henry Morrison, and passed unanimously.—*Belfast Vindicator.*

DECLAY OF DISSENTING COLLEGES.—A plan is agitation for consolidating Coward, Honourton, Cheshunt, and Highbury Colleges. The proposal reveals various facts connected with these institutions—to wit, that the instruction imparted in them is found inefficient; that it is too expensive, amounting to 100l. per annum for each student; that the number of students in all the four colleges together does not much exceed sixty; and that they were all four in debt while the subscriptions for their support are falling off.—*Church and State Gazette.*

Memoirs of the Reign of George the Second, from his Accession to the Death of Queen Caroline. By John, Lord Harvey. Edited from the original ms. at Ickworth, by the Right Hon. J. W. Croker.

Queen Caroline has hitherto enjoyed a pretty tolerable reputation among historians. We have fancied that because she patronised bishops, she loved religion; and that she governed her husband, at least through decent means, if not always the most honourable and the most open. Lord Harvey, her *friend*, has exposed her in her true colours, and demolished her fair fame for ever. Again and again in these pages we have the story of her managing the king, actually by arranging his affairs with his mistresses to his own taste, and carrying on a correspondence with him on the subject of his amours. Such letters on such topics surely never before passed between a husband and a wife, and make us despise the latter as much as we are disgusted with the former. We spare our readers the letters and the conversations between the royal pair, and the diplomatic scheming conducted by the Queen with Lord Harvey and Sir Robert Walpole on this most abominable of all matters for intrigue, and content ourselves with the portrait of Queen Caroline herself.

Lord Harvey's darkest tints are reserved for Frederick, Prince of Wales, the father of George III. They most cordially hated one another, and had the Prince possessed the ability and the inclination to paint the picture of the Peer, we should doubtless have had full justice done to the noble author of these memoirs.

"When I have mentioned the Prince's temper," says Lord Harvey, "it is the single ray of light I can throw on his character to gild the otherwise universal blackness that belongs to it: and it is surprising how any character made up of so many contradictions should never have the good fortune to have stumbled (*par contre-coup*) at least) upon any one virtue; but as every vice has its opposite vice as well as its opposite virtue, so this heap of iniquity, to complete at once its uniformity in vice in general, as well as its contradictions in particular vices, like variety of poisons,—whether hot or cold, sweet or bitter,—was still poison, and had never an antidote.

"The contradictions he was made up of were these.—He was at once both *false* and *sincere*: he was false by principle, and sincere from weakness, trying always to disguise the truths he ought not to have concealed, and from his levity discovering those he ought never to have suffered to escape him; so that he never told the truth when he pretended to confide, and was for ever telling the most improper and dishonest truths when anybody else had confided in him.

"He was at once both lavish and avaricious, and always both in the wrong place, and without the least ray of either of the virtues often concomitant with these vices; for he was profuse without liberality, and avaricious without economy. He was equally addicted to the weakness of making many friends and many enemies, for there was nobody too low or too bad for him to court, nor nobody too great or too good for him to betray.

“He desired without love, could laugh without being pleased, and weep without being grieved; for which reason his mistresses never were fond of him, his companions never pleased with him, and those he seemed to commiserate never relieved by him. When he aimed at being merry in company, it was in so tiresome a manner that his mirth was to real cheerfulness what wet wood is to a fire, that damps the flame it is brought to feed.

“His irresolution would make him take anybody’s advice who happened to be with him, so that jealousy of being thought to be influenced (so prevalent in weak people and consequently those who are most influenced) always made him say something depreciating to the next comer of him that advised him last.

“With these qualifications, true to nobody, and seen through by everybody, it is easy to imagine nobody had any regard for him: what regard, indeed, was it possible anybody could have for a man who had no truth in his words, no justice in his inclination, no integrity in his commerce, no sincerity in his professions, no stability in his attachments, no sense in his conversation, no dignity in his behaviour, and no judgment in his conduct?

“Neither the Queen nor Princess Caroline loved the Prince, and yet both of them had by fits a *reste* of management for his character, which made them, though they were very ready to allow all his bad qualities, mix now and then some good ones, which he had very little pretence to. They used to say that he was not such a fool as one took him for; that he was not without mirth; that he could sometimes be very amusing, though often very *amuseant*; and that in everything he was made up of such odd contradictions, that he would do the meanest, the lowest, and the dirtiest things about money, and the other times the most generous; that his heart was like his head, both bad and good; and that he very often seemed to have a worse heart than he really had, by being a knave when he thought he was only avoiding the character of being a dupe; and by doing things to people without reflecting enough on what he was doing, to know he was hurting them so much as he really did. Lord Harvey said that was an excuse one might make at any time, without a possibility of being disproved, for any action in anybody: but that if he saw any one of thirty years old picking out people’s eyes with a pair of scissors, it would be very difficult for a stander-by to persuade him that the person who was performing that operation thought he was paring their nails. The Queen said that would indeed, she believed, be something difficult; but if, in paring their nails, he only cut into the finger a little, one might sure imagine that wounding the flesh was accident, and that in reality he only thought of cutting their nails too close to scratch him; and this I firmly believe was sometimes the case. When he betrayed you, laughed at Dodington, and gave up Lord Chesterfield, he was certainly very false to every one of you, one after another; but when he was so, he thought of nothing more than clearing himself of the suspicion one might have of his being weak enough to be governed.”

Now let us see what is said of the rest of the royal family, the Princess Royal and her husband the Prince of Orange, and the Princesses Emily and Caroline. When the Prince of Orange arrived in England to marry the Princess Royal,

“The Queen desired Lord Harvey the instant he returned to come directly to her apartment, and let her know without disguise what sort of hideous animal she was to prepare herself to see. Lord Harvey, when he came back, assured her he had not found him near so bad as he had imagined; that she must not expect to see an Adonis, that his body was as bad as possible, but that his countenance was far from disagreeable, and his address sensible, engaging, and noble; that he seemed entirely to forget his person, and to have an understanding to make other people forget it too.

“Lord Harvey said he fancied the Princess must be in a good deal of anxiety; but the Queen told him he was extremely mistaken, that she was in her own apartment at her harpsichord with some of the opera people, and that she had been as easy all that afternoon as she had ever seen her in her life. ‘For my part,’ said the Queen, ‘I never said the least word to encourage her to this marriage or to dissuade her from it; the King let her, too, absolutely at liberty to accept or reject it; but as she thought the King looked upon it as a proper match, and one which, if she could bear his person, he should not doubt she said she was resolved, if it was a monkey, she would marry him.’

“From the Queen Lord Harvey went to the Princesses, who were very impatient for a description of their new brother-in-law, and asked if they were more likely to have a true one from his being in the same town that they were from one who had only seen him in Holland. The Princess Royal’s behaviour next day, and indeed every day, with the eyes of the whole nation upon her, was something marvellous for propriety, sense, and good breeding. The Monday following was the day fixed for the ceremony; but the Prince being taken ill of a fever the day before, it was put off. He continued ill a long time; was thought at first in immedicable danger, and for a considerable time in a languishing condition from which it was impossible he should ever recover.

“Princess Emily had much the least sense, except her brother, of the family, but had for two years much the prettiest person. She was lively, false, and a great liar; did many ill offices to people, and no good ones; and, for want of prudence, said as many shocking things to their faces, as for want of good nature or truth she said disagreeable ones behind their backs. She had as many enemies as acquaintances, for nobody knew without disliking her.

“Lord Harvey was very ill with her: she had first used him ill, to flatter her brother, which of course had made him not use her very well; and the preference on every occasion he gave her sister, the Princess Caroline, completed their mutual dislike. Princess Caroline had affability without meanness, dignity without pride, cheerfulness without levity, and prudence without falsehood.”—*The Rambler*.

PRESENTATION OF AN ADDRESS AND TESTIMONIAL TO THE ARCH- BISHOP OF SYDNEY.

On Saturday last, his Grace the Archbishop of Sydney was waited on at St. Mary's Presbytery by a deputation of nine gentlemen, who had been appointed to present his Grace with an address of congratulation upon his safe return from Europe, and with a service of plate purchased by subscriptions from members of the Catholic body, as a slight token of the esteem and affection which they entertain towards their Chief Pastor.

The deputation consisted of Mr. R. O'Connor, chairman of the committee of subscribers; Dr. Tierney, treasurer; and Messrs. John Lett, Thomas Smidmore (G.O.), James Curtis, G. St. Julian, T. W. Levinge, Robert Coveny, and Pierce Gould.

The following address was read by Mr. O'Connor:—

To the Most Reverend John Bole, Count Pallavicini, O. S. B., D. D., Archbishop of Sydney, &c., &c., &c.

MOST REVEREND AND REVEREND LORD ARCHBISHOP—We, the undersigned, deputed by a numerous body of Catholics assembled in public meeting, for the purpose of offering to your Lordship their congratulations on your safe return from Europe to your Archdiocese, and of presenting to you, their beloved chief pastor, some enduring mark of their veneration and regard, beg leave, in discharge of the gratifying duty confided to us, to address your Grace.

Those whom we represent are deeply impressed with the conviction that, next to the glory of God, you live and labour solely for the spiritual and temporal good of your flock; they know that for that flock you devoted and still devote your utmost energies in diffusing the lights of the Gospel, and the blessings of education through the length and breadth of his land.

Appreciating fully the nature and magnitude of their obligations to your Grace, they feel that it is to heaven alone you have looked, and still look for your reward; yet, on their behalf, we venture respectfully to solicit that you will—with their heartfelt congratulations on your safe return from a voyage of no ordinary length and peril—accept of the accompanying Service of Plate, which would have been earlier tendered, but for the wish they entertained to extend to those of their brethren who live at a distance from the Archiepiscopal See, the opportunity of uniting with them in this Testimonial, inadequate though it be, of their grateful veneration and regard for you, their beloved Chief Pastor.

His GRACE replied that it would be affectation in him to refrain from saying that he was deeply grateful to his beloved children in Christ, for so valuable a token of their esteem and affection. They had indeed, done that which, under the present circumstances of the Archdiocese, he could never have brought himself to do; for he could not, even if the means had been at his disposal, have prevailed upon himself to spend so large a sum of money for purposes of this kind. But as it had pleased the Holy See to elevate their city to the dignity of an Archbishopric, it

was not improper that some degree even of worldly pomp should surround the person of him who was called upon to exercise the Archiepiscopal powers. It could not, therefore, be at all deemed an act of extravagance on their part to expend in this manner the money which had been contributed from among themselves for the purpose of marking their respect for their pastor; for in so doing, they virtually testified their respect and veneration for the Church itself, through the medium of its provincial head. He should preserve their gift with the greatest care, and should transmit it to his successors in the Archiepiscopal office, as the cherished evidence of a people's love. Most deeply did he prize their affection, and it was his earnest prayer that himself and his people might never more be separated under any circumstances. Not even the hope of receiving another service of plate on his return, would prevail upon him to desire another separation from his flock, even for a short period. He had every reason to be satisfied with the affection of the Catholic body, even without so substantial an evidence of it as this; but he regarded with feelings of still deeper thanksgiving their devotion in the service of the Most High; and although the days were past when they could be called upon to suffer martyrdom for their faith, he grieved that there were few among his flock who would not be ready to sacrifice everything for the glory of God. In conclusion, he would again thank them for the magnificent present which they had brought him, and would beg them to convey his thanks to the subscribers, to whom individually he should be happy to express his gratitude.

The Archbishop then bestowed upon all present his paternal benediction.

The service of plate which was presented along with the above address was a most magnificent one. The sum spent in its purchase was about £300; but the articles were most of them bought at a comparatively low rate, and the service is therefore more complete than could have been expected for this amount. The centre piece is a very splendid epergne, with a suitable inscription; and much credit is due to the treasurer, Dr. Tierney, by whom the purchases were principally effected, for the taste and judgment he has displayed in their selection.

The ornamental work of the address itself is a complete masterpiece of Colonial talent. It is emblazoned on vellum, and mounted upon a gilt roll and ledge, on which the Archiepiscopal Arms are carved and enameled. The names of all the subscribers have likewise been engrossed upon parchment, bound with crimson silk, and mounted upon a roll and ledge of carved cedar; so that both the address and the subscription list may be preserved for future generations to admire as works of art. The work of emblazoning, &c., was performed wholly by Mr. T. W. Levinge; and we do not hesitate to say that it surpasses anything of the kind ever before produced in the colony.—*Sydney Chronicle April.*

There is one way of attaining what we may term, if not utter, at least mortal happiness; it is this—a sincere and unrelaxing activity for the happiness of others.—*Bulwer.*

POPE PIUS IX.

To the Right Rev. Bishop Whelan, Vicar Apostolic of Bombay.

VENERABLE BROTHER,

Health and Apostolic Benediction.

That singular care was studiously taken by the Apostolic See to guard the interest of the Catholic religion in the East Indies, is well known to you, Venerable Brother, who have long sojourned in these countries, and who have been for some time, even whilst your predecessor was yet alive, a sharer in the administration of the Vicariate Apostolic of Bombay.

These things being so, it is not necessary for us writing this letter to explain to you in detail upon what account it was arranged, that the said countries, which were formerly governed either by the Archbishop of Goa, or the Bishop of Cranganore, Cochim and Meliapore or St. Thomé with ordinary episcopal power, should now constitute many Vicariates Apostolic, and be governed by Vicars Apostolic established by and depending immediately upon the Apostolic See, and exercising the proper jurisdiction of ordinaries.

It is moreover manifest to you, Venerable Brother, what grave reasons induced the Holy See to decree the institution of this form of Ecclesiastical government in those countries, although formerly in times greatly distant and distinct from the present state and condition of affairs a privilege was given to the most faithful Kings of Portugal of nominating the Bishops who were to be elected to those sees.

For if in those by gone times the concession of this privilege was made for the purpose of providing against the long vacancy of those episcopal sees, and in order that Bishops might be sent opportunely to those places, and in fine that the prelates might be supplied with suitable maintenance in accordance with their dignity; it is now notorious to all, that on account of the public vicissitudes of affairs, and especially after the change of political power in those countries, these objects could not for a long time back be secured or obtained.

These things are treated at large in apostolic letters of our predecessors Roman Pontiffs and particularly of Gregory XVI. of happy memory, in his letter of the 2^d April 1834, which commences *Multa preclare*, and we are not ignorant that you are fully acquainted with them.

But now when you are about to return to the island of Bombay, there to enter upon the discharge of the duties of Vicar Apostolic, we have judged it opportune, Venerable brother, to signify to you that we lately received a letter written in that island on the 1st February 1848, in the Portuguese language, and subscribed by about two hundred and twenty five Catholics, in which they complain very much of the erection of vicariates Apostolic in the East Indies and especially of the above-mentioned letter Apostolic *Multa preclare*, and they implore the restoration of concord, which they lament to have been destroyed after the promulgation of that Apostolic brief.

We wish those Catholics, in whose name that

epistle was written, to be informed by you; that we received it, and accurately weighed its contents; that we indeed embrace them in Apostolic charity, and cordially impart to them the benediction of Almighty God; but at the same time we have not been able hitherto to find out any reason for satisfying their wishes for the recovery of concord, unless they obey St. Peter speaking through the Roman Pontiff, and put an end to resisting what the Holy See has decreed in support of religion. We desire them to remark, that the circumstances are not changed, which moved the Apostolic See after diligent consideration to take the advice, of which here is mention in the so often quoted letter apostolic *Multa preclare*.

We recollect that we ourselves wrote a letter to the same effect to the venerable brother Joseph D'Silva Torres Archbishop of Goa, and that we set before his eyes the great importance of avoiding every occasion of exciting Schism. In fine, we hope that they will second our wishes, and will bring great cause of consolation to us by their Christian docility.

But we recommend to you, venerable brother, to treat them as far as you are able with gentleness and benignity, and be careful to remove every thing which may afford them reasonable ground for grief and displeasure.

In the meantime we most lovingly impart to you the Apostolic benediction.

Dated at Rome at St. Mary Major's, the 2nd day of April 1848, in the second-year of our pontificate.

PIUS IX. P. P. IX.

Maurus Depositor.

DR. PHILPOTS AND MR. GORHAM.

The injured clerk now threatens to have recourse to law; the Queen's Bench will have the opportunity once more of assuming its ecclesiastical functions. Mr. Gorham, like the early heretics, will appeal to the civil power from the sentence of the Ecclesiastical judge. The good Bishop is liable to a prosecution for not instituting Mr. Gorham; Mr. Gorham will probably be persecuted in his turn for heresy; and we shall see, perhaps a revival of the Scotch Aucterader case in the Establishment of England.

The question likely to be raised in this discussion—if it comes on—will be the doctrine of Baptismal Regeneration. One party maintains that the Anglican Establishment holds it; another, far more numerous, is of a contrary opinion. The defenders of the doctrine appeal to the Prayer Book; its impugnors take like shelter under the 39 Articles. For our own part, though unwilling to appear as predicting anything, we are ready to say that in opinion the Evangelical party will win the day; and that it will turn out that the Church of England, "pure and apostolical," does not maintain the doctrine of Baptismal Regeneration. The 39 Articles are later than the Prayer Book, and are the rule of reformed doctrine. Offices of divine services are not canons of doctrine, and their meaning is to be ascertained from the deci-

sions of the Church. The 39 Articles are dogmatic decisions, and the fruit of the Reformation; they express the genuine views of Anglicanism, and are the rule by which opinions must be tested. Now, the Articles are so far from maintaining the doctrine of Regeneration in Baptism, that they contain propositions irreconcilable with it. They are not very definite certainly; but still, whatever precision they have attained to, is in favour of Mr. Gorham and against Dr. Philpotts.

It will be a remarkable and providential matter if we should see in the course of this year the agitation of two fundamental conditions of a Church, and hostile decisions arrived at. Dr. Hampden settled the theory of jurisdiction; Dr. Philpotts will be the cause of settling the question of here-y. Should this affair be carried further, we entertain a strong confidence that the issue of it will be this: the Anglican Church will be found not to teach—so as to deny the contrary opinion—Regeneration in Baptism. Dr. Philpotts will have the great merit of agitating a question the decision of which will be fatal to the pretensions of the most rigid Anglicans: who will, no doubt, when the time comes, find some other solution of it than the one they have hitherto given.

THE TABERNACLE AND ENCAMPMENT OF ISRAEL.

Eleven years of anxious labours and of diligent literary research, both as regards biblical criticisms, and the connected antiquities of Egypt, have resulted in the construction, by the Rev. R. W. Hartshorn, A. B. of the University of Dublin, of the elaborate and exquisitely finished models now exhibiting at the gallery, Pall-mall. This is neither the time or the place to enter into the subject of the typology of the Tabernacle, but, beyond a doubt to the theologian, the painter, and the architect, as well as to the enlightened of every religious denomination, ample food for reflection and instruction is afforded. Mr. Hartshorn justly observes, in the introduction to his synopsis, that mere verbal description of this sanctuary has hitherto proved insufficient for conveying a right notion of its details. The exhibition comprises two models—the one a landscape model, fourteen feet by six feet, giving rock, river, mountain, Dead Sea beyond, Levitical encampment complete, with the tribe of Ephraim in the distance, and a variety of tents in miniature, with a miniature tabernacle in the centre of the encampment. But that which strikes us as the more interesting portion of the exhibition, of another model, of the Tabernacle of Israel itself—on a larger scale—one inch to a cubit. This model, the dimensions of which are ten feet, by five feet, is most beautifully elaborate and critically accurate in the whole of its details. The materials employed in the construction of the original structure are adhered to as nearly as possible in the model, copper only being substituted for brass, the Chaldaic word admitting of that signification. Every vessel employed is in the Egyptian style, and is modelled after some Egyptian antiquity; the embroidery is exceedingly

rich and tasteful, and must have occupied some years in its execution; whilst the altar or burnt offering exhibits a curious illustration of the bronze grate of network mentioned in Scripture, and with the figures surrounding it, including the high priest in his ephod and full robes of office, shows out the practice of the Jewish ritual. We never remember to have seen a more perfect representation of that which was intended to be depicted than is afforded by the present models of the subject in illustration of which they have been designed; and we are glad to see that Mr. Hartshorn gratefully acknowledges the assistance of those gentlemen who have aided him in completing these models. Amongst them are Mr. F. P. Thompson, whose architectural aid was of great value, and Mr. Bonomi F. R. S., the Oriental traveller, who has accomplished the extraordinary feat of bathing in the Dead Sea.—*Chronicle*

MOST ILLUSTRIOUS AND RIGHT REVEREND LORD.

After having received lately the letter of your Lordship, dated 12th February, we immediately offered our Most Holy Father the sum of money transmitted in bills of exchange for £20 sterling by those faithful people as a testimony of pious devotion to the Successor of St. Peter; and we will be prepared to present at another opportunity the remainder of the collection which is to be transmitted to us by the Rev. Dr. Russell.

It is not without tears and the utmost commotion of mind that His Holiness received the pledge and argument of such singular love and attachment of his children, and he showed his peculiar affection towards the same beloved flock of Madras, and he prayed all good things from Almighty God, and imparted the apostolic benediction.

Hence he has ordered the testimonies of his paternal charity and solicitude to be made known to his beloved children, whom he embraces in the Lord, through your Lordship, whom he also loves tenderly.

We will take care to treat of the other things mentioned in the same letter, as soon as the difficulties in which we are now involved may permit.

Meantime we pray Almighty God to preserve and prosper your Lordship for a very long time.

Rome from the halls of the Sacred Congregation de Propaganda Fide, 22d April 1848.

Your lordship's

most affectionate brother,

J. Ph. CARD. FRANSONI, Pref.

ALEXANDER BARNABO

Pro. Secretary.

Right Rev. Dr. Fenelly, Madras.

ARCHBISHOP OF CASHIEL AND REPEAL.—The *Cork Reporter* states that the Roman Catholic Archbishop of Cashiel, Dr. Slattery, and the Clergy of his diocese, actuated by a similar spirit to that which has influenced their brethren of Cloyne, Meath, and Waterford, have unanimously resolved to address her Majesty, declaring the immediate and pressing necessity "of restoring the Irish Legislature." Within two months Repeal has made tremendous progress amongst the Catholic Clergy.

EDUCATION IN VAN DIEMEN'S LAND.

In consequence of the objection made by the Clergy of the Church of England, a report upon the system of Education was ordered to be made, and upon that report the Secretary of State decided that assistance should be given to the schools which might be established by the Clergy of the Churches of England and Rome on a scale sanctioned by him:—viz., at the rate of 1d. per day for each child attending the school.

MARIA MONK.—This notorious woman, whose infamous work, "Two Years in a Convent," caused a bigoted and ignorant mob to burn down the convent at Charlestown, near Boston, having disgraced even her evangelical patrons and patronesses, by betaking herself to her former profligate courses, is at present confined in Sing Sing prison, New York, undergoing a lengthened term of incarceration for robbing a man whom she had inveigled into one of her haunts. Yet on the word of such creatures as this Maria Monk, and a sister spirit, Rebecca Read, a number of virtuous and defenceless ladies were plundered of all they possessed, and burnt out of their convent; whilst the most atrocious calumnies were disseminated in England as Gospel truths by lady bible-readers and tract distributing parsons.

RIO JANEIRO.—**MGR. BEDINI.**—We have before us a letter from Mgr. Bedini, dated at Rio Janeiro in December, in which he speaks of his recall to Rome, and his availing himself of the sailing of the British packet "Express," for that purpose. The attempt made to pervert the German Catholic colony at Petropolis, near Rio, had signally failed, owing to the zealous and able defence of the ancient faith by the Intendant, the disgrace of the Lutheran minister, and the tragical death of the Lutheran superintendent by the hand of a bosom friend, who was to be married to his niece. The death was the result of an accident, which many in Rio could not help regarding as a judgment of God.—*Catholic Telegraph* (Cincinnati paper).

CATHOLIC CLERGY.—The *Cork Examiner* states that the following resolution was adopted by the Roman Catholic Clergy of Mill street deanery, diocese of Kerry, on Wednesday last:—"Resolved—That in the present agitated state of public feeling in this district, we feel bound thus publicly to declare our deliberate conviction, that, notwithstanding our earnest desire to promote peace and obedience to the constituted authorities, our best exertions will not be effectual, unless the Government do immediately restore to our country its own legislature, a measure which we look upon as practicable, and the only one calculated to remove the distress and embarrassment, and discontent, under which all classes in society are labouring. P. Fitzpatrick, P. P., V. P., Mill-street; Daniel Healey, C. C., ditto; Thomas Maginn, C. C., ditto; John Naughtin, P. P., Kilmee; Michael Naughtin, C. C., ditto; Edmund Fitzgerald, P. P., East Killeunmin; John Tuomy, P. P., Dromtariff; J. Scollard, C. C., ditto."

The *Freeman's Journal* contains an address from the Roman Catholic Bishops and 150 of the Clergy of Meath, to her Majesty, urging the necessity of a Repeal of the Union.

THE BISHOP AND CLERGY OF THE DIOCESE OF FERNS—**REPEAL.**—The Most Reverend the Bishop, and the Very Reverend and Reverend the Clergy of the diocese of Ferns have signed a memorial to the Queen, informing her Majesty of the really alarming state of Ireland, and praying her Majesty to exercise the Royal prerogative, in order to restore peace and prosperity to this too long afflicted country, by giving orders to have convened in Dublin, with as much despatch as possible, a Parliament of the Lords and Commons of Ireland.—*Wexford Independent*.

THE REV. MR. MAHER AND THE RIFEMEN.—The *Carlow Sentinel* announces that the Reverend J. Maher P. P., the writer of some letters upon public matters, and an uncompromising Repealer, has denounced from the altar the parties who excite the people to violence, and reprehended the practice of shooting at marks with fire-arms. The result has been that the Carlow Rifle Club has ceased to exist. An open-air meeting, "to sympathise with persecuted patriots," has created some alarm, but the magistrates will not interfere save to request there shall be no banners, and to "recommend" that the country districts should meet in their localities.

The Envoy from the Pope to the Sultan.—The ambassador from the court of Rome to his Imperial Highness the Sultan, the Archbishop Ferici, has deferred his intended departure from Egypt till the end of the month. The following presents have been remitted to the nuncio of His Holiness for presentation to him:—a magnificent saddle enriched with diamonds; eight Arab houses of great beauty; three magnificent snuff-boxes, enriched with diamonds; four decorations for distribution at his pleasure; 600 piques of Damascus cloth, beautifully embroidered, and of various colours the pique is a measure of 227 inches;) a great number of Smyrna carpets; thirty pieces of Angors shawling; and a grand decoration for Pope Pius IX., and another for the ambassador."

The Rev. Joseph C. Algar, M. A., Fellow of University College, Oxford, and tutor in the family of her Majesty's representative of the Court of Sweden, has conformed to the Roman Catholic Church, having previously resigned his fellowship at University College.—*Church and State Gazette*.

Charles Albert has taken Peschiera, and defeated, with 15,000 Italians, an army of Austrians, twice his strength. Milan has declared for him; and thus encouraged by the events of Vienna and the support of his country, much may be expected from him. Sicily, too having repealed her union with Naples, offers herself, like a blushing widow, to his child of Fortune. Sicily, Sardinia, Piedmont, Parma, Lombardy, Modena, &c.:—what an Italian kingdom is growing up for Charles Albert!

Prussian affairs proceed no better. The King's concessions have failed to satisfy the Berlinese, who are again in a state of tumult.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 5.]

CALCUTTA: SATURDAY, JULY 29, 1848.

[Vol. XV.]

THE DARK AGES.

By Rev. S. R. Maitland, F. R. S. P. S. A. Librarian to his Grace the Archbishop of
Canterbury.

(Concluded from our last.)

Yet, in spite of this overwhelming mass of evidence, which was given in our last number, relative to the extensive knowledge of the Scriptures which prevailed in those ages termed dark; evidence derived from so many different sources, each or which increases the stream, until it at length becomes irresistible, we shall hear very likely the old trumpery about Luther and the Bible, which he, happy man! discovered it, after it had been lost in the dark ages. Yet look at these facts. A multitude of the writers of the middle ages speak of the Bible as of a Book familiarly known; it was in all convents, monasteries, churches; parts of it were repeated from memory; the whole of it was read through in the religious communities each year; it was carried about on journeys; it was ornamented with gold, silver, and precious stones, and publicly presented in the Churches; a large number of copies have survived rapine, murder, fire, and the casualties of six hundred years; it was constantly and sometimes exclusively read by those pious men whose lives have come down to us; the sermons of the period were a string of texts, and every thing that was written by priest or monk, by secular or regular, was written in scripture phraseology, and filled with passages from and allusions to the sacred volume. Is it not strange that after all this any one would be so barefaced and so ignorant as to repeat the old calumnies against the dark ages? But, unfortunately, there are such people to be found.

"I am not," says Maitland, "such an enthusiast as to suppose that a series of papers in a magazine, desultory and superficial as I sincerely acknowledge these to be, can do much to stop the perpetual repetition of falsehood long established, widely circulated, and maintained with all the tenacity of party prejudice. If I were, the occurrences of almost every day would, I hope, teach me wisdom.

While these sheets have been going through the press they have brought me a specimen quite worthy of Robertson, and so much to our present purpose that I cannot help noticing it. Even since the foregoing paragraph was written, a proof sheet has come from the printing-office, wrapped in a waste quarter of a sheet of a book which I do not know that I have seen, but the name of which I have often heard, and which I have reason to believe has been somewhat popular of late. The head-line of the page before me is

"The University. "DISCOVERIES RE- "Discovery,
"Luther's Party. "FORMATION. "The Bible.

Among the contents of the page thus headed, and in the column under 'Discovery. The Bible,' we find the following passage relating to Luther.—

"The young student passed at the university library every moment he could snatch from his academic duties. Books were still rare, and it was a high privilege in his eyes to be enabled to profit by the treasures collected in that vast collection. One day (he had then been studying two years at Erfurth, and was twenty years of age) he opened one after another several books in the library, in order to become acquainted with their authors. A volume he opens in its turn arrests his attention. He has seen nothing like it to this moment. He reads the title—it is a Bible! a rare book, unknown in those days. His interest is excited to a high degree, and he overcome with wonder at the magnitude of the volume than those of the Old Testament, and Epistles, which he had thought ought to be read in the temples every Sunday throughout the year. Till then, he had supposed these constituted the entire word of God; and now behold, how many pages, how many chapters, how many books, of which he had not before had a notion.

"Is it not odd that Luther had not by some chance or other heard of, the Psalms?—but there is no use in criticising such nonsense. Such it must appear to every moderately informed reader, but he will not appreciate its absurdity until he is informed that on the same page this precious historian has informed his readers that in the course of the two preceding years Luther had 'applied himself to learn the philosophy of the middle ages in the writings of Occam, Scot, Bonaventure, and Thomas Aquinas,'—of course none of those poor creatures knew anything about the Bible."—pp. 467-70.

Milner, the deacon, has given the following version of this story:—

"In the second year after Luther had entered into the monastery, he accidentally met with a Latin bible in the library. It proved to him a treasure. Then he first discovered that there were more scripture-passages extant than those which were read to the people: for the scriptures were at that time very little known in the world.' *Fol.* iv. p. 324. Really one hardly knows how to meet such statements, but will the reader be so good as to remember that we are not now talking of the dark ages, but of a period when the *press* had been half a century in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be so far inaccurate as to affect the argument. To say nothing of parts of the bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany, only before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born;* and I may add that before that event there was a printing press* at work in this very town, of Erfurt, where, more than twenty years after, he is said to have made his 'discovery.' Some may ask what was the pope about all this time? Truly one would think he must have been off his guard; but as to these German performances, he might have found employment nearer home if he had looked for it. Before Luther was born, the bible had been printed in Rome, and the printers had had the assurance to memorialise His Holiness, praying that he would help them off with some copies. It had been printed too at Naples, Florence, and Placenza, and Venice alone had furnished eleven editions.

* For an enumeration of these editions, see two articles, "Versions of Scripture," in Nos. 11. and V. of this Journal.

No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the *press* had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received 'a very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt, and who, nevertheless, did not know what a Bible was, simply because 'the Bible' was unknown in those days.'"—p. 469, note.

If one-tenth part of the calumnies which have been invented concerning the middle ages—all because the people of those times were Catholics, and some of them monks—had been written or spoken about anything but religion, their authors would have been hunted out of society, and the books which contained them would be consigned to eternal infamy. If persons who did not know the very alphabet of science were to cast wholesale aspersions upon its most eminent professors without ever having seen or read their works, would any one endure such intolerable insolence? Yet here we find something infinitely worse, not only endured but encouraged. All the millions of Christians who inhabited the world for six or seven hundred years, are found guilty of the grossest ignorance, of superstition and idolatry, on the evidence of men who have never seen any of their works beyond a few mutilated extracts, which they still farther mutilate, and pervert in the most scandalous and flagitious manner. No one seems to recollect, that the monasteries were the houses of the poor and the afflicted; that their inhabitants devoted their time to prayer, meditation, and study; that they were the physicians, not only of the soul, but also of the body; and that it is to their labour and care we are indebted for the Bible itself, as well as for all the works of antiquity which have come down to us. The Christian Church also was in those times, to use Maitland's words, "the source and spring of civilization, the dispenser of what little comfort and security there was in the things of this world, and the quiet scriptural, asserter of the rights of man." In the long and beautiful account which the author gives of St. Bernard and Peter the Venerable, he alludes briefly to the character of the monks as landlords. "Without entering," he says, "into a subject (page 393) which is extremely interesting, and for the illustration of which materials are very abundant, I may just observe that the extraordinary benefit which they conferred on society by colonizing waste places—places chosen because they were waste and solitary, and

could not be reclaimed except by the incessant labour of those who were willing to work hard and live hard—lands often given because they were not worth keeping was small in comparison with the advantages derived from them by society after they had become large proprietors—landlords with more benevolence, and farmers with more intelligence and capital, than any others. One thing, however, is worthy of notice that these ecclesiastical landlords did not make so much of their property as they might have done, or as would have been made of it by the unprincipled and tyrannical laymen by whom they were surrounded, and too often robbed. I think we may infer, from Peter's (the venerable abbot of Clugni) way of alluding to their mode of treating their tenants and those serfs over whom the law gave them so great a power, that, though in one sense very careful of their property, they were not careful, or had not the wisdom, to make the most of it." It is no wonder that he designates the flagitious robbery of these good landlords, who supported the labourer comfortably at home, and fed the poor in their halls, by the epithets "barefaced spoliation and brute force."—*Dublin Review*.

THE AUTHORITY OF THE CHURCH.

It would be impossible to express the denial of Church authority in more emphatic terms than those of Luther.

"I say then; neither pope, nor bishop, nor any man, has a right to impose a single syllable upon any Christian man, save it be by his own consent; whatever is done otherwise, is done in a tyrannical spirit."—On the Babyl. Capt. p. 288.

However, the Reformers and their accomplices soon became alive to the necessity of doctrinal formularies and disciplinary enactments; and history will show that as much deference was insisted on in their behalf as the ancient Church claimed for her definitions and canons. As an instance, let us take the Protestant Church of England.

In the convocation holden in London in the year 1562, Articles of Religion, thirty-nine in number, were agreed upon "for the avoiding of diversity of opinion, and establishing of consent touching true religion."^a They were "approved and allowed to be holden and executed within the realm, by the assent and consent" of Queen Elizabeth; and by a statute passed nine years later,† and confirmed in the reign of Queen Anne, ‡ a declaration of assent and subscription to all of them in presence of a bishop

were required from priests or ministers. The declared purpose of this parliamentary enactment was, "that the Churches of the Queen's Majesty's dominions might be served with pastors of sound religion." And the articles were described as "only concerning the confessions of a true Christian faith, and the doctrine of the sacraments."

In the reign of her successor, appeared that declaration which is still to be found in the book of Common Prayer: a document noticeable on several accounts. James the First, § after asserting himself to be supreme Governor of the Church in his dominions, proceeds, to "ratify and confirm the Articles of Religion, and "requires the uniform profession thereof from all his subjects and "prohibits the least difference from the said Articles."

About sixty years later came the act of Uniformity. The operation of that Act is well known; hundreds were excluded from the ministry of the Church for non-compliance with its provisions. Every beneficed person, preacher, &c., is required, under penalty of forfeiture, publicly to declare "his unfeigned assent and consent to all and every thing contained in and by the Book of Common Prayer," whereof the thirty-nine Articles of religion form a part.

Thus far as regards the clergy, upon whom principally, although by no means exclusively the obligation of subscription is imposed. Let us now see how the Church of England requires the laity to be minded in respect of these Articles, and in respect of herself. In the year 1603, sundry canons were drawn up. By the third of these, excommunication was denounced upon all such as should deny the Church of England to be true and apostolic Church; by the seventh, upon those who should say, "that its government under his Majesty by Archbishops, bishops, deans, archdeacons, &c., was anti-Christian or repugnant to the world of God." But without going through the long list of censures pronounced against dissidents and impugners, it will be sufficient to cite in proof of the assertion made above, the words of the fifth canon.*

* At the conference at Hampton Court (January, 1604) James showed plainly what were his notions of ecclesiastical supremacy; and neither the language nor the conduct of the prelates was of a nature to disabuse him. Whitgift the primate, declared that "his majesty spoke by the assistance of God's Spirit;" Bancroft, bishop of London, protested that his heart melted with joy, "to think that they possessed a king," such as since Christ's time the like had not been seen." But not merely the fulsome compliments, but the acts of the bishops will show that they admitted his claim to be the supreme arbiter of controversy. A question had been raised on the allowableness of lay baptism in certain cases. "The prelates argued that to prohibit lay baptism was to condemn what had been sanctioned by the apostles themselves; that the importance of the sacrament was the foundation of the custom, and that although censured

"Whosoever shall hereafter affirm that any of the nine and-thirty Articles are in any part superstitious or *erroneous*, or such as he may not with a good conscience subscribe unto: let him be excommunicated *ipso facto*, and not restored but only by the archbishop, after his repentance and public revocation of such his wicked errors."

The reader is desired to consider that the question here is not whether professing members of the establishment deem themselves bound by these enactments, or whether they reverting to the original principle of the Reformation, admit such of the Articles as in their judgment seem agreeable to Scripture, and dissent from or neglect such as seem to be otherwise. Nor is it the question whether they hold to be guilty of "*wicked error*," and rank with the heathen man and the publican, all such as affirm any one or more of the multitudinous propositions contained in the formula under considerations to be erroneous. The question, in short, turns not on the opinions of persons, but on the *constituent principle*, so to speak, of a Church. It is indeed inconceivable how a Church could, without claiming infallibility, presume to cut off summarily from Christian communion any one who should impute error to any part of its system of doctrine. This, as we have seen, the Church of England has solemnly done.

On the other hand, it appears to be a glaring inconsistency in those who recognize the competency of the Church of England so to do, to contest *in limine* as unwarrantable the censures which the council of Trent, after the example of preceding ones, pronounced against such as were refractory to its decisions. Nothing, however, is more common.

He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For as it surrounds us with friends who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.—*Colton*.

by the Church as a general practice, yet in cases of necessity it had always and very properly been admitted. To this, however, the king objected. He denied that the customs of an infant Church were an authority for the mature establishment, and maintained that the words of the ritual were so general as to place no limitation to the practice. Nor could he entirely agree with the bishops on the subject of baptism itself. True it was he admitted necessarily, provided a lawful minister could be obtained but he did not admit that a child dying without the sacrament would be lost; and he thought, therefore, that no private person should under any circumstances be permitted to administer it. Against these doctrines the bishops argued, but in vain, for three hours. At length, finding it useless to resist they surrendered the point; and a resolution was passed that all baptisms by lay hands should be prohibited." — Tierney, new ed. of *Dodd's Church History*, iv. 20.

DR. HAMPDEN.

All who have been watching with interest the progress of Catholicity in the Anglican Church, and the events which from time to time have helped eminent individuals within her pale to arrive at a true estimate of her position, will rejoice to hear of the appointment of the celebrated Dr. Hampden to the titular see of Hereford. We shall next look with more than usual eagerness, in the full expectation of hearing that Dr. Pusey, or the Bishop of Oxford, or Archdeacon Manning, or Mr. Keble, or some other of the great High Church leaders of the day, have returned to the Church of their fathers; and as these good men, and others whom we could name, one by one gain courage for the step which it is impossible they should long postpone, hundreds of earnest souls will follow in their train; and the true Church of England, the Church of St. Augustine and St. Bede, will once more number among her children the ablest, and wisest, and best, if not the greatest number of England's sons. But how, it will be said, does Dr. Hampden raise such hopes? Is he a Catholic, or tending towards Catholicism? Very far, indeed, from it. There could not have been an appointment better calculated to fill with dismay the hearts of those who are fondly looking for Catholicism in the Anglican Common; and this dismay, like that which was occasioned by the Jerusalem Bishopric, or the decision of the Court of Arches on the subject of altars, will be enough to cut the slender thread that binds such men, as those whom we have mentioned above to a church which, say what they will, is essentially Protestant.

The following, we believe, is a pretty accurate statement of the new Bishop of Hereford's theological views:—He considers that the only essential article of faith is that the Bible is God's word; that no statement whatever, even though correctly deduced from the text of Scripture, is part of Revelation; that no dogmatical conclusions can be drawn from the sacred text; that express declaration of doctrine—as, for example, in relation to the Holy Trinity, the Incarnation, Atonement, Justification, &c.—are unscriptural; that the Articles of the Nicene and Athanasian Creeds are merely human opinions, scholastic, admitting of change, unwarrantable when imposed, and, in fact, the produce of a mistaken philosophy; and that the Apostles Creed is defensible, only when considered as a record of historical facts. On the subject of the Trinity, the new Bishop of this "*branch of the Catholic Church*" holds that Scripture contains certain phenomena concerning the dealings of the Supreme Being with man, which

when compared together, are remarkable, and startling, and irresistibly force upon the mind that there is *some* mystery in the divine nature; but what that mystery is, or that it is the very mystery which the Catholic doctrine of the Trinity expresses, is, he considers, not revealed. He thinks that it is not necessary to insist upon the numerical or real unity of the Supreme Being, since He is not revealed as one in Himself, but as one contrasted with the Gods of Polytheism. Of the orthodox doctrine of the Incarnation, he thinks that it is grounded on a confused philosophy; and of that of the Atonement, that it has been converted by scholasticism into a theory or commutation. Then for the Sacraments, he denies that the Baptismal water is the medium in God's hand of cleansing the soul, considering this to be a notion which arose from the belief in magic, prevalent in the first ages of the Church; and the true doctrine of the Eucharist, he terms an invention of the schools, observing that the definition given in the catechism of the Church of England is exactly what the scholastic theory suggests. Not to detain our readers longer with this portrait of the new Bishop, (a Catholic Bishop, as "High Churchmen" would fain have him esteemed), we will only add that he considers morals and religion to be essentially independent; that a man may fulfill the moral law without religion; that religion, if cultivated by itself, will injuriously engross the whole man; that it induces abstraction and indolence, and requires moral philosophy as its counterpoise.

That such a man should, in the present critical position of the English Establishment, be advanced to one of its outposts; that such a champion should be selected in the hour of danger, does seem strangely providential. It betokens the downfall of that paper theory which many an affectionate heart has fondly cherished as a living reality. It is the earnest of an explosion; of the bursting of that dreamy, cloudly gathering of theoretical vapour which has for years past deceived the eyes of holy men, whose hearts are with ourselves. Those who have day by day drunk deeply of the well of Catholic truth, in the sermons of Mr. Newman; and in proportion as they realised its living power, have cast aside, one after another, the Puritan and Protestant notions in which they were nurtured, will look out of themselves for the sacramental system they have learned to yearn for. It is not a library that will content them; it is not a paper church. They are hungry and thirsty; their souls long for the substance, and will not be content any longer with the shadow. They are Catholics in spirit, and

they look abroad for a Catholic Church. They look *around* them for the life and growth of what they call church principles. They look *without* for the progress which, by God's grace, they have experienced *within*, but they do not find it. On the contrary, they see that the bulk of Establishment-men are right in their opinion that "Oxford Divinity" leads to Rome. It finds no resting place, it meets with no congeniality in the abode of "Reformed Christianity"—in the church of Dr. Whately and Dr. Hampden. A growth doubtless there is in the Church of England, but it is not such a growth as good men have looked for. It is the growth not of Catholicism, but of that which called for Mr. Gresley's "Real danger of the Church," namely of Puritanism and Latitudinarianism. Every variety of condemned and branded heresy is tolerated among Anglican ministers; and now, one whom the University of Oxford almost unanimously censured as a Rationalist twelve years ago, is promoted to the Episcopate.

It is not possible that those persons in the Anglican Establishment who have learnt the full meaning of the article of their creed—one, holy, Catholic, and apostolic Church—can much longer imagine so heterogeneous a society that to which they belong, is any portion of that church. Thorough Protestants will of course continue Protestants—whether "Episcopalian" or Presbyterian; whether of one sect or another, matters not; their religion is the same. It consists in rejecting all restraint, all authority, and asserting the right of every individual to think and do as he pleases. But those who are Protestants in position only, and are anxiously looking for an authority they can trust;—those who are ready to yield a loving obedience as soon as they can find true guidance, will ere long have their eyes open to the inconsistency of adhering to the Church of England. "The Bible and the Bible only" is an intelligible principle. It means "self and self only," or "every man his own church." But to obey an authority speaking in one voice, and scrupulously rejecting all claim of infallibility;—to obey an authority manifesting in all its acts the liability to err of which it perpetually boasts, does certainly seem to us to be a mark of extreme infatuation. None would assent to this sentiment more heartily than the new made Bishop of Hereford.

Affection in any part of our carriage, is lighting up a candle to our defects, and never fails to make us be taken notice of, either as wanting sense or wanting sincerity.
—Locke.

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

To check even the ordinary tendency of man to degenerate, to repress as far as possible even the lowest average of human frailty, was one great object of episcopal watchfulness. When some disastrous revolution had shattered and demoralized society, the evils that prevailed could not easily be excluded from the monastic establishment. Hence the labours of Saints Dunstan, Oswald, and Erconwald, after the first invasion of the Danes; and hence the efforts of Lanfranc and St. Anselm, after the second series of Danish inroads, and the disorders of the Norman conquest. When the country enjoyed comparative repose, local causes would sometimes produce, in a single monastery, what a general corruption of society would too often produce in all. As, moreover, one generation of men is the counterpart of another, each requires a repetition of the same care, of the same watchful guardianship, as those that have gone before. Hence, from time to time, the letters of the popes, the injunctions of bishops, and the canons of provincial councils, for punishing faults and for applying those remedies that circumstances required. When in any given age, we compare the number of these canons and documents, and the number of those whose guilt is declared, with the number of religious and the existing state of society, we shall find that the irregularity is not above, but, generally speaking, is much below, the average guilt of the age. An exception proves the rule: if, therefore, we find few instances of punishment for crime, we may, in ordinary circumstances, justly infer, that the crime itself was not frequent, was an exception to the general practice: if we find that our religious faults are below the average of the age, we may, with equal justice, infer that the tone of monastic life is higher than that of ordinary society; and therefore, despite of its exceptions, is deserving not of censure, but of commendation.

Now, of the religious there were many thousands: thirty thousand would probably be a low estimate. Take but one-tenth of these, nay, take a hundredth part, as the bad of every description. Could any one be surprised at finding that such a proportion of monks were wanting to their rule; that three hundred should be bad, and the remaining twenty-nine thousand seven hundred should be good? His only surprise ought to be, that after all that was done to discover their faults, so vast a majority should remain free from inculpation. The question then becomes, is there testimony sufficient to inculpate, we do not

say, the great body of religious, but simply as many as three hundred?

In vain, however, does the reader turn over the pages of the collection before us. We find, indeed, two or three sweeping accusations. Layton, for instance, writes to his employer,—“It may please your mastership to be advertized, that here in Yourkshire, we find, great corruption amongst persons religious, even like as we did in the south.” Does he name any monk,—specify any monastery? Not in the least. Does he produce any proof? Not the slightest. Such assertions, then, are unworthy of notice; are certainly no testimony.

Of the remaining accusations, some are against specified persons, and the rest attack, in general terms, some of the religious of a particular house or locality. Still, however, we have no proof; nothing but assertion. Suppose, however, for a moment, that the more specific assertions are of some weight, are absolutely true, what are ten or twelve passages out of the mass of epistles before us? What are accusations against seven or eight monasteries, when we know that there existed at least seven or eight hundred? Why, on such grounds, are we called upon to subscribe to the condemnation of the entire order? The testimony, if even it deserve the name, is clearly *insufficient*.

The English law condemns no individual without sifting the evidence of the witnesses, and giving the accused the opportunity of knowing his accusers, and of making his defence. Was this done in the case of the monks?—To what court were they summoned? What judge presided? What counsel, what means of defence, were they allowed? Scarcely were they permitted even to petition for redress. The king, always impatient of petitions, thirsted for their wealth; Cromwell was his creature; the parliament was afraid to speak in its own behalf: what, then, could they expect? It was dangerous to petition unless they conformed to the royal pleasure; still more dangerous was it to remonstrate, or so much as to hint at the injustice with which they were treated. When the Act of Supremacy had just passed, three abbots petitioned Cromwell for an exemption, or at least for a mitigation of the rigour of the act: “Cromwell sent them to the Tower as rebels!”* Justice was denied; to petition was a crime. The poor monks had no refuge; they lay helpless at the feet of one who knew not what mercy was. What mattered that they were Englishmen; they lived at a time when it was treason for an Englishman to maintain his

* Strype's Memoir, vol. i. p. 198.

rights. Their accusation was their doom; they were condemned without even the appearance of fairness; without the ordinary forms of justice. The testimony against them is not only insufficient; it is *unsubstantiated*.

INSUFFICIENCY OF PROTESTANTISM IN A DYING HOUR.

The celebrated Molines, to whom the Protestants, on account of his eloquence gave the name of the Protestant Fletcher, asked one day, a Catholic priest, whether among the dying, whom he assisted, there were any who entertained doubts or uneasiness respecting the truth of religion? No answered the priest, they regret only that they have not always lived up to its injunctions. As for the religion itself, I never met with any who had the smallest doubt about it. Well, replied Molines, I have not found that such is the case among us. Among the dying, many have often asked me, Sir, are we right in our religion? Yes, yes, I said always to them, be easy and undisturbed, on that point. But alas! Sir, he added, I gave, or endeavoured to give them a conviction, in those trying moments, which I did not feel myself. Molines himself became afterwards a Catholic. The circumstances of feeling a want of conviction, like Molines, is, I am convinced, not uncommon among the well instructed members of the Protestant Church. Would that like him too, they would labour to remove it?

It was the opinion of Dr. Johnson, that the conversion of a Catholic to the Protestant religion could not be sincere and lasting, while he thought equally, that the conversion of a Protestant to the Catholic religion would have both the qualities of sincerity and durability. This opinion is mentioned by Boswell, with his own glossary upon it. Sir Walter Scott, says Boswell, informs me, that he heard Johnson say, "A man who is converted from Protestantism to Popery may be sincere; he purges with nothing, he is only supercradding to what he had already. But a convert from Popery to Protestantism gives up so much of what he has held as sacred as any thing that he retains; there is so much *laceration* of mind in such a conversion, that it can hardly be sincere and lasting." "The truth of this observation," adds Boswell, "may be confirmed by many and eminent instances, some of which will occur to most of our readers."

Minds of the highest order, who have given an unrestrained course to their caprice, or to their passions, would have been so much higher by subduing them.—*Colton*.

ST. XAVIER'S CHAPEL.

BOW-BAZAR..

The Rev. Mr. Grogan of St. John's College, has been appointed to officiate at Bow-Bazar Chapel. The Holy Sacrifice of the Mass will be offered up there at 6½ o'Clock A. M., on the mornings of Tuesday, Thursday and Sunday in each week. On each Saturday the Rev. Mr Grogan will attend at the Chapel at 10 o'Clock, to hear the Confession of the children of the Schools, and also, of any others who may wish to profit of the opportunity. The Sick Calls of the district will be attended to, by the Clergymen attached to the Cathedral.

July, 28th 1818.

NEW SOUTH WALES.

We feel much pleasure having to announce the Conversion to Catholicity, of two Clergymen of the English Protestant Church which took place in the above colony.

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Private Michael Breunau,	0	4
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" John Cashnan,	0	4
" William Cunna,	0	8
" Daniel Donovan,	0	4
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" Patrick Lynch,	0	4
" Michael Hayes,	0	4
" Michael Kennedy,	0	4
" John McCabe,	0	4
" Michael Minahan,	0	4

Private Michael Molloy, ...	...	0	4
" Robert Philips, ...	...	0	4
" John Quigley, ...	...	0	4
" Dennis Ronan, ...	...	0	4

Selections.

THE CROWN THE CROSIER AND THE COWL.

*Or, Memoirs of the Lives and Times of Louis
the Ninth, Gregory the Seventh, SS. Chrysos-
tom, and Ignatius Loyola.*

The lives of four heroes of God and man, so many lights of the Catholic Earth in their respective ages, are here made the subject of four essays from the pen of a Protestant! The essays originally appeared in the *North American Review*, and are emphatically worthy of being thus collected and reprinted. We will content ourselves with quoting the beginning and the end of each essay, perfectly convinced that the idea which they are calculated to give of the writer will induce every reader of this journal to supply for himself, by the purchase and perusal of the book, all that our space compels us to omit. —

Every student of history knows that a few periods only are worthy of careful and continued attention; if these are well understood, the times between them are also; but if they remain in darkness, the whole tale of the world's doings remains a puzzle and a mystery. And this is equally true, whether we read for mere amusement, or to learn the principles of national growth, or to become acquainted with the heroes and the monsters of our race. Hampdens and Washingtons appear at such epochs; and at such also come into view the Mirabeaus, the Robespierres, and the Benedict Arnold, to show us how vast a depth of evil lies in us. But, in studying such periods we are apt to fall into the error of dwelling chiefly upon the rapid and violent changes which close them rather than upon the quiet, mighty agencies which brought those changes to pass. Another error common among historical students is especially seen, we think, in the almost total neglect of the period in which the feudal, yielded to the monarchical spirit, and when, though without volcano-bursts, the religious, moral, social, political, and industrial state of western Europe, underwent so vast a change. To speak of that period as a whole, except in the most general, and therefore most useless manner, would evidently be beyond the limits of a chapter; but we may, perhaps, turn the thoughts and inquiries of our readers to the era in question, by an account of one who bore a leading, though unconscious, part in changing the government of baronial force and priestly for that of regal law. We refer to Louis the Ninth, St. Louis, the champion of the Church, who yet undermined her temporal power; the respecter of all feudal rights and obligations, who nevertheless destroyed the life of feudalism.

Make ready your spices to embalm his body, poor, threadbare garment that it is! And issue

your bills to embalm his memory as a saint, for such already his name is aromatic in the mouths of men! Truly a saint; not faultless,—neither was Peter; not intellectually omnipotent,—neither was John; not an overturner,—he would render Cæsar's dues to Cæsar, God's to God. We have said he was no Radical; perhaps we erred; there is no truly radical, root-reaching reform that does not flow from the infinite in man's heart and conscience; the finite, in his mind, is much, but always superficial, not radical. Glory to Louis the Ninth! glory to all who have reformed as their Master did, from the centre outward! Let him be St. Louis, the holy Louis, the enlightened Louis! And let us of Protestantism weep that it is so hard for us to raise our true and noble men, our heroes and earthly saviours, our Hampdens and Washingtons, into saints also, for ever to be revered.

* * *

There are few epochs more worthy of thorough and careful examination than that of Gregory the Seventh. It was the age of Hildebrand, of William the Norman, of the white-haired, firm hearted, well-taught Lanfranc, of Abbot and Bernard of Clairvaux, and the wise Mussulmans of Spain; the age of rising cities, of concluding feudalism, of literature beginning to breathe, of democracy struggling to be born.

The mild May weather lent daily new beauty to the outer world, and the languid eyes of the Monk of Cluny loved to dwell upon the deepening verdure. Sometimes his soul mingled again with its old ardour in the contests that were raging; he called his attendant Bishops to remind them once more never to own any one Pope who was not chosen according to the Canons. Then his mind went back to the green valleys of the Apennines, to the shepherd's huts and the snow-fed rills of spring time; an lit passed thence to the Heaven he was approaching. Again he murmured, "I have loved justice and hated evil, therefore I die an exile." The good Bishop, who had risen from the pleasant window as he heard the voice, bent over him and said: "Not so, Holy Father, you cannot die in exile: for God has given you all nations for an heritage, and the ends of the earth for a dominion." The calm, grave lips moved not in reply; Gregory was not there; the overburthened heart had ceased to beat; the wise, fearless, immovable Hildebrand had gone into the presence of his God. Hildebrand had gone; but his words and struggles, as sown seed, remained; and soon Europe saw his victorious enemy, Henry the Fourth, sink on a door-step and die of cold and hunger, because Rome had cast him off; she saw a strong-minded Frederick, Emperor of the West, holding a Pope's Stirrup-Iron; she saw France and England quail beneath Papal interdicts;—in short, she saw, long after the dust of Hildebrand had mingled with the earth, each one of Hildebrand's ideas made practice; she saw the Church independent, united, free from simony and Priest-marriages, and the ruler of rulers. The visions of the Cluny arbours were raised; Europe again was one.—*Tablet.*

(To be Continued.)

ST. PATRICK'S CATHOLIC CHURCH AUCKLAND.

(From the *New Zealander*.)

The consecration of this beautifully substantial edifice took place on Sunday, 19th March, by the Right Rev. Dr. Viard, Catholic Bishop, assisted by his clergy; the old and venerable rights of primitive Christianity were, it may be for the first time, introduced on this desert shore, and hence it was, that they seemed to find a responsive chord in all hearts. And as the prelate poured forth in a half commanding, half plaintive tone, the pathetically sublime prayers of this time hallowed liturgy, in which the Church, personifying the Redeemer, whose ever living organ she is, exercises bleak nature, and in the name of Him, whose rightful inheritance she is, gave utterance to the following sublime words, we could not fail to be moved: "O Blessed and Holy Trinity, which purifiest all things, blestest all things, and more than adornest all things. O Blessed Majesty of God, which fillest all things, containest all things, disposest of all things. O Blessed and holy hand of God, which sanctifiest all things, blestest all things, enrichest all things. O Holy God of Saints, with the humblest devotion, we beseech thy clemency that thou wouldst vouchsafe through the ministry of thy servant, to purify, bless, and consecrate with the perpetual richness of thy sanctification, this Church, in honour of the holy and most victorious Cross, and in memory of thy Saint Patrick." And how touching the allusion to the uses of a Catholic Church: he continues,—“Here shall thy priest offer unto Thee the sacrifices of praise; here shall thy faithful perform their vows; here shall sinners lay down their burdens; here shall the faults of thy faithful be repaired.” The same sublime tenderness pervaded all the other prayers and expressive ceremonial of the day; nor was the military, now chastened into religious music, which filled the ample aisle, of small help, to aid the mind in throwing on its coil and mounting on high. The zealous prelate, though for long hours going through his labour of love, without aught of refreshment, yet seemed alert with life to the last; over forty of his faithful people, including a great number of fairly decked innocent children, were confirmed and must have given joy to his heart. The festival too, was like the Church Catholic, for ever many Maories, in best attire, seemed to share largely in the joyous rite; the music above all, appeared to greatly in passion them. The sermon was preached by the Rev. J. J. O'Reilly, of Port Nicholson, whose text was,—“Is it then to be thought that God should in bed dwell upon earth, for if he saw, and the heaven of heavens cannot contain Thee, how much less this house which I have built; but have regard to the prayer of thy servant, and to his supplications, O Lord my God; hear the hymn and the prayer which thy servant prayeth before Thee this day, that Thy eyes may be open upon this house night and day, upon the house of which Thou hast said: My Name shall be there; that thou mayest hearken to the prayer which Thy servant prayeth in this place to Thee!”—(3rd book of Kings, iii chap., 27th

and following verses.) After the sermon, and towards the end of the holy sacrifice of the Mass, great numbers united themselves to God in the most Holy Communion; shortly afterwards, the divine ceremonial concluded, leaving all hearts, as it is ever the privilege of religion, delighted and sweetly calmed. To explain all the afflicting ceremonies of this day, would lead us too far.—yet, must we say a word on a few of them of more general signification, as tending to edify our neighbours. In the first place, we may remark that the consecration of material edifices in general, is figurative of the spiritual edifices or buildings of our souls, according to that of the Apostle,—“Now therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and the domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom, all the building, being framed together, groweth up into the Holy temple in the Lord: In whom you all are built together into an habitation of God in His Spirit.” (Eph. chap. ii., verse 19, &c.) The altar, according to St. John, represents our Lord who is called in Scripture the “Corner Stone” (Psalm cxvii, verse 22; Matthew, chap. xvi, verse 18.) The Greek and Latin alphabet are traced by the Bishop on the floor of the Church in the form of a Cross, while the Benedictus is being sung. Now, under these two languages, Greek and Latin, the great vehicles of all civilization, the Church includes every tribe and people and tongue, and means to show us that our Saviour’s religion has penetrated elements the most discordant, in uniting all the faithful unto him, in his mystic body. In Jesus Christ, every national separation appears destroyed by religion—of different peoples he has made but one, and thus fulfils his prayer in St. John, xviii chap., “That they all may be one, as Thou, Father in me, and I in Thee, that they also may be one in us; that the world may believe that thou has sent me.”—21st verse. Thus has he thrown down the wall of division, and destroyed the national enmities that divided mankind. By him all have access to the Father as they are all one in Christ Jesus, so among themselves they form but one body and one spirit. All of us proclaim that there is but one Lord, one faith, one baptism, one God the Father of all.—Eph. iv. 5.—Separated from that unity, the Church teaches us that we are as weak as new born babes, and are carried about by every wind of doctrine. The people sing the Kyrie Eleison (Lord have mercy on us) while they accompany the relics borne by the Bishop around the church, to testify that we should follow the footsteps of the saints in the present life, under the guidance of Jesus Christ, their and our own head, represented by the Bishop, and that it is only through the gift of God’s mercy, uncessantly implored, that we can hope to obtain admittance therein. The Canticles of joy are continued till again entering the Church, so to manifest the holy gladness which breaks forth in Heaven on the entrance of the faithful into their happiness. The Bishop burns on each of the five crosses of the altar, a lighted taper with grains of incense. He then invokes on his knees, together with the faithful, the help of the

Holy Ghost. Two antiphons taken from the Holy Scriptures are again sung, expressive of the angels presenting our prayers to God, as a sweet smelling odour, (see Rev. v. 8.) and even the incense continues to rise until the end of the dedication, to figure to us that until the last of God’s elect enter the abode of bliss—the heavenly Jerusalem, shall not cease to present before Christ, who is the altar of God, the prayers of the faithful. The Bishop then prays that God may touchsafe propitiously to behold that which burns on the altar, and may deign (regardless of the material fire), to hallow it with his Divine Spirit, so that the prayers of the faithful figured by the incenses may ascend to His throne as a pleasing odour, and that they may receive the grace of worthily participating in the Eucharistic sacrifice, and thus arrive happily at eternal life through Jesus Christ. Churches are consecrated to the worship of God, but in honour of the Saints, to shew us the intimate union existing between Christ and his members the Saints, for they, too, testify the fruitful effects of the coming of the Son of God unto this world.—of His ministry, and His sufferings, His resurrection and outpouring of the Spirit: so that accordingly in their lives the effects of the life of Christ, and its undeniable fruits are brought home at once to our contemplation and to our feelings. Moreover, their brightness is nought else than an irradiation from the glory of Christ, and a proof of His infinite power, who out of dust and sin, is able to raise up eternal spirits of light. He who, therefore, revereth them, glorifieth Christ, from whose power they have sprung, and whose true Divinity they attest. And now may the Lord direct our hearts and our bodies in the charity of God, and the patience of Christ! (Thes. xi. 3, 5.) Amen.—*Sydney Chronicle.*

THE SLAVE TRADE.

It is with singular satisfaction that we lay before our readers the subjoined extracts from the paper in question, and which, coming from such an influential source, offer room to hope, that the evils of which we complain may yet be modified or remedied:—

“Were CLARKSON and WILBERFORCE right or wrong in the steps they took in the cause of Negro emancipation? Sentimentalism apart are they to be numbered amidst the enlightened benefactors of humanity? The practical result of all the efforts Great Britain has made during the last half century for the abolition of slavery is merely this:—The gross amount of negro slavery throughout the world has been progressing fully in the ratio of the increased consumption of sugar, coffee, and other West Indian produce, and England is losing all power of softening or ameliorating the condition of the slave. Let us suppose for a moment that all the legislative acts for the abolition of slavery which the humanity of philanthropists ever devised, or the votes of Parliament ever passed into law, had never been thought of or spoken of, and what would have been the result? It is well to look the plain truth boldly in the face, and ascertain whether

the condition of the African has been at all bettered by our exertions. Let us suppose all emancipation acts to have been waste paper, compensatory sums of twenty millions at a time never to have been levied from the English tax payer; and that the estuaries of the African rivers had never witnessed the evolutions of an English squadron amidst their pestifential miasmata and deadly fogs. We may fairly presume that in this case the slave trade between the African coast and British West Indies would have been regularized. The oscillations of demand and supply would have kept their even peace. Philanthropy, instead of doing what it has done, would have taken another form. Philanthropy would have declined as a job about the horrors of the middle-passage, and to the softening of the horrors of the middle-passage the remedy would have been confined. Commodious vessels adapted to the traffic would have been provided. It would have been desirable, as a mercantile speculation, that the human merchandize should have arrived sound in wind and limb, and fit for delivery. This would have come to pass, or else the surveyor of slave would have regulated his business by other conditions than the importer of oranges from Malta or the dealer in cotton from the United States. Factories or entrepôts would have been established here and there along the African coast, and by all analogy we may presume that even in the interior, even in the spots where human beings are seized and sorted for sale, some improvement on the horrors of the trade might in the course of half a century have been devised. Be this however as it may, it is on the condition of the slave when once under the protection of the British laws that we might have reflected with satisfaction. The original, the damning taint of the traffic we could not have washed out. We could not have restored the African who had been torn from his deserts and his home, to the society and the fellowship of early days, as dearly cherished by him as are the more refined regrets for the days of his childhood by civilized man. This we could not have done; but we could have taken the slave in Jamaica or St. Vincent as a slave, and have rendered his condition more tolerable than that of any unhappy being placed under similar circumstances. By this time a humane code of slave laws would have been enacted—the arbitrary power of corporal punishment have been taken away from the master; the separation of husband and wife, of parent and child, forbidden; regulations of the hours and conditions of labour have obtained. On the whole such a system might have been devised, that, setting aside the original sin inherent in a traffic where man is the merchant and man the merchandize, philanthropy might have doubted, and sterner wisdom denied, that the African had been the loser by a bargain which removed him from the frantic license and constant physical suffering of barbarism, and placed him even in the lowest degree within the pale of civilization.

“We have emancipated the negro. We have caused such a deficiency in the supply of labour, and so raised its price in the Antilles, that the cost of producing a ton of sugar in the British

colonies is considerably higher than in foreign sugar-growing countries. Concurrently with this measure, we have said to the British West Indian colonist, you shall at once, or within a short period, lose any discriminating duty which would place you on a footing of equality with the foreign sugar grower. Your feet shall be tied, and his feet shall be loose, and yet you shall have no start in the race, which you are ruined if you lose. We are not, however, considering the question with reference to the British planters—let them perish by all means, and let the West Indian colonies be destroyed—but purely as it may affect slavery throughout the world. Sugar must be had some how and from somewhere; if not from the British West Indies—then from the Brazils, from the United States, from countries where it will be grown by slaves whose compulsory labour we cannot regulate, whose condition we cannot better, and whose transportation from Africa to the various slave markets we cannot prevent. That is at present the gross result of the labours of Clarkson, Wilberforce, and the Abolitionists. They have not succeeded in checking the seizure of slaves in the interior of Africa; they have aggravated the horrors of the middle passage; they have driven the slave from the protection of the British flag to the tender mercies of the Brazilian or United States planter, whose proceedings are not influenced by any such public opinion as would have softened their dealings with those slaves in a British colony. It is well, ere it be too late, to ponder upon these things.

“Here are a few facts from the speech delivered by Mr. Samuel Gurney to the meeting held at the London Tavern on Saturday:—2th May.

“Since 1846 a great change had taken place on the subject of the slave trade. Up to that time the slave trade had been checked by the British and other Governments; and the Brazils and Spain, not by treaty, but by acts, would have abandoned the traffic if their sugar had been admitted to this country at that time. The Government of this country had thrown away, then, a golden opportunity, but not, he hoped, so completely as not to be able to get it back. He would read them a few statistics of the slave trade in recent years. In 1845 the number of slaves that crossed the Atlantic was estimated at 45,000. In 1847 the number was 60,000 by official reports, but by private and well authenticated accounts it was 70,000. He would wish them to consider well what the slave trade really was. He would mention one or two cases by way of elucidation. One of our admirals, within the present month, had written to his Government that he had a slaver in tow of 60 tons burden, with 317 individuals on board. The system of packing those individuals was such as to make them almost a solid mass of human corruption. Some few remained alive. He knew cases in which nine out of ten of the persons composing cargoes of slaves died on the voyage. If such vessels of 60 tons were employed to transport 60,000 slaves in 1847, the meeting might form some calculation as to the amount of deaths. He only told half the evils of the slave trade when he mentioned the horrors and deaths during the

Atlantic voyage. What if he told them of the wars and cruelties exercised in Africa—of the ruin committed in that country to get possession of those unfortunate individuals—if he told them all they would see that for every 70,000 exported from Africa an equal number had been destroyed. *He believed that the consequence of the African slave trade, as now carried on, was at least 1,000 deaths a day.*”

It must not for an instant be supposed that we are advocates for slavery even in its most modified form. So far from that, we would be guided by the principle “do unto others as ye would they should do unto you”—we look upon it as the damning plague spot of every nation where it exists; no parade of ultra liberal institutions, no boasting of personal freedom even to the extent of the permitted use of the rifle or the Bowie knife, can wash out the abomination which defiles the common wealth, and which like a festering and corroding ulcer, will yet eat into all that is moral and noble in the character of the country.

But we do look for an amelioration of existing evils, we wish to see our officers and seamen saved from an enforced residence among putrid miasmata from the effects of which whole crews have perished, and we hope ere long to hear no more of firing into low black hulled schooners where the wretched sufferers are literally packed up in less space than an Englishman occupies in his coffin; when every short must carry fearful havoc among the suffering beings we purpose to relieve. And perhaps it is a better fate for the unfortunate negro than to live under the sky of Cuba or Brazil under the merciless lash of the Spanish or Portuguese task-master. We could say a thousand times more on the subject, but our space has been already exceeded and we must lay down our pen.—*Calcutta Star July, 25.*

ORTHODOXY IN THE ALM'S HOUSE.—Some time ago a zealous member of the Church of England in his capacity of visitor of the Alm's House, vindicated the cause of orthodoxy by putting out of the precincts of the institution, a well meaning gentleman of the Baptist denomination, for preaching and distributing tracts among its inmates. Another case of the like nature has just happened with this difference, that the orthodoxy in this instance is displayed by an eminent Presidency Chaplain. The party expelled has for a long time been in the habit of visiting the Alm's House regularly once or twice a week, for the purpose of imparting religious instruction to the paupers, who seem to be as scantily provided for in this respect as in regard to temporal matters. The gentleman alluded to has in particular been a great favorite with the ladies of the place, and though he always studiously avoided teaching them according to his own sectarian views, yet from the fact that their teacher was a Baptist, two of the members became curious to learn the peculiar faith of that denomination, and the result proved that not long since they were immersed in the Loll Bazar Chapel. This circumstance becoming known to the Reverend gentleman in question, startled his orthodoxy, and led him to order that the Baptist teacher should no longer have admission to the paupers whom he was ac-

customed to teach,—and who it is said are anxious to get him back. Not content with this, but wishing to check the schismatic infection of the two Baptist converts from spreading to the rest in the House, he has more than once soundly rated them, and threatened to doom them to martyrdom by turning them out into the streets to starve, for daring to exercise freedom of conscience; and likewise to deal in a similar way with all others who might have the hardihood to follow their pernicious example. It is said that the matter both on the part of the persecuted converts, as well as their teacher, is likely to be brought in appeal before the Central Committee of the District Charitable Society.—*Calcutta Star.*

THE MONASTERY AND BROTHERHOOD OF MOUNT ST. BERNARD.—The Abbey of St. Bernard, in Charnwood Forest, was founded in 1835. It belongs to the Cistercian Order, which is a branch of the Benedictines; and it professes to observe the rule of St. Benedict without mitigation. The monks of this Order never eat flesh-meat, fish, or eggs; and the only food of which they partake is milk and cheese. They observe manual labour, tilling the ground with their own hands; they keep almost a perpetual silence, never speaking except to the superior, or by his permission. They rise all the year round at two in the morning, and on the great festivals at midnight, for the celebration of matins; they celebrate mass every day with great solemnity; spend much time in prayer and meditation, and are commanded to be most assiduous in studying the Sacred Scriptures and the writings of the Fathers. For the purpose of founding this monastery, a tract of wild desert land was purchased from Thomas Gisborne, Esq., of which not more than from 30 to 40 acres were in a state of cultivation when then monks entered upon it. The house is in affiliation from the Abbey of Melleray, in Brittany, and is subject to the jurisdiction of the Very Rev. Vincent Ryan, Abbot of the Cistercian Abbey of Mount Melleray, in Ireland, which is also an affiliation from the house in France. The monks who commenced the foundation of St. Bernard's were the Rev. Odilo Woolfrey, presbyter; Father Bernard Palmer, presbyter; Brother Duke, Brother Xavier, and Brother Augustine, lay brethren. They lived for more than a year in a miserable cottage, the roof of which was in a most ruinous condition, so that they were exposed to all the inclemency of the weather. But after this, by charitable gifts, they built an humble monastery and chapel, together with some farm buildings, intending to form the Abbey Grange. In 1839, the Earl of Shrewsbury made a most magnificent gift to the monks of St. Bernard, which enabled them to build a very beautiful monastery at the foot of the large rock on their land, which is now termed the Calvary. This monastery is built in the early lancet Gothic style, under the direction of Mr. A. W. Pugin; it is situated in a picturesque valley, surrounded on all sides by great rocks, and perfectly secluded from the world. The monks are well skilled in agriculture, and they have succeeded in bringing a large tract of desert land into cultivation. They are

very charitable to the poor, many hundreds of whom, from the neighbouring villages, receive daily relief at the convent. It is a part of the Cistercian rule to give hospitality to strangers, for whom comfortable apartments are provided in the Abbey.—*Abridged from Charnwood Forest by T. R. Potter.*

FRENCH REPUBLICANISM.

In the changes that French manners have undergone, under a republican form, there is a category—that of those amusing gentlemen, who seem to think it 'fine fun' to play at republicanism, as a new fashion, and who get up republican affections, as they would get up a lisp, if lispng were the mode. In the first days of the Revolution many were influenced by the more cogent reason of fear: they dreaded an imaginary ferocious mob, that was to be appeased by demonstrations: and provincials, probably, still come to Paris filled with similar fancies. But your affected republican knows that, in the present state of things, such fears are needless; and he only affects 'for the nonce.' The trite and vulgar comparison of frying-pan would ill convey the idea of the wonderful tricolor cockade he sticks upon his hat or on his bosom: he wears a tricolor nosegay in his button-hole: he wreathes a tricolor ribbon round his cane: he wears a tricolor breast-pin upon a tricolor cravat. He sometimes sticks a short pipe in his mouth, to have an air *aussi bien canaille que possible*. He says *tu* and *toi* to all his acquaintances, in order to do the thing *comme il faut* in a republican sense. He glories in the name of 'workman,' and as he cannot take the aristocratic title of the day from any personal or ancestral precedent, he calls himself *ouvrier de l'intelligence*, although he may, probably, have never written a line in his life, and the second part of the title may, like many other *ci devant* ones in France, be, at all events, very questionable. He has had some thoughts of standing for representatives of the people in the National Assembly: perhaps he has even gone to the expense of printing a list of popular candidates, to be distributed, in which his own name was adroitly niched in between two heroes of the day, with hope that, among the rest, he might slip in by mistake. A representative of the people would have been a charming part to play: and, besides, with five-and-twenty francs a day, as wages from his country he might or might not have paid his debts. In several of the voting sections of Paris, there were countless quantities of candidates, who had one vote apiece (an historical fact! Probably these republicans, in sport, each voted for himself. As, in spite of his manœuvres, his chance of election has been so small, his next affectation will probably be to declaim in violent opposition to the assembly. He may *poser* again after this fashion: and it is a part to play at all events. Mean while he goes on wearing his Phrygian cap at home, 'bethouing' his acquaintances, and swearing 'by the soul of Danton.'—*Bentley's Miscellany.*

CATHOLIC RELIEF BILL.

IMPERIAL PARLIAMENT.

On the motion that the House resolve itself into committee on this bill, Mr. Law, moved, as an amendment, that it would be an instruction to the committee to divide the bill into two parts, so as to enable those who were in favour of retaining the restrictions contained in the Catholic Emancipation Act to vote, if they pleased, for that portion of the bill, which, not affecting these restrictions, provided merely for the abolition of the obsolete statutes, the continuance of which was regarded as a grievance by the Roman Catholics.—Mr. Newdegate strongly opposed the bill in this as in its previous stages.—The Earl of Arundel and Surry regarded the amendment of Mr. Law as interposed simply for the purpose of obstruction.—Mr. Napier supported the amendment, having no objection to repeal the pains and penalties to which the Catholics were now, by law, subjected; but regarding the bill in its entirety as an insidious attempt to get rid on the restrictions contained in the act of 1829.—Mr. Fagan's opposition to the amendment was based upon the fact that its object was to perpetuate the restrictions of the act of 1829.—Mr. B. Inglis having insuperable objections to both parts of the bill, would leave no effort untried to defeat it altogether.—The discussion was continued by Mr. Shell, Mr. H. Drummond, and Sir H. Willoughby, the two former opposing, the latter supporting the amendment. The House then divided, and the amendment was carried by a majority of 13, the numbers being 142 to 129, and the instruction for dividing the bill was agreed to.—The House then went into committee, considerable discussion taking place as to the mode of proceeding, when Mr. Goring moved, but subsequently withdrew, the amendment that the chairman do leave the chair. Mr. Miles urged upon Mr. Anstey's attention the advisability of moving that the chairman do report progress, in order to facilitate the early proceeding with that portion of the measure to which the body of the House might be disposed to assent, when it was relieved from that portion to which a majority was opposed. Mr. Halford moved that the chairman do report progress, Sir J. Graham stating, that if his opinion it would be very unfair to require that the separated bills should be discussed *denovo*, but that they should be at once committed without going through any previous stages. On a division, the motion for reporting progress was negatived by a majority of 50, the numbers 161 to 111. The committee then proceeded with the clause previously under discussion, and a proposed amendment which occupied the time up to six o'clock, when the chairman, in conformity with the standing order of the House with respect to sittings on Wednesdays, vacated the chair, which adjourned the committee and the House.—*Englishman July 19.*

An Austrian steamer left on the 22d for Trieste direct, with Indian despatches and passengers, and henceforward there is to be a regular monthly departure for Trieste after the arrival of the Bombay mail.

LEAP YEAR.

An explanation of the term, and when it originated, may not be deemed irrelevant, or unacceptable to our readers.

The time our earth takes to make one complete revolution in its orbit round the sun, we call a year. To complete this with great exactness, is a work of considerable difficulty. It has mostly been divided into twelve months of thirty days.

The ancient *Hebrew* months consisted of thirty days each, excepting the last, which contained thirty-five. Thus the year contained 365 days. An intercalary month, at the end of 120 years supplied the difference.

The *Athenian* months consisted of 30 and 29 days alternately, according to the regulation of Solon. This calculation produced a year of 354 days, and a little more than one third. But as a solar month contains 30 days, 10 hours, 29 minutes, Meton, to reconcile the difference between the solar and lunar year, added several *embolismic*, or intercalary months, during a *cycle*, or revolution of 19 years.

The *Roman* months, in the time of Romulus, were only ten of 30 and 31 days, Numa Pompilius, sensible of the great deficiency of this computation, added two more months, and made a year of 355 days.

The *Egyptians* had fixed the length of their year to 365 days.

Julius Cæsar, who was well acquainted with the learning of the Egyptians, was the first who attained to any accuracy on the subject. Finding the year established by Numa ten days shorter than the solar year, Julius Cæsar supplied the difference, fixed the length of the year to be 365 days, 6 hours, and regulated the months according to the present measure. To allow for the six odd hours, he added an intercalary day, every fourth year, to the month of February, reckoning the 24th of that month twice, which year must, of course, consist of 366 days, and is called leap year. From him it was denominated the Julian year.

This year is also called Bissextile in the almanacks, and the day added is termed the intercalary day.

The Romans, as has been observed, inserted the intercalary, by reckoning the 24th twice, and because the 24th of February, in their calendar, was called *secundo kalendas martii*, the second sixth of the kalends of March, and hence the year of intercalation had the appellation of Bissextile. We introduce in leap year a new day in the same month, namely, the 29th.

To ascertain at any time, what year is leap year, divide the date of the year by four, if there is no remainder it is leap year. Thus 1840 was leap year. But 1839 divided by four, leaves a remainder of three, showing that it is the third year after leap year; and, as 1841 divided by four, leaves one, it was, consequently, the first after leap year.

But the true solar year does not contain exactly 365 days, 6 hours, but 365 days, 5 hours, 48 minutes, and 49 seconds; which to calculate for correctly requires an additional mode of proceeding; 365 days, 6 hours, exceeds the true time by

11 minutes, 11 seconds, every year, amounting to a whole day in little less than 130 years.

Notwithstanding this, the Julian year continued in general use till the year 1532, when Pope Gregory XIII. reformed the calendar, by cutting off ten days between the 4th and 15th of October in that year, and calling the 5th of that month the 15th. This alteration of the style was gradually adopted through the greater part of Europe, and the year was afterwards called the Gregorian year, or *New Style*.

In this country, the method of reckoning according to the New Style, was not admitted into our calendars until the year 1752, when the error amounted to nearly 11 days, which were taken from the month of September, by calling the 3rd. of that month the 14th.

The error amounting to one whole day in about 130 years, (by making every fourth year leap year,) is settled by an act of parliament, that the year 1800 and the year 1900, which according to the rule above given, are leap years, shall be computed as common years, having only 365 days in each; and that every four hundredth year also. If this method be adhered to, the present mode of reckoning will not vary a single day from true time, in less than 5,000 years.

The beginning of the year was also changed, by the same act of parliament, from the 25th of March to the 1st of January, so that the succeeding months of January, February, and March, up to the 24th day, which would, by the Old Style, have been reckoned part of the year 1752, were accounted as the first three months of the year 1753. Hence we see such a date as this, January 1st, 1757-8, or February 3, 1761-5: that is according to the old style, it was 1764, but, according to the new, 1765, because now the year begins in January instead of March.

The Vatican Library.—This library is not open to the public, and can only be visited by particular introduction. This we had to Monsignor Laurian, who, by his red stockings, I suppose to be nothing less than a bishop. He most politely ordered the books I wished to see to be brought to us in the reading room. The 'Lamentations of Jeremiah,' set to music by Palestrina, was boldly written upon a staff of five lines, the spaces being the third of an inch apart. The ancients well know that the voice cannot have free scope when the singer looks down upon his book. To obviate this improper position of the vocal organs, the service book is written in this large character, so as to be easily read at a distance; and when placed high above the head, the chin is sufficiently raised to set the voice at liberty, which improves both the execution and the tone. We were shown several ancient missals, beautifully illuminated, in which the music in the hands of the saints could only be read with the aid of a magnifying glass. Also "Cicero's Republic," with a commentary by St. Augustine, written in the second century. A great curiosity shown to the English, is a love letter of Henry VIII. to Anne Bolyn, which exhibits the low and gross mind of that monarch. — *Gardiners Sights in Italy.*

THE
B E N G A L
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 6.]

CALCUTTA: SATURDAY, JULY 5, 1848.

[VOL. XV.]

PROTESTANT EVIDENCE IN FAVOR OF CATHOLICISM.

The force of prejudice is never more conspicuous than when an occasion is presented of judging favorably of those against whom such prejudice has been entertained. This is abundantly exemplified in most of those Protestants who are placed in circumstances admirably calculated to make them reject, or at least distrust, the false notions they have unhappily conceived of our principles and practices. For them our piety is superstition, and actions least capable of such an interpretation are maliciously attributed to refined hypocrisy or charitably assigned to the superiority of our natural, over our religious, principles. And yet, notwithstanding this almost general disposition on the part of Protestants to lay hold of every thing which may seem to justify their most unjustifiable misapprehensions of our doctrine, and of the general morality of our people, we every day receive the most unequivocal testimonies favorable to both, from those whose unwillingness to be partial in our regard is most apparent. Great is truth—said the Roman philosopher, and in no instance is the aphorism better illustrated than in those unwilling concessions to Catholicism, which the stubborn evidence of facts occasionally extorts from men, who are unconscious of the consequence for which they supply such abundant data. Mr. Fenimore Cooper, the American novelist, lately made some "excursions in Switzerland, the particulars of which he has given to the public in 2 vols. with the above title. In describing his visit to Einsiedlin, in the Church of which is an image of the blessed Virgin, he says:—

"The church is large, and almost worthy of being ranked with the Cathedrals of Italy. It is a good deal ornamental, having many marble altars, painted ceilings, and much gilding. The shrine is of marble, and it stands quite near the great doors. Iron gratings in front, and on parts of the two sides, permit views of the interior, where the bronzed images of the Mother and

Chil are so placed as to receive the rays of a single but strong lamp. Their habiliments resembled pure gold.

"When I entered, hundreds of pilgrims were kneeling on the pavement around the grates, keeping their eyes riveted, without an exception, on the dark mysterious faces within. Many maintained this position for hours, and all appeared to be absorbed in subdued devotion. The light of the church was growing dim with the decline of day, and I walked stealthily around the groups, and through the vaulted aisles with feelings of reverence, pity, admiration, and awe, so blended, that I find it difficult to describe them. I knew that the temple was God's, and that his Spirit was present; I felt persuaded that much devout reliance on his mercy was blended with the superstition I witnessed; and while my reason showed how fearfully near idolatry these poor people had approached, the mystery of the incarnation never appeared so sublime, and, if I may so express it, so palpable, as at that moment. I believe few men are less under the influence of superstition, or a dread of any sort connected with spiritual agencies, than myself, and yet I found it necessary to draw largely on my Protestant insensibilities, in order to gaze at the bronzed countenance of Mary with indifference. Sympathy with the earnest and well-meaning crowd who knelt before her, a belief which, while it rejected so much of the embellishment of their own faith, admitted so much of its substance, and a sense of common inability to penetrate the great secret of the system of the universe, disposed me to be charitable. It was impossible to witness the pain and labor with which these poor people had traversed plains and mountains to reach the shrine, the subdued and imploring air with which they approached the image, and the fixed attitudes of reverence and deprecation, mingled with a strange sentiment of affectionate reliance, that all assumed, without feeling how insignificant shades in creed become when devotion really occupies the soul. In short, I was in no humor to be critical, and felt strongly disposed to receive every thing as it was offered, and as it wished to appear.—Vol. ii. p. 40."

We cannot sufficiently regret that one so

sincerely disposed to award to these simple, but devout souls the praise which their piety merited, should have labored under such an erroneous impression with regard to their principles as to believe that they were within a hair's breadth of the peril of Idolatry, or that he should have perverted the current of his devotional feelings to be congealed by the frigorific influence of his "Protestant insensibilities." But we have here an important avowal of the tendency of Catholic worship to excite the feelings of Christian souls, and to inspire them with sentiments of piety. "The mystery of the incarnation never appeared so sublime, and, if I may so express it, so palpable as at that moment"—says Mr. Cooper. If a man of Mr. Cooper's high grade of intellect—not to say any thing of his Protestant misapprehensions and insensibilities—was thus affected at a scene which he was previously disposed to condemn,—what, we ask, must be the efficacy of that practice on the minds of those, who, although possessing less gifted and cultivated minds than that gentleman, were still better instructed in the nature of the practice in which they were engaged, and who, by their unaffected piety and patient endurance of a fatiguing journey, shewed how deeply they felt that mystery of love which the bronzed images of the Mother and Child so strongly typified. It is only in the Catholic Church that the great truths of religion are presented in a manner capable of affecting all men, and especially adapted to the condition of those who are incapable of those intellectual efforts which Protestantism must call forth in order to render intelligible such of the truths of faith as it has retained. The senses are our great inlets of knowledge and amongst them it is confessed that "the sight" is that one by which we are most vividly affected.* Mr. Cooper is not the first who has experienced this truth or has recorded his sentiments on the subject. A late noble poet, no wise remarkable for his attachment to religion, almost felt as Mr. C. has done, and has expressed himself in language which shews how profound was the impression the practice in Italy of addressing an evening hymn to the Blessed Virgin had made on him:—

Ave Maria! o'er the earth and sea,
That heavenliest hour of heaven is worthiest thee,
Ave Maria! blessed be the hour,
The time, the clime, the place where I so oft
Have felt thy influence in its fullest power,
Sink o'er the earth, so beautiful and soft,
Whilst toll'd the deep bell in the distant tower,
And the far dying day hymn stole aloft
And not a breath disturbed the rosy air,
And yet, the forest leaves seemed moved with prayer.

* Sequitur irritant animos demissa per auras.
Quam quæ sunt oculis, subjecta fidelibus.—Hor.

Ave Maria! 'tis the hour of prayer,
Ave Maria! 'tis the hour of love.
Ave Maria! may our spirits dare
Look up to thine, and to thy sons above.
Ave Maria! on? that face so fair!
Those downcast eyes beneath the Almighty Dove.
What! though it be a pictured image strike,
That likeness is no idol.—

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

We presume that we might now dismiss the case with merited contempt. Such, however, is not our intention; we wish to probe this vaunted evidence to the core. What, then, is its internal character? Of the eleven epistles that contain these charges, one is written by Bartelot, himself a friar; one by Barlow; one by Richard Devorencis; one by Bydill, though this is rather a threat of accusation than accusation itself; one by Legh; five by Layton; and one by Legh and Layton conjointly.

When Titus Oates began his long course of perjuries, others soon rivalled, and even excelled, him, in so profitable a trade. In like manner, Bartelot outstrips the accusations of Layton and his associates. Bartelot goes to the Chancellor, utters his tale of infamy against his prior, and sues for a sum of money which the said prior had given in bond for sequestration. It would have been well if other informers had received a like reply. The Chancellor told him he was guilty of a heinous robbery, "deserved to be hanged, and should certainly find sureties." This accusation Bartelot himself wrote to Cromwell, entreating his interference,—and why, it may be asked, did he apply to Cromwell? Did Cromwell's office warrant him in interfering in the decisions of the Chancellor? Whatever were his motives, the Chancellor's reply is sufficient to shew what a living and competent witness thought both of the accusation and of the accuser. Barlow, the prior of Haverfordwest, was made bishop of St. Asaph's and finally of St. David's. His letter (Epistle 34) against the bishop of St. David's, while he himself was prior of Haverfordwest, is but a general invective; and the fact of his supplanting in his see the bishop against whom he wrote, is by no means a proof of his honesty of intention. One passage in this epistle shews that the real fault of the bishop against whom he writes, was a want of submission to the royal will.

It seems that the letters of Richard Devoreux, or Devorencis, had not been sufficiently bitter for his employers; "Ye judge that though I have changed my habit, I have not changed

my friar's heart : good, my lord, judge me not so, for God shall be my judge, my friar's heart was gone two years before my habit. . . . I feared that if I were too quick, I should offend your lordship, the which I would not by my will for all that I am able to make in the world." The readiness with which he gives proof of this desire, is actually ridiculous. In his former letters he uttered nothing against the monks but a few words of their "superstition and hypocrisy." Now, however, he amply atones for past deficiencies; immorality, brawls, bloodshed, every demon of evil is conjured up at once before his excited fancy. The poor wretch! Pity that he was unable, like more experienced villains, to conceal his purpose beneath an affectation of good.

Layton seems to have been the life and soul to the visitors. Calling at a nunnery, on his way to Lichfield, he was refused admittance in his character of visitor. He persisted; and made an unmanly attack on the character of the inmates. Pretending to disbelieve their asseverations, he made them swear to their innocence. Though his accusations were founded only on the assertion, according to his own words, of "one old beldame," he continued to insult the poor creatures, till by threatening to punish them for perjury, he terrified the prioress into excuses, which he afterwards construed into an admission of guilt. (Ep. 42.) In the same epistle, imputations are raised against the nuns of another convent, and then follows the probable reason of the accusation; a complaint that they had sealed a deed in favour of Sir John Mordaunt by which it seems the visitors' seizure and profit would be somewhat diminished. This contains as much evil of the religious as nearly all his other letters. Before he closes, he deals out a complaint that "the abbey here" (at Newark) "is confederate, we suppose, and nothing will confess. The abbot is an honest man, and doth very well, but he hath here the most obstinate and factious canons that ever I knew." In other words, the abbot had yielded, while the rest of the community stood firm. As usual, the unmanageable canons are rewarded with a sweeping accusation, "which," adds the writer "I have learned of others (but not of any of them): what I shall find I cannot tell." In this one epistle, and in these accusations, are comprised the results of an expedition among the convents, the whole way from London to Lichfield. Legh and Layton it must be observed, were companions in this profitable visitation. When they arrived at the rich and magnificent Abbey of Fountains, they accused the abbot, as, in the early part of their journey, they had accused the nuns. When the abbot took the oath that their accu-

sations were false, they according to their usual plan, accused him of perjury. An account of these charges they send to Cromwell, accompanied with the singular accusation that the abbot had stolen from his own church; and with the intelligence that in consequence of this crime they had stripped him of his dignity.* Much light is thrown upon the whole transaction by the closing part of the letter. A monk, possessing a good prebend, had offered, if they would choose him abbot, to pay down at once six hundred marks, and, within three years, to pay the whole of the first fruits amounting to no less than a thousand pounds. Is there nothing suspicious in all this? Does it seem to bear the impress of straightforward disinterested honesty? They had already deposed the abbot, and the candidate "was rich!"—*Dublin Review*.

LORRETTO ABBEY, RATIFARNHAM DUBLIN.

(From *Duffy's Catholic Magazine*.)

"*The old Convents of Paris*," is the title of a novel which we have been reading with very great pleasure and interest. It is the production of a French lady, and does her honor; yet, when we contrast it with the exquisite writings of Manzoni, and those of the author "*La Monaca di Moorza*," how lightly must we think of the pen that has endeavoured to sketch the lives and discipline of a few nuns, a short while anterior to the French Revolution. There are in this little volume faults enough, yet such as may be deemed pardonable, when we remember how some modern writers have been accustomed to treat the contemplative lives of monks and nuns; on this subject, we have had books so filled with blasphemy against God, and cold-blooded misrepresentations of the holiest and purest motives, that we wonder how any one pretending to the name of Christian, could have deliberately penned them. The motive, however, which influenced these horrid libellers is transparent; they wanted to earn money, and could not do so without catering to the vitiated and debauched appetites of the masses in America and England. Beyond the Atlantic great and dreadful crimes were committed by an infuriated mob, who could tolerate the most fetid absurdities

* Thus the stiffness of the abbot of Fountains, in Yorkshire, is said to have brought the storm upon him. The commissioners drew up a charge against him, for taking some jewels belonging to the monastery into his custody. This, by an usual rigour of expression, was called theft and sacrilege. In short, he was pronounced perjured, deposed, and had a private resignation wrested from him. These instances of hardship will run harder by and by, &c. — *Collier*, vol. ii. p. 159.

of Mormonism, because it had no ingredient of Popery in its constitution; we would not wish to recall the shocking circumstances attendant on the publication of two or three American pamphlets, because we would rather forget these atrocities, and sink the authors of them in oblivion—they did their appointed work, but, verily, they shall have their reward.

We have said, that "*The old Convents of Paris*," is not without its faults, nor is it our intentions to dwell on them; this, however, is certain, that the nuns portrayed by the French lady, are not like those of the Mrs. Ratcliff-School,—unamiable, cold, and stony hearted; the interior of the convent, too, is not like a theatre-stage, or a Rhine castle, full of hiding-places, grated prisons, and trap doors; on the contrary, if we except an odd hint about clammy, dripping walls, and such like flights of imagination, the convent bears a pleasing, nay a cheerful aspect, and the superioress and her community are full of cordiality, devotion, and kindness; the confessor, too, is an amiable and sensitive being, without a particle of sordidness in his nature, and quite unlike any of the clerics whom Scott has tricked out in such grotesque colours. It would be worth one's while to contrast Shakespear's religious with those of Sir Walter. The former represents his, as men of piety and benevolence—and Friar Laurence, in Romeo, is, in our judgement, a character more truthfully delineated than all the Copmanharst Clerks and Priors of Jorvanly of the latter; the same may be said of Shakespear's notions of Catholicity. Scott's are the result of a cherished prejudice; nay, we would rather say, the deliberate conclusions of a man bent on misrepresenting and travestying truth. Shakespear, on the other hand, had Catholic notions, which shine out strongly in Hamlet, and others of his great works. The soul "fasting in penitential fires" is a very good and very Catholic idea of Purgatory; Wolsey, at the gate of the monastery, telling the Abbot, that he came to lay his bones beneath it, speaks volumes for the peace and consolation that the bruised and thwarted spirit might receive under such a roof. 'Tis a theme on which we might dwell at great length, were it necessary to prove that some of the grandest intelligences among whom we may reckon the great dramatist, formed an estimate of Catholic practices, very different from that of Scott, not to speak of the hired scribblers, who "blaspheme what they know not." Faulty, then, as "*The old Convents of Paris*" may be, in some respects, it evinces a tone of feeling which we cannot hesitate to commend;

in fact, its exemption from the gross inaccuracies and crude mis-representations of the generality of writers on similar subjects, is its highest praise; and, if there be anything in the book worthy our commendation, 'tis the absence of the staple nonsense, with which romauce-writers are wont to invest the character of Nuns and Priests.

Turning from *the old Convents of Paris* to those of Dublin, 'twould be worth the while of any observant man to collect materials for the history of the latter; it is a subject, in our minds, well worthy of consideration. Few, indeed, of the old Convents of Dublin that now exist, and the few that are still in being forcibly remind us of that period of Lord Chesterfield's Viceroyalty, when the Catholics were permitted to hire a house in some back lane for the purpose of divine worship. We never pass the Convent of George's-hill, Warren-mount, or that of North William-street, without thinking of the penal times, for, of all the Catholic institutions in this city, none are so calculated to awaken recollections of that bigot-era, as the three Convents we have alluded to. In fact, the history of the Catholic religion, not only in Dublin, but in every town and hamlet of Ireland, may be read in the rise and progress of its churches and pious institutions. The places where our fathers worshipped about the middle of the last century, are now converted into store-houses and ware-rooms in the back lanes, where a relaxation of the penal code suffered them to exist. The modern churches, with cross and Angelus-bell, are amongst the grandest ornaments of the city; and as for the schools, Monastic establishments, and Nunneries, they are so many, evidences of the faith, love and morality of the Irish people. We can fancy the feelings, with which some of the stupid bigots of the olden time would now regard the Cathedral, or the church sacred to Saint Francis Xavier, could they get up from their graves! how would they not impeach the vigilance and orthodoxy of "my Lord Mayor," who would not send his band of ruffians, headed by some blustering, self-sufficient fellow, glorifying himself in the title of an alderman, to wreak vengeance on the rebel papists! But, indulge the fancy, let us suppose that they saw the "annual functionaries" as the Alderman, going in state to High Mass; yea, verily going within the church (which we must respectfully suggest, ought not to be done, even by a lord mayor or alderman,) how would they not reel and stagger at such a scandal? We are not over-anxious for the visitation of our deceased mayors or aldermen, being nowise desirous of supernatural

apparitions, but we would prefer a day's wandering through the Catholic edifices of this city, with their departed honors of Skinner's-ally to twenty nights with Alexander Verri in the tombs of the Scipios. The preference no doubt, argues bad taste; nevertheless, in these sad, sad times of jarring and starvation, we need something to make us merry, and where could we be more so, than in the company of the old civil dignities (bless the word,) staring at the Churches, Convents, and Schools of this once Protestant city? But a truce to fancy, and farewell to their rueful Mightinesses.

Change in some slight degree, the well-known saying of Tertullian, and see how applicable it is to the Irish Catholics of our times. "Nesterni sumus," said the Christian Apologist,—“we are of yesterday, yet we fill your camps, garrisons, palaces and forum.” We are but of yesterday, a quarter of a century has scarce gone over our heads—and our churches, schools, monastic retreats, and nunneries have risen as if by magic. Enter the city on what side you will, and this truth, “chronicled in stone,” meets you. If you are journeying from England, the first object that arrests attention is the splendid nunnery on the rocky shore of Dalkey. This, in truth, is a grand object of art, sacred to the best and holiest purposes. Little, perhaps do people imagine that the country is indebted to the piety and genius of a venerable lady for this splendid establishment; 'Tis nevertheless, quite certain that we must attribute it to the exquisite taste and sound judgment of Mrs. BALL. Carried away in the whirls of this world's excitements, men find but little time for reflection; but the time shall yet come, when the name of that lady must be written on the page, that records the great benefactors of Catholic Ireland. Enter the city by the Kingstown railway, and the immense church, under the invocation of St. Andrew, with its handsome front and classic epigraph, confirms what we have been saying. Proceed along the shipless quays, and dome, cross and spire tell you, you are in a city, the great majority of whose inhabitants belong to that religion, of which the mustard-seed was the aptest type—springing up into a spreading tree, whose foliage has overshadowed the face of the earth. Look, then, to these blessed mansions, where pious maidens consecrate themselves to God, and devote their energies to succouring the ignorant and the needy. See the “House of Mercy” in Baggot-street, where holy dames impart education to the untaught, and stretch out the hand of mercy and charity to the unfriended girls. If a stranger in Dublin, you cannot

fail to be struck by those modest figures that occasionally cross your path, noiseless as spectres; but, if you would follow them to the object of their visit it is likely enough you will turn away wondering how the tender lady, wearing that coarse black garb, can sit down in the pestilential cellar, or mount those ricketty stairs, to bring consolation and words of hope to the miserable wretch, whose tongue might perch, were it not for the benevolence of these heavenly messengers.

Ah! but there is a reflection very naturally arising out of all this. The spirit of Catholicity glows brightly in the pure bosoms of these ladies—the genius of Catholicity prompts them to these works of love. They have no sordid selfishness staying their steps or circumscribing their career; they live not for themselves, but for the glory and honour of God, and the weal of suffering humanity. Go, for a moment, outside the pale of Catholicity, and you will not find devotion and self-sacrifice assimilating, even remotely to this. Pass in the night time the front of that conspicuous building on the east side of Stephen's-Green, and supposing you a stranger in the city of Dublin, you will imagine that the interior of that mansion is lighted up for some gorgeous and voluptuous revel; yet, you will soon find yourself deceived. That house is an *hospital*, and those numerous lights are in sick-wards, tended by the Sisters of Charity. High-born dames, accomplished in all that adorns woman's character, have abandoned luxurious ease and worldly enjoyment to minister to the weary hearted patients, who seek that merciful abode; nor is their mission circumscribed by these walls—the refuge of the outcast, the abode of sorrow, sickness and pain is familiar to them, is cheered by their angelical visitations; and, when this world's career and sorrows are about to close on afflicted humanity, who so prompt to succour, and to breathe words of peace, as the meek daughters of Saint Vincent de Paul? Words of ours cannot convey an adequate notion of their blessed works; dear “Brother Gerald”* has essayed the task, and, pathetic as is his strain, were he now alive, he would admit that it fell short of such a Heaven-inspired theme.

(To be continued) • •

Politeness is nothing more than an elegant and concealed species of flattery, tending to put the person to whom it was addressed in good humour and respect with himself.—*Cumberland.*

* The celebrated author, GERALD GRIFFIN, who afterwards joined the Monks of the “Christian Schools,” among whom he died in Cork.

ON THE CONVERSION OF ENGLAND.

To the Editor of the Bengal Catholic Herald.

SIR,—The conversion of England is a subject which commands much attention at the present moment: it is a question of great importance; and, as I think there is some misunderstanding on the subject, I shall, through your journal, address a few lines to the public on the subject, in the hope of promoting a better understanding, as well as to forward so great and desirable an event.

If I am asked what I mean by the conversion of England, I will answer: I do not mean the re-establishment of the Catholic religion in the British realms, as the religion of the state. That, I should rather consider as an evil than a good, a curse rather than a blessing. The union of the Church and State has always proved a curse, not a blessing to the true faith. I shall never pray for such a monstrous union. But I shall always pray that the true Church may remain and continue to be independent of the state as to its temporal support.

When, therefore, I pray for the conversion of England, I pray that God may look down in mercy on that country, and afford every person in it the means of knowing the true faith. I pray that the time may soon come, when errors and prejudices against the Catholic faith may be removed, that the poor people may have the opportunity of knowing the true faith, of following and professing it, without being punished for it. I pray that all, rich and poor, may have such means and facilities of knowing and embracing the Catholic faith, as may render the knowledge of the same possible and attainable to all, considering the weakness of human nature, and the weakness of reason itself.

History teaches us, that the English people were forced or fooled out of their religious convictions through the violence and tyranny of a few individuals, who had no religion themselves, who coveted the gold of the sanctuary, and who raised a cry of superstition and idolatry against the Catholic Church—not because they hated their vices, but because they wished to possess themselves of the riches of the Church. These were the Scribes and the Pharisees who hated and persecuted the truth, who conspired against the Christ and against the Church, who persecuted the ministers of God, and either put them to death, or forced them to leave the country. This persecution was permitted by a wise and a just God, for the good of his elect, to try and prove his faithful servants, and to punish those who had abused the light of faith. But thanks to a merciful and just God, the sun of mercy

and truth begins to shine again; God has heard the cry of his people, he has seen the blood of his faithful servants poured out, and he seems to come and visit his people once more. They have been long suffering in the bondage of error and sin, of heresy and schism; and HE now seems willing to open a way for them, by which they may escape from the captivity of vice and error, and re-enter the fold of unity and peace. God is not always angry, his justice may be appeased; his mercy is not confined to time, place, or circumstance; it is like the great luminary that passes over our heads every day,—it is sometimes overcast and concealed from our eyes, but it soon appears again with all its former power and splendour. After winter comes summer, and after persecution peace returns, and the children of God rejoice once more in the light of His countenance.

Let us then bless and adore His goodness; let each one be faithful to the grace of his vocation; let every good Christian fast and pray, admonish and instruct, edify and enlighten his neighbour, by word and example. If we are faithful to the grace of our vocation, if we know the day of our visitation, if the pastors and the people unite together, and join heart and soul, with one mind and one heart, in labouring to promote the conversion and regeneration of all who are carried away by cunning devices, the Lord will send more faithful labourers into his vineyard; the poor will be instructed, the rich and the learned will be converted, there will be an end to heresy and schism crime and misery will diminish, oppression and injustice will cease; the demons of pride, of avarice, of ambition, of impurity, will be banished to their native hell; and peace and truth, innocence and chastity, modesty and continency, will return; God will dwell in the midst of his people, and iniquity shall fly far from their borders. The spouse of the Lamb shall appear again in the land in all her primitive loveliness, and the beloved Bridegroom shall not depart again from the shores of Britain.

Yours, &c.,

Feast of St. Ignatius,

31st July, 1848.

B. F. C.

All ceremonies are in themselves very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon if it were not for that defence, which keeps the enemy at a proper distance. It is for that reason that I always treat fools and cockcombs with great ceremony; true good-breeding not being a sufficient barrier against them.—*Chesterfield*.

TEETOTALISM.

To the Editor of the B. C. Herald.

SIR,—In a late number of your valuable Journal, appeared an article on the important subject to Teetotalism; a cause which deserves the approbation and support of every unprejudiced Christian; for no cause has done, or continues to do so much good to society.

You state that they who cannot taste the draught without rushing beyond the bounds of Christian temperance, are bound to abstain from it altogether. Now if this be the case—if such individuals are bound to abstain from it altogether,—I ask why may not those who strictly adhere to the rules of sobriety abstain also? Why may not they, for the sake of example and encouragement, abstain from that which has been the cause of so much evil? Many may, perhaps, consider intoxicating drinks necessary for the human constitution. If so, I beg to lay before them, and your readers generally, the opinions of a few of the many eminent physicians who have written against the use of any liquor containing alcohol.

Sir Astley Cooper says:—

“No man has a greater horror of ardent spirits than myself, insomuch that I never suffer any in my house, thinking them *evil spirits*; and if the poor could witness the white livers, the dropsies, and the shattered nervous systems which I have seen as the consequence of drinking, they would be convinced that *spirits and poisons are synonymous terms*!”

Dr. Trotter says:—

“That, amidst all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of *spirituous liquors*.”

Dr. Rush says:—

“Spirituous liquors always render the body more liable to cold. The temporary warmth they produce is *always* succeeded by chillness: nor do these liquors lessen the effects of hard labour on the body: there is neither strength nor nourishment in spirituous liquors. If they produce vigour in labour, it is transient, and is speedily followed by fatigue.”

Dr. E. Johnson says:—

“Are Stimulants—ardent spirits, wines, and strong ales, necessary or pernicious, or neither? I assert that they are in every instance, as articles of diet, *pernicious*; and even as medicines wholly unnecessary, since we possess drugs which will answer the same intention, in at least an equal degree.

I could produce the testimonies of many others of our most eminent physicians, but I fear I should be trespassing on your pages; besides I trust I have adduced sufficient to convince every unprejudiced mind, that it is

far safer and more beneficial to the human constitution to abstain altogether from the noxious draught; for (as St. Francis de Sales says) it is always dangerous to take violent medicines; for, if we take more than we should, or if they be not properly prepared, much damage is received by them. Such also is the case with intoxicating liquors.

In conclusion, I cannot but congratulate the Irish Catholics on their progress towards Temperance Reformation. It gives me great pleasure to find that *eight* of their prelates, and *seven hundred* of their clergy, have enrolled themselves among the *four and a-half millions (!)* of Teetotalers. May the Almighty bless them, and, by His heavenly grace, may they keep inviolable the pledge they have taken; and that their brethren in every quarter of the globe may soon follow their example, is the hearty prayer of,

Sir,

Calcutta,
August 2nd, 1848.

Yours, &c.

A CONVERT.

B. C. ORPHANAGES, FREE SCHOOLS AND WIDOW'S ASYLUM.

Total amount of the Subscriptions of the Grenadier Company of H. M. Royal Irish Regt. for this week, thro' Rev. Mr. McGirr, Rs. 18 8

N. B.—The list of Subscriptions Collected by Corporal Hogan will be given in our next No. J. M. W. through Rev. Mr. Kennedy, 3 0
Sergt. and Mrs. Ryan, 20 0

ADDITIONAL MONTHLY SUBSCRIBERS.

Mr. A. Younan, per month, 0 4
„ Joseph Younan, ditto, 0 4
„ Joseph Fatullah Subbuk, 0 4
„ George F. Subbuk, 0 4

THROUGH MR. N. O'BRIEN.

Capt. McLean, 5 0
A Friend, 2 0

A useful donation of clothing for the Male Orphans from Mr. Fallon, is gratefully acknowledged.

PROPAGATION OF THE FAITH.

Sergt. and Mrs. Ryan, Rs. 6 0

Selections.

IRELAND.

The Protestant Repeal Association grows formidable, and there are all the elements of mischief at work. Poor Tom Steel is dead.

TELL ME ALL.

BY MARY E. HEWITT, AN AMERICAN POETESS.

"Story"—God bless you I have none to tell!

Come mother! sit beneath the vine
Here by our open door,
And tell me who my fathers were,
In the glorious days of yore.

I've read to-day such glowing tales!
Wondering o'er every line!
Of Knights who fought for the holy cross,
In the wars of Palestine.

Of their prancing steeds, and glittering spears,
And their pennons waving out;
And the clatons mingling on the air
With the stirring, battle-shout—

Till I seemed to hear the rush of flight
The Christians' rallying cry,
The backward charge, and the pagan rout,
And the shouts of victory!

And were my sires bold, valiant knights?
Oh! brave in their array!
Dear mother! I am old enough
Tell me the tale, I pray!

I have no tales like these, my boy,
On thy young ear to pour—
Here, where we dwell, thy granduncle dwelt
As his granduncle did before.

With the healthful flush or manly toil,
And the sweat drops on their brow,
They won these fields from the wild and waste,
By the mattock and the plough.

They were the soil's true denizens,
An unstained name their shield—
And their banner was the waving grain
Of the ripened harvest field.

Seek not to twine thy fair young brow
With maddening wreaths of time;
But onward! girl in manhood's might,
And win thyself a name!

Hold fast thy faith—keep true thy heart—
Swear never from honour's track—
So cast the lustre of the worth
On thy forefather's back!

FRUITS, &c. FIRST BROUGHT TO ENGLAND.

CHERRIES were first brought over from Flanders in the reign of Henry VIII., by the King's fruiterer, and planted in Kent, whence they had the name of Kentish cherries. Our Kentish pippins bear the same date. Lord Cromwell introduced the Perdrigon plumb in the reign of Henry VII.; and Wolfe, that King's gardener, first brought in apricots. Artichokes came in at the same time, but they were in no plenty till the reign of Queen Mary. The Levant traders brought in currants from Zante, in the time of Henry VIII.; and tulip roots first came from Vienna, in 1578. The hop, which is now thought so much of, was, under the reign of Henry VI., petitioned against in parliament, as "a wicked weed!" As late as the reign of Elizabeth, hops were fetched from the low countries. Potatoes were first brought to England by Sir Walter Raleigh; and clover grass was first introduced in this country from Flanders, in 1645. Some fig-trees, planted by Cardinal Pole, at Lambeth, in the reign of Henry VIII., are said yet to be in existence; as are the first mulberry-trees at Sion-house.

SYDNEY.

THE LATE CONVERSIONS.

Magna est Veritas et Prevalebit.

In our last we promised ourselves and our readers the pleasure of analysing the address presented by certain ministers of the Anglican Church to their Bishop on the subject of the secession of Messrs. Sconce and Makinson. After the fashion of old Cobbett, who was desirous above all things to be understood, we shall first insert the address, and then proceed to make our comments upon it.

ADDRESS.

To the Right Reverend Father in God, William Grant, Lord Bishop of Sydney and Metropolitan.

We the undersigned, the Archdeacon of Cumberland, and other Clergymen in your Lordship's diocese, desire to approach your Lordship with feelings of unfeigned respect and affection.

We have heard with the deepest sorrow of the secession to the Church of Rome, of two clergymen. Presbyters lately officiating in this diocese.

Our first impulse is to express our heartfelt condolence with your Lordship in the grief and anxiety which we are sure such an event must have occasioned to you; and at the same time to avow our readiness to support and co-operate with your Lordship, in any measures which may be rendered necessary by so trying an emergency.

But we are more especially anxious, while expressing our deep regret on account of the secession of the two clergymen in question from the Church of England, to assure your Lordship, and, through your Lordship, the Church at large, of our continued, and, if possible, more firmly rooted allegiance and affection to the Church of England, as to a true, living, and independent branch of Christ's Holy Catholic Church, and in your Lordship as, under God, our chief pastor. We would explicitly declare that we recognise in our own Church, the Bishops, Priests, and Deacons, as her duly called and lawful ministry: we recognise in her "two only" Sacraments and other ordinances the rightful means of grace: in her holy scriptures, the pure word of God containing all things sufficient for salvation; in her creeds and formularies, a faithful exposition of that word; in her liturgy and discipline, a sound, scriptural, and edifying aid to the devotion of her members. And this we do in solemn protest against those who claim an unlawful and unholy spiritual supremacy over us; who have overlaid "the truth as it is in Jesus," with corruptions and novelties in doctrine; and the worship of God with gross superstitious and anti-scriptural usages.

We feel more particularly called on to make this avowal, partly lest the secession of two of our body to the communion of the Church of Rome should give occasion to undue boastings on the part of her members against those of us who remain; and partly to confirm both our own and our people's confidence in the firmness of our principles, and the integrity of our purposes as members of the Church of England.

We would recognise the chastening hand of the Almighty in this our sore trial; praying him so to make it work for our good, as that it may quicken us to greater watchfulness over our own hearts: greater circumspection in our life and doctrine; and fuller charity and closer union and concord of one towards another, while earnestly contending for the faith once delivered to the saints, and strenuously labouring to bring all committed to us, in the unity of that faith, "to the perfect man, to the measure of the stature of the fullness of Christ."

That God may long preserve your Lordship to have spiritual charge over us, to guide us with your counsel, and to restrain us with your authority, as you need may be, is the prayer of Lordship's very dutiful and affectionate brethren and friends.

Wm. Cowper, Archdn.	Francis Cameron
Henry H. Bobart	Robert L. King
Henry T. Stiles	Charles C. Kemp
Philip Agnew	F. Wilkinson
W. B. Clarke	J. K. Walpole
Robert Allwood	W. H. Walsh
J. C. Grylls	Thomas W. Bodenham
Thomas Horton	William F. Gore
John M'Connell	T. H. Wilkinson
P. Teuton Beamish	F. T. Cusack Russell.

In this address we perceive a comfortable division into three points—1st, condolence on the occasion which called it forth; 2nd, an enumeration of spiritual advantages possessed by the addressers; and 3rdly, an enumeration of spiritual inconveniences and superfluities, which they have not. We are strongly reminded by it of him who landing his own standing in the sight of God, was also duly grateful that he was not like the rest of sinners, even as "this publican."

We wish at once to break through all clerical formality, which would be all very well if the comfortable opinion which these gentlemen appear to entertain of themselves was generally received by other persons. This, however, is not the case.

The addressers speak of their allegiance to the Church of England, as to a "true living, and independent branch of Christ's Holy Catholic Church." Metaphors are sadly deceiving things. They speak of the Church of England as a branch. Of course, to pursue the metaphor, there must be other branches, and a stem, and these branches must be either visible or invisible. If invisible, all outward form of existence is taken away, and there is an end of Church government. If visible, all the branches must be visible; the stem is visible—the connection of the branches with each other and with the stem is also visible. If the Church of England be a branch of Christ's Holy Catholic Church, which are the other branches? Are the Russian church the Greek Church, the church of the Monophysites, of the Nestorians in the east, also branches; Is,—we ask in fear and trembling—is the Church of Rome a branch?—Are the congregations of Dissenters, branches? Unitarians, the unbaptized of the Society of Friends, denying our Lord's divinity, the German Lutherans, and Calvinists? Are these all branches? If so, where is the stem?—And how are they one in Catholic Church unity—which means unity in

doctrine, by communion in holy things, by common headship, by indivisible Government?—Where is this unity to be found except in the union of churches with the Holy See?

The addressers further describe this branch as living and independent. Metaphors, we repeat, are dangerous things. A branch *living* and *independent*!—Why, the very life of a branch is to be found only in its connection with the stem; that is to say, in its dependence on the stem. Cut it off—or in other words make it *independent*, and it withers away.

We would further ask these gentlemen, which of the churches of Christendom recognises the Church of England as a branch of the Holy Catholic Church? Does that Church which is known, eminently known, as Catholic or Universal? The Church of England takes the name as the Donatists did of old.* But who gave it to her? By whom is she acknowledged, out of her own communion, as belonging to the Catholic Church? The providence of God will never permit the simple minded to be deceived, or cause a schismatical communion to be known as the Catholic Church. The ministers of the Church of England swear to uphold the Protestant religion, and yet they would wish to be recognised as belonging to that Catholic religion against which they so solemnly protest.

The gentlemen who have signed this address further say, "We would explicitly declare that we recognise in our own Church, the Bishops, Priests, and Deacons, as her duly called and lawful ministry." This is natural enough, but not very much to the purpose. Luther recognised the episcopal dignity in the friend whom he raised to the Episcopate. John Wesley also constituted a Bishop; the Moravians recognise Bishops in their superintendents, *en bono*. The question is not whether they recognise such officers amongst them, but whether the churches of Christendom recognise the validity of their orders; and what is the reply to this question? There is not a church which fraternizes with the Anglican, in this respect she is truly *independent*. The Catholic Church does not recognise her orders, neither does the Greek Church, nor any communion possessing in itself valid, though not lawful orders. There is not, in fact, a church in Christendom beyond the Church of England, in which Dr. Broughton would be allowed to officiate as Bishop, or any one of the addressers as a Priest or Deacon. Were any of them to leave the Church of England, and, in the exercise of their private judgment, to select any other church, there is not one which would not, rejecting *in toto* their present ordinations, require them to be ordained; and that, too, without any condition. Not a doubt is entertained of the essential invalidity of their ordinations. A fearful consideration this!

The protest entered by these gentlemen, against what they describe as "an unlawful and unholy spiritual supremacy over them," is an old affair. It has its proto-type in the protest of

* May we not ask with St. Augustine of old—If a stranger in this city were to inquire for the Catholic Church, where would he be directed? To St. Andrew's or St. Mary's?

Core, Dathan, and Abiron against the authority of the divinely-constituted priesthood of Aaron; it follows in the train of the successive protests which schismatics have set up in every age. The same may be said with respect to their not altogether decent definitions of doctrines held as true by men quit as learned as themselves; perhaps it may not be arrogant to say, by nations more numerous than they are as individuals; containing millions who are quite as capable as they are to distinguish truth from falsehood, and who have quite as much right to profess those doctrines, use those rites, and follow that worship, as those addressers have to reject them. Is it, we ask, seemly in a set of men, no three of whom agree in religious tenets, to sit in judgment, and stigmatise the received and revered belief of the far greater part of the Christian world? The Deist and the Atheist use precisely similar language in reference to the authority, the doctrine, and the worship of the Church of England. Who are these gentlemen, then, who have thus taken upon themselves to condemn? Have they forgotten the precept—"With the same measure that you mete out unto others, with the same will it be meted out unto you?"

This article has already extended to a greater length than we intended; but we cannot conclude without expressing our surprise at the strange motive for security which the addressers have found in the secession of Messrs. Seance and Makinson. Their allegiance to the Church of England has become, they say, more deeply rooted, in consequence of that secession. But we may ask was not Mr. Seance deemed amongst them a man of good sense, of piety, and of sincerity? Is not Mr. Makinson a man of deep and varied learning? Has he not been referred to in cases of difficulty as one fully capable of resolving them? How, then, does their determination to depart strengthen the resolve of these gentlemen to remain? This appears to us somewhat strange; it is not in nature. Suppose these same gentlemen were on board a vessel, and they saw officers in whose skill and experience in nautical matters they had full confidence, leave that vessel because after careful examination they believed her to be unfitted for the voyage, would the departure of such officers render those who remained more secure, or more certain of her capabilities? We rather think not. But the fact is these gentlemen themselves appear to have their misgivings, and instead of indulging in uncharitable epithets we would advise them to seek in humble prayer the solution of the doubts the example of their former brethren may have occasioned, and may they, like them, find peace of mind and joy of conscience in the barque of Peter, from which alone the Lord teacheth the multitude.

We would in conclusion ask one question—Is there any possible tribunal within the Anglican Church, at which an authoritative decision regarding the divisions and disputes which now distract and perplex her members, can be obtained?—*Sydney Chronicle*.

The social nature of man impels him to propagate his principles as much as physical impulses urge him to propagate his kind.—*Burke*.

THE BRITISH BŒOTIA.

They who so hotly contended last year that neither the quantity nor the quality of the education for the poor was defective, would do well to study the Reports of the Commissioners of Inquiry in Wales. Few can have been prepared for the disclosures of the depths of ignorance and the slough of sensuality in the Principality. Generally speaking, little is taught in schools, and the little that is taught is worthless. The children of an advanced age can seldom give a proper answer to questions relating to the most notorious facts. One puts Dublin in Scotland; another rates Devonshire as the second city of the kingdom; another explains that the Queen's name is Alexander, but has no idea where she lives; another classes a peacock as a vegetable; another does not know the name of the month nor the year we are living in. The schools are often as dirty as pig-sties, and many of the National Schools seem to be as bad as those not connected with the Church. But the schooling (education we will not miscall it) wretched as it is, is far from uniform. In the evidence of the Rev. J. Pugh, rector of Llandilafawr, we find this specimen in one William Davis, a boy of sixteen, and who does not seem deficient in capacity from some of his replies, but as ignorant as a pig:

"I have never been inside a school or chapel. I do not know who to pray to. I do not know what becomes of people when they die.—I have heard of God; *I know nothing about him.* ... I think I have a soul—I don't know what a soul is, nor whether it is different from the body. I never heard of the devil; I know nothing about him; *I have heard of him when people swear.* ... I have never heard of heaven; but I have heard of hell—*heaven is the best of the two*, but I don't know why."

Mr. Pugh declares, that this boy is not more ignorant than the rest. His father is a farmer paying £0*l.* a year rent. The boy Davis expressed his desire for education, and parents generally are anxious to have the benefit of it, such as it is, for their children; but they cannot reconcile themselves to paying anything for it, and will not spare three-half pence a week for the purpose, in Mr. Pugh's neighbourhood (Carmarthen). In the vicinity of Llandilo there are 100 children, between the ages of seven and sixteen, who attended no school or place of worship.

The Rev. Mr. Williams, of Hirwaren, ascribes the Frost insurrection to the profound ignorance of the people, who can be made to believe any absurdity. A witness of the outbreak told him, "The men who marched to join Frost had no definite object, beyond a fanatical notion that they were to march immediately to London, fight a great battle, and conquer a great kingdom."

The ignorance of the farmers is profound and thoroughly self-satisfied—they scorn the idea of improvement. A tenant of Mr. Chambers, when asked why he did not claim the allowance of 2½ per cent. for draining, answered, "He did not want any drains, 'twas all damned stuff, and not worth the bother, something like guano." He would not carry the guano back in his empty cart from Llanelly, whither he went once a week.

In the same enlightened neighbourhood Mr. Davis remembers the time when there was not a builder who could measure a wall.

The masters of schools are in many cases persons utterly illiterate, belonging to the labouring classes. We find in the Report for North Wales this choice specimen both of the voucher for the qualification of a teacher, and an astounding practical proof of the professor's accomplishments :

"Sir, I am sending those few Lines Concerning—
School Master at——that he is a Good *Teacher* of a
children and bears a good chaiter *cepa* [keeping] a good
time with children and very careful in Teaching them I
had my children with him a Long time.

Witness our hands { David——Sirgeen
 { —— Do
 { thomas——

The candidate so recommended wrote in round text as follows :

"I willingly to come fore £6 per Quarter if you things proper.

"I humbly beg to you to sand me a line in answer with the Bearer."

These evidences of learning were admitted as perfectly satisfactory by the parties engaged in the promotion of education. The man had been a weaver, but having turned preacher, it was thought by his sect that the business of teaching would leave him more leisure for his ministerial avocations. About his qualification there was no doubt; it was probably as good for the one as for the other of his pursuits.

Endowments are shamefully abused. The Report of North Wales states that endowed schools are amongst the very worst, visitation and inspection having been wanting, and the ill chosen master left irresponsibile from the time of his appointment. Many schools are in abeyance, while there is the most shameful breach of trust in the misappropriation of charitable funds available for their support.

Carnarvon has a pre-eminence in Welsh ignorance and immortality. Wages are high, and drunkenness flourishes in proportion. Men who earn twenty-six shillings a week will spend twenty-one in the public-house, and bring the odd five to their families. The Rev. William Williams, Independent minister, emphatically says, "They are beastly in their habits in this town.

In Merthyr, on the other hand, the fault is laid with the women, who go about tea-drinking when they should be receiving their husbands, coming from their work, and supplying their little comforts. A Merthyr man said, "If ever I marry, I will marry a Cook, for she will have something for me to eat when I come home"—a choice, and good reason for it; which indicates how much is wanting in the education of the female poor, and how much instruction in simple cookery would conduce to the comfort, the economy, and the morals, let us add, of the working classes; for the pleasure which the poor man finds in his home has much to do with his habits, good or bad,

But to return to Carnarvon—we find that seafaring men, without the slightest education, get employed as masters, and grope their way

about at sea without skill enough to take an observation or to keep a dead reckoning. The only teacher of navigation at Carnarvon is an old woman.

Chastity is held in no sort of honour amongst the poor in Wales. Their habits are those of animals, and will not bear description. The sin prevails without the slightest touch of shame. But it is not venal, any more than the habits of animals in the same respects; and they are superior to animals in this particular, that the state of wedlock is recognized among them, and desired.—everything but waited for.

A great cause of the backwardness of the benighted Principality is undoubtedly the language, to which the people are attached, and from which they should be weaned by every inducement—though it was but the other day that we saw announced a premium by an illustrious personage for skill in that barbarity-perpetuating tongue. The ignorance of the people is locked in their language, and the one will not give way without the other. An improved system of education is the only means to this end, and the first step to it is effected in the very complete exposure in the Reports before us, which do great credit to the judgment and well directed activity of the Commissioners. We have seldom seen a better-conducted investigation; the field has been most thoroughly explored, and the specimens of evidence selected with excellent discretion.—*Examiner*.

EUROPE.

MARRIED SOLDIERS' BARRACKS.

The man Stockes, who murdered his fellow Soldier's wife, has expiated his crime upon the scaffold. We do not intend to 'improve the occasion' with a homily upon the crime of homicide, and the uselessness of public executions; the thing has been done *ad nauseam*, and the law remains exactly where it was. But we should fail in a point of duty if we did not again remind the Authorities that the murder, in all probability, would not have taken place had there been separate Barracks for the married Soldiery. The immediate cause of the offence was the familiarity induced by the proximity of the two sexes. Had Stockes not occupied the same room with Mary Garrad, the chances are that he never would have shot her.

In denouncing the system under which the married and single are, as it were, penned together, we have generally argued from inferences, proceeding upon the hypothesis, that decency being offended by the indiscriminate assemblage of men and women, the sense of propriety is blunted in the latter, and they rapidly descend from the path of virtue to the depths of iniquity. As one fact, however, is worth a thousand arguments, we readily avail ourselves of the aid of a popular (unprofessional) contemporary, to illustrate the position we have all along assumed. The following circumstances are detailed in a letter from the wife of an Officer, and will be allowed to speak volumes in favor of a separation in the Barracks of the two classes:—

"A Soldier in my husband's Regiment married a young woman who had been carefully educat-

ed by respectable parents, until she went out as a servant in which capacity her conduct and character were exemplary, and when she married, her mistress, to whom I was a stranger, wrote to me, requesting that I would befriend this young woman as occasion served. She was pretty looking, and a model of neatness and propriety in appearance. For some time her husband had leave to live out of Barracks, and I supplied her with work; but on a move of the Regiment taking place, they went into Barracks and inhabited a room occupied by one other married couple, and about 15 or 20 single men; of course, I was obliged to discontinue giving work to be done under such circumstances. After a time I saw a great change from her previously prepossessing appearance, and shortly after rumours reached me of misconduct on her part, and in pursuance of the request of her late mistress, I sent for her to examine into the truth of the matter. She came with a black eye, and with dress retaining no trace of its former neatness. From this period, with some few intervals of improvement, she sunk gradually into utter ruin and debasement, until discarded by her husband, Dismissed from Barracks as incorrigible, I lost sight of her, till I heard that she had been found dead in a stable, with a bottle of spirits clasped in her hands."

I have related the fact simply as it happened. It is an *extreme* case, but, I fear, one of frequent occurrence, though the termination may not be so fatal. How can there be hope of improvement—how can a woman retain any particle of self-respect—under an existence so outraging to all delicacy? How can she become otherwise than utterly hardened and corrupted whose *whole* life passes in the presence of Soldiers, in the forced companionship of men of all ages and descriptions, in many cases Recruits from the wildest districts in Ireland, and this in rooms where barrack discipline generally forbids the erection of either screen or curtain? Surely, I may leave the subject now to the consideration of your readers. I have said enough to excite interest and compassion, and I have drawn no exaggerated picture. I have simply set before you evils that my own eyes have witnessed, over which my own heart has deeply grieved through many a year.—*U. S. Gazette, May 20.*

BRITISH QUARTERLY REVIEW.

For May 1848.

The number is an admirable one, with a great variety of articles, in which the writing is excellent, the subjects opportune and well chosen, and the opinion generally sound and just. We should be disposed to single out an article on 'Italy, its State and Prospects,' as pre-eminently deserving mention. We cannot tell how it is, but while Italy is a theme for every-body to be eloquent about, we find the proper amount of practical knowledge brought to you very rarely; here on the other hand is a paper, eloquent as befits the earnestness of the writer, but chiefly remarkable for the closeness of its reasoning and the unpretending fulness of its information. It is a sketch of the political condition of Italy before and after the French revolution, with a view to the better elucidation of the state in

which the last French revolution found her, and of the prospects of self-government which the writer believes to be waiting her. It is remarkable for the decision and the moderation of its tone, and we will quote the closing paragraph to show the spite of hopeful anticipation in which a writer so thoroughly well-informed does not hesitate to indulge.

'Such a nation as the Italians, so inextinguishably vital under the crush of despotism, so matured and self-possessed in revolution and victory, cannot be once more replaced in the world without having a marvellous effects on the future career of mankind. In the past, no country has done so much as Italy. Out of the few sets of poets towards which other countries boast each of contributing one, Italy has produced two sets. Of the very highest artists, there have been in the history of mankind but two sets, of which Italy has produced one. The race is the same as ever; it is once more set free in all its energies; and we have yet to see what effect will be produced upon the institutions, the thought, the opinion, of the nineteenth century, when Italy is brought into the counsel with its high intellect, its extraordinary powers of research, its union of irrefragable faith and indefatigable inquiry, its tender affections and powerful sions, and above all its high artistic sense of the beautiful. In many political, economical, and social questions, the rest of the world has been going on without Italy, and none the better we suspect for the absence. The share which Italy will have in developing the opinion and directing the action of the world belongs to the future—a future foreshadowed by auguries so great as these which we have drawn from the mirror of the past and the living signs of the present.'

ANNO DOMINI 1719.

We were dining some few weeks since, at an ancient mansion in Suffolk, where the rooms and staircases are lined with ancestral portraits, connected with the honourable family that has so long possessed it, when our attention was particularly struck by a large family group, painted in 1719, by Maubert, and hanging immediately opposite the side of the table at which we were sitting. The figures were nearly the size of life; and the colours, still beautifully fresh, showed the dresses of the period in strong contrast with those of the living *tableau* before it, and however absurd it may be thought, we could not help deciding that the nineteenth century suffered by the comparison. We could no more prefer the unmeaning and scanty black dress-coats of our own day, to the richly-embroidered velvets of 128 years ago, than we could choose the cool assurance of modern manners, in preference to the deferential and lofty courtesy of the ancient *regime*. It is by means of pictures, letters, and contemporary memoirs, that we are able to trace with accuracy the changes that have taken place in costume, conversation, and manners, since the time when the originals of the family group in question lived upon earth down to the present day. Of these changes we will recall a few illustrations which occurred to us, as we sat compar-

ing the forms on the canvass with the realities around the dinner-table, and reflecting how much greater, in all probability, will be the contrast between the men and manners of the present century, and those of the men who will people the earth when our children's children are dust and ashes.

In 1719, George I. went to the play or opera in a sedan chair, and sat like any other gentleman in the corner of a lady's box with a couple of Turks in waiting, instead of lords and grooms of the bed-chamber. In 1719, young unmarried ladies were invariably styled "Mrs.," in phraseology of respect—"Miss" was a term of something like reproach, denoting childlikeness, flippancy, or some other contemptible quality, and rarely applied to young ladies of a respectable class. The comedies of Wycherly and Vanburgh will furnish illustrations of this prevailing custom. The present Lord Wharncliffe, in his "Memoirs of Lady Mary Montague" (his lordship's great-grand-mother), mentions that Lady Bute herself could remember having been styled Mrs. Wortley, when a child, by two or three elderly visitors, as tenacious of their ancient modes of speech as of other old fashions.

In the present day the honours of the table sit lightly on the lady who presides: her jewelled hand is not required to dispense the soup or dissect the turbot. In 1719 the same honours were a most grievous burden; the lady being obliged, at dinners of ceremony, to carve every dish, when selected, with her own hands; there were "carving masters" who taught the accomplishment as regularly a dancing. Only fancy in the present day one of these professors of the knife-and-fork, dressed in a bag-wig and sword, giving a young lady lessons upon a leg of mutton. Lady Mary Wortley has left it on record, that she took lessons three times a week in the art, in order that she might be perfect on her father's public days; when, in order to perform her functions without interruption, she was obliged to eat her own dinner alone, an hour or two before hand. All this has given place to a better kind of social arrangement. There was another custom, however, prevalent in 1719, which we would fain see preserved. It was usual for children, even in the great and gay world, to ask and receive a parent's blessing when meeting, or taking leave for a short absence. "Sir" and "Madam" were the respectful terms used when addressing parents. The late Lady B. remembers having seen her grandfather the last Duke of King-ton, once only but in a manner likely to leave some impression on the mind of a child. Her mother was dressing, and she playing about the room, when there entered an elderly stranger of dignified appearance; upon which her mother, instantly starting up from the toilet-table, dishevelled as she was, fell on her knees to ask his blessing.

In 1719 ten-cups were a few sizes larger than walnut-shells, and the beverage itself confined almost entirely to the upper ranks. Gas and steam were unknown agents of light and force; horses carried double; and Parson Adams were content to drink his ale in Squire Boody's kitchen. Men were strangled for sheep-stealing; the body of the suicide lay in the cross-road, and with a

stake driven through the unhallowed form; and the corpse of the felon swung in ghastly solitude from its gibbet on the moonlit heath. Ladies went in masks to the play, their footmen filling the gallery. Poets wrote fulsome dedications to their patron; the birch, like the sacred olive, was strictly cultivated in our public schools; and a King sat upon the throne of England who could not speak a sentence of our language. The South-Sea scheme dimly foreshadowed the railway mania, and the *Spectator* was the *Penny Magazine* of the day. The English Army "swore terribly in Flanders;" the Regent Duke of Orleans realised the fame of Tiberius or Caligula in France; and our national debt, though as yet in its infancy, was a most thriving child. Parliaments were triennial; the speeches of tiresome senators were unreported; and in the learned schools of Oxford the fame of Sacheverell anticipated the popularity of Pusey. In 1719, the headlong folly of Charles XII. the annihilation of his Army in Russia, his flight and exile in Turkey, were subjects of recent occurrence, and themes for comment and conversation, even as in the present day we remember ayl talk of Napoleon's advance upon Moscow, his disastrous retreat, his final banishment to St. Helena, still comparatively recent events, contemporaneous in act and consequence with the less stirring home occurrences of which we are still surrounded by the living actors and witnesses.—*Cambridge Advertiser*.

ELECTRIC GIRDLE FOR THE EARTH.

One of our most profound electricians is reported to have exclaimed, 'Give me but an unlimited length of wire, with a small battery, and I will girdle the universe with a sentence in forty minutes.' Yet this is no vain boast; for, so rapid is the transition of the electric current along the line of the telegraph wire, that supposing it were possible to carry the wires eight times round the earth, the transit would occupy but one second of time!—*Sharp's London Magazine*.

PRINTING IN CHINA.—According to the best authorities the art of printing was known in China upwards of 900 years ago. In the time of Confucius, B. C. 900, books were formed of slips of bamboo; and about 150 years after Christ, paper was first made: A. D. 750, books were bound into leaves: A. D. 900, printing was in general use. The process of printing is simple. The materials consist of a graver, blocks of wood, and a brush, which the printers carry with them from place to place. Without wheel, or wedge, or screw, a printer will throw off more than 2,500 impressions in one day. The paper (thin) can be bought for one-fourth the price in China that it can in any other country. The works of Confucius, six volumes, four hundred leaves, octavo, can be bought for nine-pence. For an historical novel, twenty volumes, one thousand five hundred leaves, half-a-crown is the price amongst the Chinese.—*Montgomery Martin's China*.

REPEAL.

(From the Daily News.)

It is impossible to deny that Repeal is a difficult antagonist to deal with, and that the government in Ireland had but the choice of perishing in weakness or of putting forth strength in coercion. Still, every one admits, that the physical force party in Ireland form a contemptible minority, and that the way to keep them so, and thus render them powerless, is to employ no mode of repressing them which could have the effect of irritating and flinging over to them the large class of moral force repealers, who are not irreclaimable but by just treatment, by fair and successful government.

This large and intelligent class of repealers do not think even repeal worth a civil war. They cannot but see, too, that the whole body of the Irish people, if bent upon one purpose, and striving towards it, persevering without pike, arms, or without threats, must in the end throw such a mountain of embarrassment in the way of England, that their desires must be granted. These are the truly formidable repealers, and compared with them Mitchell and O'Brien are but mischievous school-boys. But these school-boys must be whipped and chastised in such a way as not to offend the susceptibility and the sense of justice of their more rational country-men.

The government of Ireland is not a work of vengeance or of war, as the big blundering *Times* would have it; it is simply an affair of tact.

HISTORY OF TABLE CLOTHS.

At a very early period, it was customary to spread a cloth, or cover, upon tables appropriated for holding refreshments; and in the more ennobled ranks of society, we find this practice prevalent almost among all nations, where civilization has polished the manners of the people; any omission of this requisite mark of politeness would have been considered an insult.

The use of the table cloth among the Romans, we are told by Montfaucon, began in the time of the early Emperors; he adds, that their fabric was fine linen, generally much ornamented, with stripes of gold and purple, and sometimes painted, or wrought with gold, decorated at the corners with golden tags.

The use of table linen was (according to D'Arcy) very rare in England about the thirteenth century; but, we find the Anglo-Saxons, before the Norman conquest, dined with a clean cloth, denominated *rood seat*, which was by their successors termed *drapet*; this latter term we find in several instances in "Spenser's Faery Queen," evidently alluding to linen cloths, now modernized into drapery; hence, it is pretty certain that table cloths were by no means unusual in this country at a very early period.

In the life of Saint Ives, we find it mentioned that even a cloth was laid for a poor man.

Ducange relates a singular feudal privilege; "that the Lord was entitled to the table cloth and towel, used at the house where he dined; the

honour of a frequent visit would surely have made him no welcome guest, when we consider the value of these articles at that time.

The same author relates, that a father giving advice to his son, most strongly urges him, as a means of future success in life, to have his table covered with a clean cloth. And we find there was a violent complaint made against the monks for putting their visitors to a table, not without *any* cloth certainly, but before a *dirty* one. It appears that table cloths were used by the nobility and gentry of great value, the price was seldom less than one hundred marks; at that time, indeed almost a fortune for a poor man.

Posbroke, in his "Antiquities," writes, that damask table linen is of a very ancient date, and quotes La Broequirere for a description of some table cloths used abroad; he says, "They are four feet in diameter, and made round, having rings attached to them, and are, when the dinner is finished, drawn up together like a purse so that not a crumb of the remnants may be lost."

JACOBUS.

Cicero's Publisher.—Cecero employed the whole body of his slaves in writing. In his workshop, which excelled every thing that there had hitherto been in establishments of the kind, there were collected, as in our modern printing offices all sorts of workmen, part of whom were engaged in preparing the paper, and other materials, and repairing the instruments; part in multiplying the copies and in correcting completing them with covers titles, and other customary ornaments. Atticus, in like manner, established a book-shop, such as at this time of day could be found nowhere in the world connected with any book-seller's or stationer's establishment. Cicero published most of his works with him, as for instance the "Questions Academicæ," the "Orator," his "Letters," his "Speeches against Antony and for Ligarius." The last according to Cicero's own expression, "sold so capitably," that he declared his intention that for the future, everything that he should write, Atticus should have to publish. We have here again clearly another example of the very great size of the editions. For Cicero, in this speech, had introduced by mistake, a person long ago deceased as still living, and commissioned Atticus, after the book had already found a good sale, to have the mistake subsequently corrected by the erasure of the name in all the copies, that is obviously in those which were still unsold. But now how great must have been the remaining stock of copies, notwithstanding the large edition which had already been disposed of, when no fewer than three of the most skilful copyists were appointed to correct this one mistake! These however, within three days, could certainly rectify at least a thousand copies! That Atticus, moreover was not only concerned in the multiplication, but also in the sale of works—that his pursuits was not simply a hobby, but an actual business,—this is clear from the extraordinary sale of the Ligarian speech. We even find Cicero himself in the number of his customers. He purchased from him a copy of the *Serapion*.—*Schmidt's Freedom of Thought and Faith.*

CATHOLIC HERALD

"One body and one spirit - one Lord, one Faith, one Baptism."

No. 7.]

CALCUTTA: SATURDAY, AUGUST 12, 1848.

[VOL. XV.

ON THE COUNCIL OF TRENT.

Soon after the commencement of the "Reformation," originated by Luther in 1517, wishes were expressed from various quarters, and urgent solicitations addressed to the Roman See for the assembling of a general council. The political confusion which prevailed, and numerous other hindrances, which the prejudice of some writers has caused them altogether to overlook, retarded the salutary measure, and led to those frequent interruptions of the council which will be noticed in this short sketch of its history.

It was convened by Paul III. in May, 1542, but did not commence its sitting till the 13th of December, 1545. In the first seven sessions, points relating to the Holy Scriptures, original sin, free will, justification, the sacraments in general, and those of baptism and confirmation in particular, were explained and defined. The sessions took place at intervals more or less considerable: matters being meanwhile preparatively discussed in particular congregations. Questions of faith and objects of discipline were jointly considered; and in the several sessions the decrees, for the reformation of morals and ecclesiastical discipline follow the chapters and canons of doctrine. This was its uniform practice throughout.

On account of an epidemical disorder at Trent, the council was removed to Bologna. Two sessions were held in that city; they were, however, but meetings for adjournment, and finally the council was suspended in September, 1549.

Paul III. died in the following November. His successor, Julius III. re-assembled the synod in 1551. After two preparatory sessions, the council in its thirteenth and fourteenth explained the sacraments of the holy eucharist, penance and extreme unction: In the following, it invited the Protestants to attend, and in the sixteenth it was suspended on account of the wars in Germany.

The ephemeral pontificate of Marcellus II., the successor of Julius, was followed by that of Paul IV. (1555--1559). Wars and political jealousies caused a protraction of the suspension, and it was reserved for his successor Pius IV., at the instigation of his holy nephew St. Charles Borromeo, to re-assemble the council, and under the same auspicious guidance to bring its labors to a successful termination. The council was re-opened in January, 1562.

After four sessions, of which it is unnecessary to speak, the fathers treated in the twenty-first the question of communion in one kind, the sacrifice of the mass in the twenty-second; and in the twenty-third and twenty-fourth the sacraments of holy orders and matrimony. In the twenty-fifth, holden on the 3d and 4th of December, 1563, the doctrine of purgatory, images, invocation of saints, and indulgences was propounded, and the council concluded with the usual acclamations and subscriptions. The decrees of the former sessions under various pontificates were confirmed and subscribed to by two hundred and fifty-five fathers. The ambassadors of kings also subscribed, as *voluntaries*, in a different schedule. Among the subscribing bishops appear the names of three Irish and one English prelate.

The council was *confirmed* solemnly by the Pope in January of the following year. Its doctrinal decisions were received by the whole Catholic world with the readiest and fullest acquiescence; although its disciplinary enactments have not been in every particular allowed the force of law even in all Catholic countries. The reason of this difference is obvious. There was nothing novel in the doctrine; in the regulations of discipline, wise and wholesome as they are, there was often a strong contrast with long-established usage and locally prevailing jurisprudence. It is

most absurd to confound things so distinct; and equally unfair, in estimating the character of the council, to overlook the services which it rendered to morals, and the reformation (in the *true* sense of the word) which it accomplished in every department of ecclesiastical polity.

We should here glance at the constellation of learning and piety which shone in this celebrated assembly; but it is time to bring this notice to a close. And it cannot be more appropriately concluded than in the words of an eminent Protestant writer of the present day. They bear upon the absurd charge of innovation in doctrine by the council of Trent.

"A strange notion" says Mr. Hallam, in his *History of Literature* "has been spread of late years in *England*, that the council of Trent made important innovations in the previously established doctrines of the western Church; an hypothesis so paradoxical in respect to public opinion, and it may be added, so prodigiously at variance with the known facts of ecclesiastical history, that we cannot but admire the facility with which it has been taken up. It will appear by reading the accounts of the sessions of the council, either in Father Paul or in any more favorable historian, that even in certain points such as justification, which had not been clearly laid down before, the Tridentine decrees were most conformable with the sense of the majority of those doctors who had obtained the highest reputation, and that upon what are usually styled the distinctive characteristics of the Church of Rome—namely, transubstantiation, purgatory, and invocation of the saints and the Virgin, they assert nothing but what has been so engrafted into the faith of this part of Europe, as to have been rejected by no one without suspicion or imputation of heresy..... No general council ever contained so many persons of eminent learning and ability as that of Trent; nor is there ground for believing that any other ever investigated the questions before it with so much patience, acuteness, temper, and desire of truth. The early councils, unless they be greatly belied, would not bear comparison in these characteristics. Impartiality and freedom from prejudice, no Protestant will attribute to the Fathers of Trent; but where will he produce these qualities in an ecclesiastical synod? But it may be said that they had only one leading prejudice, that of determining theological faith according to the tradition of the Catholic Church, as handed down to their own age. The one point of authority conceded, I am not aware that they can be proved to have decided wrong, or at least against all reasonable evidence. Let those who have imbibed

a different opinion ask themselves whether they have read Sarpi through with any attention, especially as to those sessions of the Tridentine council which preceded its suspension in 1547." —

ODIOUS COMPARISONS: OR THE COSMOPOLITE IN ENGLAND.

By R. J. Best, Esq.

Twenty years ago, a great outcry was raised at Lincoln against the exaltation of the cross that was sculptured above the public entrance to the Catholic chapel then erected; and it was only by directing the notice of the observant public to the same symbols still remaining on the minster, that the architect could excuse the exhibition of what was thought to be exclusively catholic. If, however, the cross be an exclusive attribute of Catholicism, then is England about to return to the religion of its forefathers. for in many churches, and particularly in that of Louth, I see what would have struck with horror the pious reformers of the sixteenth century. Here, beside the altar table, are marble cenotaphs inscribed to the memory of Anglican divines and adorned with reliefs of crosses, of dialices, of personifications of religion weeping over crosses, and of other figures and symbols as purely Catholic as ever recorded the profession of a Catholic priest. One might almost suppose, from the erection of these crosses, that the Anglican clergy were about to assume a symbol the frequent display of which has, from the earliest ages, marked the professors of Christianity. "At every step and motion" says Tertullian in the second century, "when we come in and when we go out, whether we put on our clothes or dress to walk abroad, in the bath, at table, at the lamp, lying or sitting, whatever be our occupation, we draw, on our foreheads, the sign of the cross—should you ask for scripture authority for this and such-like practices, I answer there is none; but there is tradition that authorises it, custom that confirms it, submission that observes it." *De Corona Mil.*, c. ii iv, p. 289

So I remember that being at Ulm on a Sunday, an English lady, then an Anglican, wishing to be directed to the Catholic chapel, addressed her enquiries to a gentleman in the street, who proved to be, like most of his townsmen, a Lutheran. As he did not understand French, the lady joined her hands in the attitude of prayer; he immediately comprehended the action, and politely turned to guide her to the Lutheran Cathedral. The lady saw the direction, and demurred:

"What; did you not ask for the Bet-House—house of prayer?" he demanded, joining his hands as she had before done.

"Mais, l'eglise Catholique!" reiterated the lady.

Still no sign of intelligence on the part of her interlocutor, or rather *intersignificant*. At length she bethought her of an expedient. She made the sign of the cross

"Oh! oh!" cried the Lutheran, brightening with intelligence; and he immediately led her to the Catholic chapel.

The rector of Louth lives close to his Church. The house and garden of this kind, worthy old gentleman show their proprietor to be a man most "curious in" Popery. His place is laid out in imitation of a Hermitage: and, in a very small space, he has brought together all the supposed attributes of such a retreat. Here, amidst ivy-covered ruins and dark passages, and tottering arches, is the narrow cell with a log of wood for a pillow, the small vase for holy water, the folio volume, the humble crucifix, the polished skull, the ready heven stone coffin, the lowly chapel surmounted by the hermit's solitary bell. In fact, every article which Anglie imagination attaches to a hermitage, and which I had seen displayed on the stage in the cell of Friar Tuck, and in the baby show grotto in Sidney gardens at Bath was here. At Louth, however, all these objects, thus rather profanely assembled together, are covered with inscriptions so respectful, so appropriate, and so devout, as to preclude the idea of their having been intended only as an idle show. They were all created and perfected by the rector's own hands, and are the boasted *lion* of Louth;—and well may Louth boast of the sight; for, in the eyes of the curious traveller, the possession of any *lion* gives, to the town that contains it, a superiority over most of those of England. In truth, to expect to find in country towns objects like those which are met with only in the ancient capitals of Italy would be as unreasonable as the exclamation I made the other day on going over a farm in the fens— "I wish there were a few vines on it!"

COURAGE.

That man only is truly brave who fears nothing so much as doing a shameful action; and that dares resolutely and undauntedly go where his duty, how dangerous soever it is, may call him.

Perfect courage consists in doing without witnesses, all we should be capable of doing before the whole world.

Courage without conduct is like faucey without judgment; all sail, and no ballast.

To die or conquer proves a hero's heart.

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

In letter 26th, Leigh informs Cornwell that a prior, a very aged man, had refused to surrender his monastery. "All the country," continues the writer, "maketh exclamations of this abbot of Rivaux, upon his abominable living, and extortions by him committed, also many wrongs to divers miserable persons done. It is singular to observe how regularly these accusations are heaped upon any one that dares to stand unshrinkingly at his post. Of this, Bydell's letter is a yet stronger illustration. He writes that the inmates of Sion Convent "stood stiff in their obstinacy." The queen's almoner and many doctors, sent by Henry himself, had vainly endeavoured to persuade them to acknowledge the royal supremacy. "I handled," says the writer; "I handled Whitford after that in the garden, both with fair words and with foul, and shewd that through his obstinacy he should be brought to the great shame of the world." &c. (Ep. 18.) "Foul," indeed! To strive to sway his conscience to the king's purposes, by the threat of publishing certain improper conversations in the confessional! A subsequent passage, in the same epistle, shows what Bydell and his employers really dreaded in the confessional: "We would fain know your advice what we shall do with *Withford*, and *Luttell*, and a lay-brother, *one Turmington*, which is very *sturdy against the king's title*. We have sequestered *Withford* and *Lyttell* from hearing of the *ladie's confessions*, and we think it best that the places where these friars have been wont to hear outward confession of all comers, at certain times of the year, be walled up, and that use to be foredone for ever, for that hearing of outward confessions hath been the cause of much evil, and of much treason, which hath been sowed abroad in this matter of the king's title, and also in the king's grace's matter of his succession and marriage." (Ep. 18.) "With fair words and with foul!" defamation is the penalty of resistance!

Are these then the accusers of the monks: these that so grossly tampered with men's feelings and consciences; who, when their fair words, their flatteries and bribes had failed, assumed the tone of menace, the foul threat, the abominable accusation? Not only are their assertions insufficient and unsubstantiated; but from all accompanying circumstances it is plain, that if not absolutely false, they are at least extremely doubtful.

The examination of these charges has revealed the character of the accusers in no creditable light. Let us see how far this view is confirmed by more positive testimony.

Cromwell, Audley, and other great officers, did not forget to secure for themselves and their friends a large share of the monastic property.* If the vicar-general then could stoop to such expedencies, it is likely that men of inferior station and education, men of no high integrity of character, should not readily imitate so profitable an example? Well might they fear that people would attribute their destruction of altars, not to zeal, for overthrowing idolatry, but to the desire of wealth. That their thoughts were more intent on such acquisitions than they wished men to imagine, may be surmised from the acknowledgment of Barlow. He had entered a canon's house, and, without any authority, had carried off his chests of money and plate. His excuse was, that the friends of the canon were raising the country against him. Good reason had he to say, "unless your good lordships be my favourable defence in right, I shall not escape confusion." (p. 108.) From the same letter (p. 192) it appears that after various charges and examinations; after being in some instances, told that they should be thrust out "in spite of their teeth," the poor monks were obliged to defray the expenses of the visitors, and to reward their exertions with a contribution of money!

Dr. London was another of the visitors: of this Dr. London, Fuller says, "he was no great saint; for afterwards he was publicly convicted of perjury, and adjudged to ride with his face to the horse-tail at Windsor and Ockingham, (p. 314), to which may be added, that he was compelled to do public penance at Oxford, for incontinency, (*Strype*, i. 377)."[†] To this may be added, that Collier, mentioning the general character, of the visitors, describes them as men of mercenary character astonishing Europe "by their profane scrambling."[‡]

That these men were the devoted creatures of the court; that in their eyes all opposition to the king's measures were a crime, and servile compliance a redeeming virtue, is evident from the general tone of their epistles. The same spirit taught them to narrate the sufferings of the monks, with the most heartless indifference. Richard Devorensis goes by way of Northampton, Warwick, and Gloucester, to Wales. From his letters, it appears that many of the religious houses had refused to surrender, and being deprived of their ordinary means of livelihood, were actually reduced to the verge of starvation. "In every place," write the visitors, in every place, is poverty and much shift made, with such as

they had before, as jewels, sales, and other shifts, by leases. But in all these places I have set stays by indentures making; and the common seals sequestering, so that now they have no shift to make; so that I think before the year be out, there shall be very few houses able to live, but shall be glad to give up and provide for themselves otherwise, for there they shall have no living." (pp. 193 and 194.) A letter from Bydell breathes the same spirit; My very good lord, after most hearty commendations, it shall please your lordship to understand, that the monks at the Charter-house here at London, which were committed to Newgate for their traitorous behaviour, long time continued against the king's grace, be almost despatched by the hand of God," &c. (p. 162.) The men, whose sufferings he designates the afflictions of Providence, had been incarcerated in Newgate for denying the king's supremacy; several had already been executed for this offence; of the rest, the greater part, like many of their brethren, died in prison of hardship and famine.

On the one hand, then, the visitors were in some cases convicted, in many suspected, of practices to which no upright man would stoop: they are "mercenary wretches, scrambling" at whatever they can reach. All their gains, however, depend on the continuance of their employments: hence their unbounded servility; hence their adoption of such language, as would suit the taste both of Henry and Cromwell. Every act of remonstrance they brand as treason; every injury they inflict on monks, is the merited chastisement of rebels. On the other hand, "the king's passions ran so strong for a dissolution, that he would scarce endure the report of a fair character given the religious."^{*} What can we expect from this combination of passion and power, interest and servility? When the king cannot endure to hear "a fair character" of the religious, and those have to depose against them, have no fear of examination or punishment, how can we trust such depositions? how can we trust the man who places them before the public as incontestible truths, without a word of the real value of their contents?—*Dublin Review*.

Prejudice and self-sufficiency natural proceed from inexperience of the world and ignorance of mankind.—*Anonymous*.

Times of general calamity and confusion, have ever been productive of the greatest minds. the purest ore is produced in the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton*.

* Pp. 158, 240, 252 &c.; Noble's Mem. II. of Crom. vol. i. p. 9; Collier's Records, vol. ii. No. 42.

† Ling. vol. iv. p. 258. ‡ Vol. ii. pp. 155 and 160.

* Collier, vol. ii. p. 156.

LORRETTO ABBEY, BATHFARNHAM
DUBLIN*(From Duff's Catholic Magazine.)*

ON THE SISTERS OF CHARITY.

(Concluded from our last.)

Oh! what food for reflection do not the lives of these holy ladies suggest referred to in our last issue! Turning away from the glare and pomps of life to live amid its sufferings and sorrows! herein is there fortitude—herein is the great victory over the senses, and the closest assimilation to the conduct of Him, whose life was spent doing good to all. Why should we wonder that our Lord would vouchsafe to us the precious gift of the one true faith, when we know that such pure lips and hallowed tongues are daily imploring Him to look benignly on the suffering people of Ireland? Ah! truly 'tis consolation for our many woes, that we have such blessed harbingers of the better life amongst us! May the people honor them as they deserve, and fondly requite their unwearied exertions! What a splendid series of facts to adorn the Archiepiscopate of His Grace DANIEL MURRAY Archbishop of Dublin may not the biographer collect from the instructions to which we have cursorily alluded! Illustrious testimonials they must prove, in sooth, of a life so valuable to religion and to the dearest interests of mankind. There is not, throughout the wide field of Christendom another Bishop, who has been more successful in diffusing the blessings of religion and education; and had he no other monuments to bequeath to after times, save those we have alluded to, they would be sufficient to mark him as the most distinguished Prelate, who has ever worn an Irish mitre. Yet there is another establishment to which we have invited attention at the heading of this brief notice.

Unquestionably the most splendid Catholic institution of Ireland, the Abbey of Lorretto, near the village of Bathfarnham. The site is not without its sad and dreary recollections, though centred amid scenery so varied and picturesque, that you would vainly seek any more beautiful and lovely. Hereabout, Jones beat false-hearted Ormond, and drove his flying forces to seek temporary shelter in old Drinagh; and in this immediate locality, did ill-starred Emmet plan that rash movement, which brought death to him, and an additional rivet to his country's chain. We cannot separate these facts from the history of the locality, for they come athwart our memories as often as we visit the spot. But, kind reader, we would ask you to visit

the Abbey, just at noontide, when the mellow-toned bell rolls its solemn sound over hill and dale, to remind the husbandman and wayfarer of the great mystery of our redemption. Enter its gates, and see how grandly those towers and turrets lift themselves above the spreading trees and verdant sward; and if you know any thing of Catholic art, ask yourself, if you do not fancy that this sacred temple was raised in the ages of faith. Yet you will soon be undeceived—these walls of granite, with their multilined windows and rich traceries, bear not the marks of age; and a little enquiry will convince you, that the pious lady who, under God, was mainly instrumental in erecting dome and tower, still lives within the convent, and with God's blessing, shall long continue to be its Superioress.* We will not here attempt to describe the interior of the Abbey Church. All that art could do to embellish it, has been done; the choicest Sculpture of Italy has prepared an altar for the sacrifice of the New Law, and the chisel of our greatest artist* has produced some of his grandest works* to adorn the Lord's table. The holy quiet that reigns in that blessed abode—the silent lamp burning before the rich tabernacle, and the fragrant odour of which cloister and sanctuary are redolent, so work upon the senses as to make one forget the world without, and wrap the soul in the enjoyment of that blessed calm, which entranced the psalmist as he bent him in the temple of the Lord. When the venerable superioress shall have furnished the windows of the Abbey Churches with stained glass, brightly storying the life of our blessed Lord, the joy and agonies of our lady, and the victories of the saints, this must become the most beautiful of Ireland's Ecclesiastical monuments. Seen within or without, we have nothing equal to it in any other part of this island; and the entire structure, so perfect in detail, and beautiful to the eye, should serve as a model for the Church builder. Seen from the neighbouring mountains, when the setting sun in shedding its last rays upon the charming landscape, which borrows so much of beauty from these castellated towers, fancy itself cannot dream of object more lovely. Oh! but there are associations connected with this Abbey Church, which are still more pleasing. Beneath its roof,* and at its holy altar many and many a youthful heart has vowed a vow to the Eternal God, to serve him, and spread abroad the glory of his name. Many, ay, many tender maidens, renouncing the pleasures of this life, have there consecrated themselves to Christ, and heroically sever-

* HOGAN, a native of Cork, but residing in Rome; a Catholic into the bargain.

ing all ties of home and kindred, are now engaged under the burning sun of Calcutta, and the snows of Canada, training youth in the practices of virtue, and furnishing their young minds with a knowledge of supernal truths. A few days ago the twenty fifth anniversary of this Abbey's institution was celebrated. Within that short time, the venerable Superioress has seen sixteen houses of her Society established in various quarters. May all her pious labours be amply compensated!

It is almost superfluous to observe, that one of the grand objects of Loretto is to educate young ladies of the wealthier classes; yet it should be known, the poor are not forgotten by this accomplished community. A large and commodious school adjoins the Convent, in which the poor young girls of the neighbourhood are well instructed in all the acquirements of their state; of the education given to the boarders, we deem it almost unnecessary to say a word. Those who have been fortunate enough to meet any of the ladies who were pupils of Loretto, must have seen the effects of early training visibly enough in their manners and accomplishments. When it is remembered that their intellectual culture is committed to ladies of study and the highest attainments, nothing short of incapacity could account for dullness or nonproficiency. Were we to judge of the acquirements of all the ladies educated in this great School, by what we witnessed on last St. Cecilia's day, we would be inclined to form the highest notion of their musical powers, not to speak of the other constituents of woman's education. On the day we mentioned, the Abbey held a Musical Academy, in honor of St. Cecilia; and even in Rome we have heard nothing to surpass the thrilling music of the pupils on that occasion. The young ladies assembled in a spacious saloon, and delighted the auditory with the richest and most varied music. Harp and Piano gave out their sweetest tones, and one highly-cultivated voice sang the compositions of Balfe, and Sir John Stevenson with all the correctness and finish of a *Prima donna*. That sweet voice is, we rejoice to say, about being dedicated to God, to sing his praise within the walls of the Abbey; and the venerable superioress has good reason to congratulate her community on such an acquisition as Miss Doyle must be to her choir. Where all was excellent, we are almost averse to selecting individuals out of that harmonious group; yet we would be doing ourselves injustice if we did not here bear testimony to the exquisite performance of the Misses Coulan, and Miss Hodgens, of Beaufort. Mr. Caulfield presided at this musical festival, and the great proficiency of his youthful pupils does him the highest honor.

This short and hurried glance at Loretto, is not all that we would wish; yet it needs no words of commendation from us. Its character as a Seminary for young ladies, is known far and near; and the venerable lady, who has seen it rising rapidly under her eyes, has done so much for the advancement of our holy religion at home and abroad, that no eulogy of ours could add to her claims on the respect and gratitude of the Irish people. That heaven may long preserve her to us, is amongst the dearest and most cherished of our desires.

A CHILD'S ATTACHMENT TO HER PROTESTANT SCHOOL.

To Editor of the Christian Intelligencer.

MY DEAR SIR.—You were kind enough to insert in your last Number an account of the recovery of a little girl from the Roman Catholics. It was hoped that the decision of the Chief Justice would have set the matter at rest, but it turned out otherwise. A few days after her restoration to the Asylum, the Priest and his co-executor, presented, through their counsel, a petition to the Chief Justice for the appointment of a guardian to the child, praying that the Serjeant might be named.

On a certain day the whole party appeared before the Chief Justice who, depending doubtless on the affidavit which had been laid before him on the former occasion and which declared that it was the child's earnest wish to go to the Roman Catholics, intimated that he would comply with their request, provided that it appeared on examination before him that it was the child's wish to go. For the purpose of ascertaining the child's will, the Chief Justice directed that she should be brought before him on the following day.

She was brought up accordingly and examined and when the Chief Justice asked her what her own wish was, she said, she wished to remain at the European Orphan Asylum. She was then asked why she had changed her mind, as it was stated in the affidavit that she had herself asked to be taken elsewhere. She replied that she had not asked to go, but when they asked her to go to another school, she did not like to say "No." Upon receiving this reply, the Chief Justice asked the Serjeant why he had made a declaration that it was the child's wish to go to him.

To this he made no reply, but asked the child if it were her wish to remain in the Asylum. She said, it was her wish. Upon this second assertion of her wish to remain, the Chief Justice at once dismissed the case, declaring that he would make no order.

Thus the little girl has been a second time, and I trust permanently, restored to the Asylum. Her self-possession when under examination was very great and the decision has made her quite happy. May God grant that she may never have occasion to regret the choice that she has made for herself.

The plain facts of this case may be instrumental to opening the eyes of some to the true character of Popery.

CATHOLIC HERALD

‘One body and one spirit—one Lord, one Faith, one Baptism.’

No. 8.]

CALCUTTA: SATURDAY, AUGUST 19, 1848.

[Vol. XV.

ENGLAND A PRIEST RIDDEN COUNTRY.

ODIOUS COMPARISONS: OR THE COSMOPOLITE IN ENGLAND.

By R. J. Best, Esq.,

According to the language which some Anglican writers make use of when speaking of the religion of their ancestors and of that of three-fourths of the civilized world, and the which language one portion of the English public believes without question or investigation—Catholics are denied the liberty of thought and are mentally enslaved by their priests. Such assertions—clothed in the slang possarde language which generally accompanies them, and of which, at the season of elections, I heard and read a good deal—do not, in truth, surprise me. I had easily imagined that those who admitted the relative authority of tradition, and who read the holy Scriptures with minds subjected to the interpretation which the church had, from time immemorial, affixed to the inspired volume, —must appear to be shackled in a manner displeasing to all-presumptuous human reason. But what did surprise me, on becoming acquainted with England, was to find this self-satisfied nation itself so completely subjected to its clergy that, I am persuaded, no people on earth is so priest-ridden.

Bow! wow! wow! what a hullabaloo!—England a priest-ridden country? England! —which, all the world knows, emancipated itself, two hundred years ago, from thralldom and priest-craft, from the pope, the devil, and the pretender? and now is it to be called priest-ridden? Retract! retract!

Not I. England appears to me to be the most priest ridden country in Europe.

I pretend not to affirm that the influence of which I speak is exercised by the clergy over the consciences of the people: far from it. Their power is derived from the wealth of the whole body and from the connexions of each individual; and, by these means, is extended over society in general. When I declare to my friends here that, in Catholic countries, we never, unless we send for him, meet a priest

out of his church; that he never mingles in society; and that, beyond his own sphere and what regards his own duties, he has not the least influence, even with his own parishioners, I am scarcely believed. Some Catholic priests there doubtless are who would wish to extend the political influence of the church; but, in the society of private life, a priest is never seen.

Here, on the contrary, I never go to a dinner party without finding at least half of the company composed of the clergy of the neighbourhood. If I go to an evening party, I find that three-fourths of the young ladies are daughters of clergymen; and the remainder of the fair group is made up of wives, sisters, cousins or nieces of the servants of the church. Not a family but has some living at its disposal, some son looking out for church preferment, or some relation handsomely endowed with it. Not a family but is, in some way or other, interested in the support of the wealthiest church establishment in Europe—in the assertion of a politico-religious monopoly of loyalty and faith. All this it is which gives the Anglican clergy their amazing influence in society—particularly in the society of the country. They themselves may affect, or even feel, liberality: but woe to the man who there incurs the displeasure of their wives and daughters by being indisposed towards any thing, in church or state, which they may fancy it to be the interest of their corporation to maintain! I think I may justly call the Anglican church a corporation, and a political corporation to boot; for how often do we not hear the clergy declare that the support of the state is essential to the prosperity of their religion! How often do we not hear them cry out, whenever they fancy that the state is inclined to withdraw any portion of its exclusive support or favour, that the church is in danger! One accustomed to see religion de-

pendant upon itself for the influence which it may exercise, is greatly astonished by this avowed necessity for the earthly patronage of a heavenly object.

But that those who confound cause and effect should think this state patronage and this wealth necessary to the existence of the established church is natural. When they see almost all the middle, and many of the lower, orders of people, almost all those who have no immediate nor probable interest in the support of a wealthy establishment, forsake its communion and join one or other of the various sects that distract the consciences of the people—is it not natural that they should think that the gentry are only withheld by personal connexions and interest from following the contagious example? Those who do study the difference between cause and effect may haply argue that the very wealth and gentility of the clergy has produced the estrangement of the people. This is, however, a question which I may by and by attempt to elucidate—without referring to any other method of solving it; because I do not wish to write controversy. You know my opinions, and I know yours: and, if we did not, the opinions of each are his own; and can, in no way, concern the other in the social intercourse of life, and letter-writing.

The mass of those, however, whom their situation in life brings within the social influence of the clergy, I declare to be priest-ridden. They may acquiesce voluntarily in the subjection, and very many of them doubtless do; but those who would not, cannot help themselves. To be sure, I am only a Cosmopolite lately landed in England, and can know little of the matter; but defend me from those wives and daughters! Talk of the thunders of the Vatican!—what are they compared to the female tongues of a whole neighbourhood? Why the Anglican clergy would lose half its social influence were it bound to celibacy like the Catholic priesthood! The middle classes and the poor, however, are independent of the good or bad word of those fair auxiliaries; and as the spirit of the reformation (notwithstanding the thirty-nine articles) permits the exercise of individual and private judgment in such matters, they have profited by the latitude allowed to them; and have generally forsaken the teachers with whose social position they have no sympathy.

And who does not see that such results must naturally flow from such a system? You have churches, it is true, but those in the country are only open once a week; at which time, a clergyman—generally residing in the parish, but often not dwelling within some

miles of it—reads the service and preaches. He may be, and he generally is, honest and zealous: but the people are well aware that he is, from worldly motives, deeply interested in the success of his doctrine; and although the political, the magisterial and the worldly pursuits and amusements, in which he is permitted to indulge, enable him to maintain a political and a social interest in his parish, yet they drive those who have a greater fund of religious sentiment into communion with other sects whose professions and whose conduct are more strict and more exclusively devotional, than those are, who are supported by the favour of the law and the influence of property.

Nor would I hint but that the clergy are generally respected by those seceders, these independent portions of their parishioners. But by them, and by those who adhere to their communion, they are respected as good men and moral men, as friends and advisers only—not as priests, not as the exclusive “dispensers of the mysteries of God.” The Anglican clergy have lost their priestly influence: that which they possess is founded on education, wealth, power, and the administration of worldly counsel and comfort.

COBBETT'S REASONS FOR WRITING HIS “HISTORY OF THE REFORMATION.”

“The *history* of this history is this: when in Long Island, I wrote a letter addressed to MALTHUS, the *check-population* parson, the letter was entitled “*The Rights of the Poor*.” The object of it was to shew that his project was not more hostile to humanity, than it was to the law of nature, and to the laws of England, which had always recognized the right of the indigent to receive relief from the land, let who would be the owners of that land. This led me to seek for proofs as to the principle upon which the poor were provided for in ancient times. I found, in the Acts of Parliament and the Canons of the Church, the manner in which this relief was provided for in Catholic times. This led me to trace the change from the beginning of the Reformation, in the time of Henry VIII. to the enactment of the Poor-Laws in the reign of Elizabeth. As I was pursuing this inquiry, I saw what were the prices of labour, what the price of provisions and clothing, before the Reformation. I saw how happy the people then were, what salutary effect the Catholic Church had, with regard to their morals and their living. I knew how great and how famous England had been in those days, and I now discovered

that her real solid wealth had been in proportion to her greatness, and to her renown in arms; but, above all things my mind became deeply impressed with the ease and happiness which the common people enjoyed in those days, compared with that wretchedness and misery in which I had left them, but a few months before the time of my inquiries. I was stricken with the monstrous injustice of Protestant historians; I reflected on the numerous instances in which I myself had been the dupe of their delusions; and, while my mind was full of the subject, I determined to write something, in order to counteract that injustice. I even said, in a Register written in Long Island, *that I would write a Church History of England*, which the late Mr. PEARCE regarded as an excellent subject for a pretty little laughing paragraph. The matter, though in some sort banished from my mind by the tremendous deeds of the system, in 1819 and 1820, was never wholly forgotten. The year after, the matter was revived by a very curious occurrence. The letter to Malthus, above-mentioned, together with several essays of mine, asserting the rights of the poor, having attracted the notice of some person (I do not know who); that person sent me a book, entitled "The History of the Poor their Rights, Duties, and the Laws respecting them," by THOMAS RUGGLES, Esq. F. A. S., one of His Majesty's Justices of the peace for the counties of Essex and Suffolk." In this work I found a Preface to the Second Edition, as well as to the First Edition. The book that I had was, of course, of the Second Edition. In this preface to the Second Edition I found a passage to the following effect. MR. RUGGLES COMPLAINS THAT HIS WORK HAD BEEN TREATED WITH SILENT NEGLECT, ON ACCOUNT OF A PASSAGE CONTAINED IN THE FIRST EDITION. Now, I beg the reader to bear this in mind, and then he shall hear what this passage was. He OMITTED this OFFENSIVE passage in the Second Edition. He omitted it in the Second Edition, for this reason; because its insertion in the first, had caused his work to be treated with silent neglect; and because it had caused to be called in question *his principles as a friend to the hierarchy*. Now then what was this offensive passage? It was this, or at least this is his description of it: "that there existed an equitable expectation that the clergy of the present day would assist in the management and domestic regulations of the poor; because, in CATHOLIC TIMES, they were not only spiritual pastors; but distributors of relief to the distressed out of the REVENUES OF THE CHURCH."—There! that was the passage which caused this Protestant Magistrate's

book to be treated with *silent neglect*, and caused the author to be suspected *not to be a friend to the Hierarchy!*—If any man wants more than that, to convince him of the foul and base hostility which has been exercised towards the Catholics; if any man wants more than that, he is a willing dupe; he is no Protestant from principle; but from ignorance or selfishness.—The reading of this Preface to Mr. RUGGLES' book, renewed in my mind my Long Island project. Still I did not put pen to paper; but, after the sufferings of Ireland, in 1822, I began, after read now and then, at my leisure, and to set apart an hour or two, now and then, to think about the matter.....
Such is the history of the History of the Protestant Reformation, which is now publishing in two stereotype editions in the United States of America, in the English language; which is now publishing in South America, in Spanish; which is now publishing by MEQUIGNON, a bookseller at Paris, in the French language; which is now publishing at Rome, in Italian; which a gentleman has written to me for my approbation of his publishing at Geneva; and (what I think ten thousand times more of than all the rest) which is now read by thousands upon thousands of sensible and just Protestants in England."

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

Let us now, for a moment, glance at the result of our scrutiny. Were this testimony supposed to be proved, it would yet be insufficient to criminate the great body of the monks. It is, however, not proved, and is accompanied with circumstances that render it doubtful, and probably false. All the power of the crown, all that the ability of ministers, all that the selfishness of unprincipled visitors could devise, was employed to set monk against monk, to rouse informers, to encourage envious neighbours, that the evil deeds of the religious might be published, and their profession covered with infamy. Some few unproved and very suspicious declarations is the only result. Could there be a greater proof of the innocence, and even of the sanctity, of the monks?*

* The charges of superstition are of the same nature, and of the same value, as those of immorality: they are thus answered by Collier. "The king having the dissolution of the remaining monasteries in view, thought it necessary to lessen their reputation, to lay open the superstition of their worship, and draw a charge of imposture upon some of them." After an account of the false miracles, Collier proceeds: "But whether the impostures above-mentioned are matters of fact, will be a question. For William Tho-

Can any one, then, be surprised that those that know the real value of these epistles should be indignant at the 'deceit imposed upon the public; as well as at the gratuitous insult in which Mr. Wright has indulged, not only against the conduct, but against the religion, of the unoffending monks. As soon as the work became known, the following communications took place between the Catholic members, and the council, of the Camden Society.

No. I.

"61, New Bond Street, March 4th, 1844.

"Sir,—I have been instructed by the gentlemen, who have signed the accompanying protest, to send it to you, as the secretary of the Society, in order that it may be laid before the council.

"In the event of any communication in reply, being made thereto, you will oblige me by forwarding it through my hands.

"I am Sir, respectfully your obedient servant.

"CHARLES DOLMAN.

"To W. THOMAS, Esq. Secretary."

No. II.

"To the President and council of the Camden Society.

MY LORDS AND GENTLEMEN,—as members at once of the Catholic Church, and of that society of which you are the existing council, we respectfully beg to call your attention to the insult offered to us and to the religion which we profess, in the last work published by the society. We allude to the '*Letters relating to the suppression of Monasteries*,' edited by Mr. WRIGHT; but more particularly to the insulting preface with which that gentleman has been suffered to introduce and recommend the *Letters* to the notice of the public.

"As our business is not with Mr. WRIGHT so it is not our intention to enter into any discussion of the merits or demerits of Mr. WRIGHT's editorial labours. Had his book been published under his own auspices, it might safely have remained unnoticed; but coming forth, as it does, under the sanction of the Camden Society, it assumes an importance which it could not otherwise have attained, and we feel, therefore, as the lamented editor of the '*Chronicle of Josephine*' would have felt, that we have a right to complain of those who, permitting a body of interested and *ex parte* statements, 'swelled' as Collier acknowledged,

es, 'beyond truth and proportion,' to be published and vouched for as undoubted illustrations of the imputed immorality of our religious system, have suffered the funds and influence of the society to be employed in inflicting injury and insult on its own members

"Nor is it solely in the character of religionists that we deem it right to enter our solemn protest against the late publication. The interests of the society itself require that such matters should be carefully excluded from its productions. Religious controversy, and, above all, religious invective and vulgar calumny, are about the last things to strengthen the existence of a literary association. The attack, permitted on one side, must be expected to be repelled from the other. Discussion and division thus succeed to community of purpose, and the strength, that might have been usefully employed in the diffusion of knowledge, is expended only in gratifying the little passions of angry and bigoted partizans.

"On these grounds, then, we must again protest against the publication to which we have alluded. We protest against it, as insulting to ourselves as members of the society; and we protest against it, as establishing a precedent, which may be subversive not only of the interests, but also of the existence, of the Society itself.

(Signed),

"Shrewsbury; John Lingard; M. A. Tierney; Charles Towneley; George Oliver; Daniel Rock; William Constable Maxwell; Joseph Francis Tempest; C. P. A. Comberbach; W. B. D. D. Turnbull; Richard W. Fitzpatrick; T. Chisholme Anstey, Middle Temple; John Francis Wright, Kelvedon Hall; John Towneley; Charles Dolman."

No. III.

"Camden Society, No. 25, Parliament Street, March 8th, 1844.

"Sir,—I laid before the Council of the Camden Society, at their monthly meeting on Wednesday last, the protest forwarded to me in your letter of the 4th instant, when the council directed me to acquaint you, for the information of the gentlemen by whom such protest was signed, that in accordance with the subjoined resolution (No. 1), it is the ordinary practice of the council to inspect and sanction the prefaces of all the books issued by them; and that to secure to the council the opportunity of considering the prefaces, the subjoined resolutions, (Nos. 2 and 3), were come to on the 9th day of November, 1839.

The council regret that, in the instance referred to in the protest, the above resolutions

mas, cited by the Lord Herbert, is somewhat a questionable authority. He wrote the book called 'Il Polerme Inglese,' in justification of King Henry's proceedings: but by the account he gives of Archbishop Becket, 'his plain he was either biased or grossly mistaken.'—p. 149.

were waived, (as has been the case in some few former instances,) in order to expedite the publication of the book—a considerable period having elapsed since the delivery of the last preceding volume, and it being thought desirable that, if possible, the next work should be issued without the intervention of another month's delay.

"The council have desired me to add, that the present case will render them more careful in rescinding those resolutions in future.

"I have the honour to be, sir, your most obedient humble servant,

"WILLIAM J. THOMS, Secretary.

"TO CHARLES DOLMAN, ESQ."

"Resolution No. 1.—That the sheets of all the works in progress should be laid before the council from time to time, and that their attention should be called to the same, with the view of their suggesting such alterations as they may deem expedient, and that the prefaces more particularly should not be worked off until they have received the sanction of the council.

"No. 2.—That at the meeting of the council six copies of the prefaces and introductions, instead of one, be laid upon the table, and that any member attending be at liberty to take one away.

"No. 3.—That for a week after the meeting at which any preface or introduction is laid upon the table, the same be not worked off, but Mr. Nichols is to be at liberty to work it off at the end of that time, unless he receives a written request from a member of the council to postpone the working of it off until the next meeting of the council."

(To be Continued.)

DR. LINGARD'S CATECHISM.

THE APOSTLES' CREED.

(Continued from our last.)

1. Why do you end the creed with the word *Amen*?

Because that word denotes our assent to the doctrines which it teaches.

1. *Amen*.—*Amen* is a word which the Jews were in the habit of using in the sense of *truly so, even so*. Sometimes it was expressive of assent, as, *The Creator who is blessed for ever. Amen.* (Rom. i. 25); sometimes equivalent to a prayer or supplication, as, *little children, keep yourselves from idols. Amen.* (1 John v. 21); and often confirmatory of a blessing or a curse, as, *grace be with thee. Amen.* (1 Tim. vi. 21)

2. Does the creed teach all the doctrines of the Christian religion?

No; those only, to which the convert was required to assent previously to his baptism.

2 *The convert previously to baptism*.—The children of Christian parents, being baptised in their infancy, cannot make any profession of faith before baptism. This is performed for them by their godfathers and godmothers. But at the commencement of Christianity, the persons who came to baptism were of necessity adults, and from these it was required, as a preliminary, that, according to the command of Christ, they should profess their belief in him. When the Candidate inquired, *What doth hinder me to be baptized?* he received for answer, *if thou dost believe with all thy heart thou mayest.* (Acts viii. 36, 37.) With this view, the creed was compiled,—a summary of all those doctrines the belief of which was deemed necessary to entitle the convert to the grace of baptism. With respect to other doctrines, it was assumed, as a thing of course, that, once admitted among the faithful or believers, he would practice the same worship, partake of the same sacraments, and submit to the same government, as the other members of the Church. It was a necessary consequence from his profession of believing the holy Catholic Church. Hence, the week after baptism, which was generally Easter or Whitsun-week, was assigned for his instruction in those matters. Each morning the neophytes or newly baptized, met in a particular part of the church, attended the celebration of mass, received the holy communion, and were instructed by the bishop in the mysteries taught, and the duties enjoined by that religion of which they had become members on the preceding Saturday.

And here it may be asked whether it is possible to reconcile these proceedings of the ancient Christians with the opinions of Protestants of the present day. They make the reading of the Bible the essence of Christianity; they tell us that we are bound to search the Bible, to look upon the Bible as our only rule of faith, to admit nothing but what is contained in the Bible; they are perpetually talking of Bible Societies, and bible distributors, of biblical education and biblical Christians. Yet, of all this we do not meet with a single syllable in the creed, nor in the public instructions, which have come down to us, delivered by the ancient teachers of Christianity to the catechumens and neophytes. Assuredly, had the religion of the apostles and of their immediate successors been the same as modern Protestantism, we should have found in the creed a profession of belief in the Scripture occupying the place of belief in the holy Catholic Church; and in the

instructions before alluded to, we should have heard the teacher forcibly inculcating, as an object of paramount obligation, the practice of consulting the Bible, the only rule, as is pretended, of the Christian's faith. The absence of such doctrine from all these documents is a proof that it is a novelty introduced at the Reformation.

3. What doctrines was he to learn after baptism?

Those which concern the worship, the sacraments, and the government of the Church.

4. On what authority do we believe these doctrines?

On the authority laid down in the creed,—the authority of the holy Catholic Church.

5. But may not that Church err in matters of faith?

No: for she is guided by the Holy Ghost the spirit of truth, and will possess the presence of Christ all days, till the end of the world. —(John xvi. 13; Matt. xxviii. 20.)

5. *May she not err.*—If it be true, that the Son of God took upon himself our nature, not only that he might die for our salvation, but also that he might establish a Church to teach his doctrine, and to dispense to mankind the benefits of his death, it appears to follow, as an indisputable consequence that he would moreover preserve that Church from falling into doctrinal or practice error: otherwise we must suppose that a God of infinite power and wisdom, having a particular end in view, adopted for the accomplishment of that end means calculated to frustrate his purpose; that he founded a Church to teach truth and holiness, and yet permitted her, while she taught under his auspices, to become the propagator of error, and the corrupter of morality.

Now that he promised to preserve from error, is manifest. He promised to his apostles, *that the spirit of truth should abide with them—how long?* For the term of their natural lives? No, *for ever* (John xiv. 16); and therefore not with them only, but also with their successors. He promised to *remain with them himself—how long?* Only whilst they preached the "gospel"? No: but *all days, even to the consummation of the world*, (Matt. xxviii. 20); a promise which must also extend to their successors. He appointed Peter *the rock*, and declared that *against his Church, founded on that rock, the gates of hell should not prevail*, (Matt. xvii. 18.) The inerrancy of the Church plainly follows from this text: for it is manifest that, if the Church ever fell into doctrinal error,—if she ever taught blasphemy, sacrilege, and idolatry, as is often stated in *the vain and profane babblings of men, who speak evil things which they know not* (1 Tim. vi. 20—Jude i.

10),—then the gates of hell have prevailed against the Church, and the declaratory promise of our Saviour has been falsified.

The creed attests the same truth. No man was ever baptized without being compelled previously to profess his belief in the holy Catholic Church. What? In a Church already fallen, or liable to fall, into doctrinal error? That implies a contradiction which could never have been admitted by the apostolic men who originally framed the creed. It is plain that they relied on the promise of Christ, that both he and the Holy Spirit would abide with the Church *for ever or till the consummation of the world*

It should, however, be remembered, that when we deduce from these premises, that the Church will not err in matters of faith, we claim no infallibility in such matters for any individuals; but mean, that God by his superintending providence, will so watch over his Church in her decisions, as never to suffer her to become the teacher of error in point of religious doctrine.

THE MARQUIS DE COISLIN.

In the course of his extensive Tour through the East, this distinguished nobleman has just arrived at Calcutta. With a zeal and solicitude for religion worthy his illustrious Family, the Marquis' first care on his arrival here was to visit the Archbishop, Vicar Apostolic of Bengal, both in order to pay his respects to His Grace, and also, to become acquainted with the state of religion in Bengal. In furtherance of the latter purpose, His Lordship, accompanied by the Archbishop visited on yesterday and on Thursday, viz the 17th and 18th Inst. St. John's College, the Loretto House, Chowringhee, the Convent and Orphanage Intally, and the Cathedral and Bow-Bazar Male and Female Schools, the former under the care of the Christian Brothers, the latter under that of the Loretto Sisters. It will be gratifying to the Catholic community to learn, that the noble Marquis expressed in the highest terms both the pleasure he derived from his visit to our Institutions, and the great edification in particular, which he received on witnessing the very kind and parental care taken of the children of the poor, in the Orphanage and Free Schools.

Among well-bred people a mutual deference is affected, contempt of others is disguised: authority concealed; attention given to each in his turn; and an easy stream of conversation maintained without vehemence, without interruption, without eagerness for victory, and without any airs of superiority.—*Hume*.

LAHORE.

To the Most Rev. Dr. Carew, V. A. B.

MY LORD,—Among the Regiments that are quartered at the Punjab, the friends to the destitute poor in Ireland have collected the sum of 143 Rupees 8 Annas, which sum your Grace is humbly requested to forward to the Galway Presentation Convent, or to the parish of Rooskey.

With the most profound respect and veneration, I have the honor to be,

Your Graces most obedt. humble servt.

J. BERTRAND.

Catholic Chaplain.

THE POOR OF IRELAND.

THROUGH REV. FRA. BERTRAND.

Catholic Chaplain Lahore.

A Friend	Rs.	100	0
Qr. Mr. Sergt. McNamara,...	...	10	0
Magazine Sergt. McCarthy, ...	...	5	0
H. M. 10th Regt. thro' Sergt. Tobin,	...	20	8
Sergt. O'Sullivan,...	...	5	0
A Friend,...	...	1	0
A man of the 3rd Co. 3rd Bat. Arty.	...	2	0

B. C. ORPHANAGES, FREE SCHOOLS AND WIDOW'S ASYLUM.

Total amount of Subscriptions of No.			
1, Co. H. M. 18th Royal Irish per			
Rev. Mr. McGirr,	Rs.	16	0
Mr. Daly, House of Correction, ...	...	10	0
J. G. ... ..	...	2	0
Mr. C. B. Piaggio, ... ..	...	2	0

THROUGH MR. N. O'BRIEN.

A Mackintosh Esq. ... ..	...	3	0
A Supporter, ... ..	...	1	0
Captain Swan, ... ..	...	1	0

No. 1, Co. H. M. 18th Royal Irish.

Names of the men of the above Company who Subscribed to the Catholic Orphanage School.

THRO' REV. MR. MCGIRR.

Sergt. Thomas Connors,...	...	Rs.	0	8
Corpl Patrick Devlin,...	...	...	0	8
„ Michael Greedy, ... ..	...	...	0	8
„ Thos. Mangan, ... ..	...	...	0	8
Pvts. John Abern,...	...	...	0	4
„ Thomas Baron,...	...	...	0	4
„ Patrick Bennett,...	...	...	0	4
„ William Blute,...	...	...	0	4
„ John Breen, ... ..	...	...	0	4
„ James Brogan, ... ..	...	...	0	8
„ Patrick Byrne, ... ..	...	...	0	4

Pvts. Michael Cantlin, ... ..	...	...	0	4
„ Patrick Carroll, ... ..	...	...	0	4
„ John Collins, ... ..	...	...	0	4
„ John Costigan, ... ..	...	...	0	4
„ John Correy, ... ..	...	...	0	4
„ Richard Dobbyne, ... ..	...	...	0	4
„ Patrick Dowd, ... ..	...	...	0	4
„ John Duggan, ... ..	...	...	0	4
„ John Fannon, ... ..	...	...	0	8
„ Patrick Gantly, ... ..	...	...	0	4
„ Patrick Gorman, ... ..	...	...	0	4
„ Patrick Gunnon, ... ..	...	...	0	4
„ Denis Hogan, ... ..	...	...	0	8
„ John Kelly, ... ..	...	...	0	8
„ John Kepple, ... ..	...	...	0	4
„ James Kerly, ... ..	...	...	0	4
„ Michael Kennedy, ... ..	...	...	0	8
„ James McCauley, ... ..	...	...	0	4
„ John McCormack, ... ..	...	...	0	4
„ Patrick McCormack, ... ..	...	...	0	4
„ Bernard McGurn, ... ..	...	...	0	4
„ James McHugh, ... ..	...	...	0	4
„ Francis McLoughlin, ... ..	...	...	0	4
„ Michael McNamara, ... ..	...	...	0	4
„ John Moran, ... ..	...	...	0	4
„ Patrick Murtha, ... ..	...	...	0	4
„ Brien Norton, ... ..	...	...	0	4
„ Patrick Nowlan, ... ..	...	...	0	4
„ Thomas Nowlan, ... ..	...	...	0	8
„ James Raftery, ... ..	...	...	0	4
„ John Ryder, ... ..	...	...	0	4
„ Michael Shean, ... ..	...	...	0	4
„ Michael Sheehan, ... ..	...	...	0	4
„ John Stanton, ... ..	...	...	0	4
„ James Fiernan, ... ..	...	...	0	4
„ John Tocher, ... ..	...	...	0	8
„ James Futty, ... ..	...	...	0	4
„ Luke Tonnay, ... ..	...	...	0	8
„ Michael Tynan, ... ..	...	...	0	4
„ Quill Daniel, ... ..	...	...	0	4
„ Patrick Twomey, ... ..	...	...	0	4

Selections.

ATTEMPT TO ENSNARE THE ARCHBISHOP OF DUBLIN.—Every effort is being made by the Government to get up a declaration against Repeal. The pensioned underlings of the Castle—the “better-dressed” Kirwans of his Excellency's suite are hawking about the Viceregal manifesto. No inducement was left untried to betray the Most Rev. Dr. Murray into the fatal error of signing this document, hostile to the rights of his native land. Honour to the venerable Archbishop. His Grace at once indignantly refused to register his name against his country and against liberty. The Archbishop refused to be a party to any opposition to the restoration of our domestic Legislature.—*Freeman.*

POPE PIUS IX. AND THE GOANESE
SCHISM.

PASTORAL ADDRESS.

THE RIGHT REVEREND CAETANO
ANTONIO.

*Bishop of Usula and Vicar Apostolic of Ceylon
To the Clergy and Laity of the same Island,
wishes Health and Benediction.*

DEARLY BELOVED BRETHREN,

I received by the last Mail, a Brief of the Common Holy Father of the Universal Church, dated the 13th of May 1818, respecting the spiritual jurisdiction of the entire Island and Dependencies of Ceylon.

This Brief, whilst it affords a remedy for many evils, and is calculated to produce that uniformity of discipline, which is characteristic of the Catholic Church, cannot excite jealousy or displeasure, and therefore I confidently hope, that it will not be viewed in any invidious light. In the fervent hope, that, as the Holy See has now spoken finally concerning Catholic Discipline throughout the Island of Ceylon with its dependencies, no further resistance will be given to its Supreme Authority—but on the contrary, that the Clergy, and people of Ceylon, &c. will submit to it in the spirit of obedient children of the Catholic Church “careful (as St. Paul admonishes, Ephes 4. v 3.) to keep the unity of the spirit in the bond of peace.” I pray earnestly “that the peace of GOD, which surpasseth all understanding, may keep your hearts and minds in Christ Jesus,” Amen.

✠ CAETANO ANTONIA.

Bishop of Usula and Vic. Ap. of Ceylon.

*(Given at the Catholic Church of
St Lucia, 12th July 1818.)*

PIUS P. P. IX.

*Venerabilis Frater. Salutem & Apostolicam
Benedictionem.*

Impensam omnem, sedulamque curam ab Apostolica sede fuisse semper adhibitam, ut schismatis quaelibet tolleretur occasio, constare Tibi intelligimus, Venerabilis Frater, cui rerum Prædecessoribus Nostri Romanis Pontificibus ista de causa gestarum monumenta nota esse certo scimus. Neque vero ignoras quanti momenti fuerit id studiose curare, cum plane sentias malorum gravitatem, quæ ex schismatis occasione proficiscuntur.

Hæc cum ita sint, per Te ipsum potes mente concipere, Venerabilis Frater, quantopere sollicitudinem Nostram excitaverit nuper accepta notitia, gravem in Insula ista Ceylon timendi causam nunc esse, ne quod commemoravimus schismatis malum, ibidem oriatur. Esset enim ejusmodi calamitatis occasio, siqui ex Ecclesiasticis vel Laicis Catholicis qui in Ceylonensi insula degunt, a jurisdictione Tua, atque obedientia Deficientes, se vel Archiepiscopo Goano, vel alii cuilibet Ordinario Ecclesiastico subicerent.

Nam explorata res omnibus manifesta est fel. rec. Prædecessorem Nostrum Gregorium XVI. Litteris Apostolicis die 23 Decembris anno 1836 promulgatis, quarum initium est—*EX MUNERE PASTORALIS MINISTERII*—universam istam tam late patentem Ceylonensem insulam cum dependentis suis in peculiarem propriæque dictam Vicariatum Apostolicum exiisse, atque in ea Vicarium Apostolicum, quo Tu nunc Venerabilis Frater munere fungeris, constituisse, qui ab Apostolica sede dumtaxat, dependeat, sublata Coccinensis, vel cujuslibet Ordinarii in eadem insulam jurisdictione. Constat proterea hanc ipsam Ceylonensem Vicariatuum Apostolicum institutionem, et collatam in omnem Insulam istam Vicario Apostolico jurisdictionem, ab eodem Prædecessore Nostro celebratissimis aliis litteris Apostolicis die 21 Aprilis anno 1838 datis quarum initium est—*ALTI RA PRA CRARE*—fuisse confirmatam, illud simul declarando nullam jurisdictionem, quocumque titulo (tam speciali mentione digno, Archiepiscopum Goanum ibi posse exercere.

Imvero, Venerabilis Frater, Tibi plurimum in Domino commendamus, at pro singulari, quo prastas, Catholicæ unitatis, ac Religionis amore, hæc quæ Tibi scribenda judicavimus, tum Clero tum Populo Catholico in Ceylonensi Vicariatu universo commemoranti significanda cures. Speramus enim futurum, ut Deo Optimo Maximo juvante, Ecclesiastici omnes, et Laici Catholici præ oculis habentes, quæ ab Apostolica Sede de Ceylonensi Insula ecclesiastico regimine decreta sunt, in debita erga Te observantia ac Spirituali subjectione perseverent, atque omnem quod recensimus, schismatis metum, ab insula ista penitus avertant.

Tibi Venerabilis Frater, Apostolicam Benedictionem peramanter impartitur.

Datum Romæ apud San. Mariam Majorem die 13 M^o Anno 1818. Pontificatus Nostri Anno Secundo,

PIUS P. P. IX.

Venerabili Fratri

CAJITANO ANTONIO,

Congregationis Goano Oratorii S. Philippi Neri
Episcopo

Usulensi. Insule Ceylonensis Vicario Apostolico.
CEYLON.

TRANSLATION.

PIUS P. P. IX.

Health and Apostolical Benediction.

VENERABLE BROTHER,

We are aware that you know, that by the Apostolic See, there has always been used all possible diligent care, in order, that every occasion of schism might be taken away. We are certain that to you are manifest the proofs of the dispositions which Our Prædecessors the Roman Pontiffs made to the same effect. Moreover, You are aware how important it is to render all these endeavours effectual, for you likewise are aware what great calamities originate from schism.

This being so. You Venerable Brother, can yourself imagine, how much our solicitude has been excited by the news recently received, which is, that there is now great reason to fear that in the Island of Ceylon Schism may arise.* Such a calamity would be excited if any, of the Ecclesiastics or Lay Catholics, who are living in the same Island of Ceylon, declining your jurisdiction and obedience, would submit themselves either to the Archbishop of Goa, or to any other Ecclesiastical Ordinary whatever not lawfully empowered by us.

For it is a matter known and manifest to every one, that our Predecessor of happy memory—Gregory XVI. by an Apostolic Letter of the 23rd December 1836 which begins—“*EX MERE PASTORALIS MINISTERII*” that is (BY THE CHARGE OF PASTORAL MINISTRY), it has been announced, that the whole Island of Ceylon with its dependencies was made one especial and peculiar Vicariate; constituting in the same Island, in the meantime, one Vicar Apostolic, which office, You, Venerable Brother, enjoy at present under the Apostolic See, exclusively, the Apostolic See having already taken away the jurisdiction of the Ordinary of Cochim, or of any other Ordinary whatever, upon the Island above mentioned. Beside, this very institution of the Apostolic Vicariate of Ceylon with its Dependencies, as well as the jurisdiction conferred on the Vicar Apostolic of the whole Island and dependencies, has been confirmed by the said Apostolic Letter of our Predecessor, with another, dated 24th April 1838, which begins—“*MULTA PRECARE*” (that is MANY THING SUCCESSIVELY) and in the meantime, by our Predecessor it has been decreed that the Archbishop of Goa cannot exercise any jurisdiction upon the said Island on any pretence whatsoever, either general or particular.

* Schism is thus defined by FERRELL of our medieval theologians (i. e. de heresi, c. 1. § 1. c. 1. de heresi, c. 1. in the present case) as a schismatic withdrawal of obedience from the true Church, and occurs when any body, though continuing to believe all the articles of faith, in holding the Supremacy in the hands refuses to obey the sovereign Pontiff, as such, i. e. as Head of the universal Church, and Vicar of Christ on earth; (*Bibliotheca vix Schismata*.) This is the generally received definition of Schism, as may be seen by consulting any approved Theologian; whence it is obvious, that to constitute simple Schism, it is not required that any article of faith should be denied (as some adherents of the Bengol Portuguese Schism have pretended,) but merely that the sovereign Pontiff, while ordaining any thing formally, and in his proper capacity, should be wilfully and obstinately disobeyed, as has been the case in Bengal for the last thirteen years. It is idle to plead royal privileges obtained from former Popes, because, firstly, no Pope can bind his successors, and secondly, it belongs to the Pope, and not to the Queen of Portugal, to interpret the Canons, and to decide judicially on Ecclesiastical cases.

Passing now to the testimonies of antiquity, which clearly exhibit the criminality of Schism, in order not to weary attention, we shall confine ourselves to a few. The Holy Martyr Iguatius, who flourished A. D. 68, having been a disciple of St John the Evangelist, thus writes, “Remain inseparably united to Jesus Christ, and to your Bishop. He who is within the altar, is clean, but he who is without, i. e. without the Bishop and Priests and Deacons, is not clean.” (*Ep. ad Ital.*) The renowned St. Cyprian, Archbishop of Cathage and Primate of Africa, A. D. 248, thus emphatically expresses himself, “The Lord admonishes and says, *He that is not with me, is against me.* He

Now therefore, Venerable Brother, we earnestly recommend you in the Lord, for the love of Catholic Unity, and Religion, for which you are conspicuous, to see that, whatever we have written to you, may be notified both to the Clergy and Laity dwelling in the Vicariate of Ceylon. For we hope, that with the assistance of GOD, all Ecclesiastics as well as Lay Catholics having before their eyes what by the Apostolic See has been decreed, on account of the same Vicariate, will be constant both in its observance and in spiritual subjection to You, and thus will avert all fear which we have entertained of Schism.

In the meanwhile, Venerable Brother, the Apostolic Benediction We affectionately impart to You.

Given at Rome, in the Palace of St. Mary Major, 13th May 1848, in the Second Year of Our Pontificate.

(SIGNED) PIUS P. P. IX.

To
The Venerable Brother,
CAETANO ANTONIO,
of the Congregation of St. Philippi, Nery at
Goa,
Bishop of Usula and Vicar Apostolic of Ceylon.”

dates the power of Christ, is against him. He came God for his Father, who has not the Church for their.” (*De Unit. Ecol.*) And again he utters this lamentation “The Schismatics may burn in hell by damnation, but they will not be the crown of their faith, but the pains of it, and their perdition. They may be put to death, they cannot be eternal.” (*Ibid.*) A little later, the Archbishop of Pastora in Cappadocia, St. Basil, A. D. 369 thus appropriately speaks “He

separated from the universal Church. It is better that we should lose our lives, provided the Churches remain united, than that, on account of our childish feuds, the faithful should be so much injured.” (*Ep. 204 ad Nov.*) His contemporary, St. Optatus, Bishop of Milevis, A. D. 370, thus addresses Pumentia, a Schismatical prelate “You cannot deny that St. Peter, the Chief of the Apostles, established an episcopal chair at Rome; this chair was one that all others might preserve unity BY THEIR COMMUNION WITH IT; so that whoever set up a chair against it, should be a schismatic.” (*de Schism. Don. 1. 2.*) About the same time, that great Doctor St. Jerome, (who was so deeply versed in Sacred Scripture, not only in its original tongue) thus addresses the reigning Pontiff of this time, (A. D. 376) “I am following no other than Christ, while united to the communion of your Holiness, i. e. to the chair of Peter. I know that the Church is founded upon that Rock. Whoever enters the lamb out of that house, is a goat me man. Whoever is not in the Ark, shall perish by the flood. He that gathered not with you, shall scattereth.” (*Ep. 11, ad Thom.*) Finally, not to be unnecessarily diffuse, we need not relate what is related by the learned St. Ambrose Archbishop of Milan, A. D. 274, concerning his own brother Sxtianus, which is singularly illustrative of the truth we are expounding; “When he got (says he) to land after escaping from a storm) he sent for the Bishop of the place and enquired of him, was he in communion with the Catholic Bishops that is, with the Roman Church, for he knew the country was infected with Schism. The Bishop at the time had withdrawn from our communion, and though he was in banishment for his faith, yet in Schism there could be no true faith. However desirous therefore my brother might have been to express publicly his gratitude, he chose to defer it.” (*Tom. 2. p. 122.*) And how differently do those Catholics act who frequent the separated Churches, even while others, authorized by their Bishop, are available!

ADDRESS.

OF THE IRISH PRELATES TO THE ROMAN PEOPLE.—The following address to the Roman people has been prepared by a committee appointed for that purpose at a meeting of the Prelates and Clergy assembled in Dublin, on the Anniversary of O'Connell's death:—

TO THE ROMAN PEOPLE.

"The present movements at Rome attract the attention and affect the interests of the world. The temporal Sovereign of the Eternal City is the beloved and revered spiritual Father of two hundred millions of faithful children. His scriptural type is the angel whom St. John saw in the Apocalypse coming down from Heaven, having great power, and the earth was enlightened with his glory. Since his elevation to his sublime dignity we have not ceased with uplifted hearts to thank Heaven for its mercy in bestowing upon you, a sovereign—upon the Church, a Pontiff, possessing all the resplendent virtues of the most venerable and renowned of his predecessors.

"Throwing open the prison gates to his own subjects, and standing firm as the rock which typifies his own spiritual authority against foreign aggression, not trusting indeed in the arm of the flesh, but in the might from above, were the splendid achievements of the early days of his Pontificate, achievements which won for him the affectionate admiration of Christendom, and placed him, without a rival, at the head of sovereignty in the estimation of the world.

"The progress of his Pontificate has not been less brilliant than its opening. In investing his subjects with constitutional rights, and adapting the institutions of his country to the spirit of progress which marks the age, he set a noble example to all the rulers of the earth, which has had its results in every kingdom of Europe.

"As far as truth, religion, and the welfare of mankind permit him to proceed, our glorious Pontiff is resolved to go, but, Heaven being his guide, no farther. Here he takes his stand, unmoved and unmoveable, whilst around him rally and will for ever rally all the noble, the generous spirits, the lovers of order, freedom, and religion in every country and clime.

"Your joy, O Romans, at duce seemed boundless, you seized with avidity every opportunity to testify our homage and love, to your own Pio Nono; the acclamations, issuing from the grateful breasts of congregated thousands in the Piazza de Monte Cavallo, caught up and reverberated by the hills of Rome, were heard and responded to in the most distant lands.

"But have things once so joyful, promising peace and stability, been changed? Have the honours of numberless orations before an applauding world, been converted into indignities to the beloved Sovereign of Rome, the universally revered and recognised Chief of Christendom? Is the glorious Pontiff, the foremost in the march of salutary reform, who set others free, himself no longer in liberty? Have men, forgetting that through his munificence they enjoy all the rights of free citizens, used their newly acquired liberty to abridge his freedom?

"No: forbid it, Heaven. It cannot be; this is not Roman gratitude. Though the spirit of error may for a moment seduce a few, and for a moment seem to succeed, we still confide in the moderation, the sterling and oft-tried virtue, of Rome.

"No event could be imagined more full of disaster and ill omen to Rome itself—to its brilliant prospects, to the rising liberties of Italy, to freedom's cause in every clime, than the rumoured invasion of the rights of the Sovereign Pontiff. Indignant Christendom would not approve of it; Heaven would not bless the sacrilegious act.

"Men of Rome, as you love liberty, be true to the cause of religion. The one degenerates into licentiousness as soon as the other is enslaved, or its free action impeded. That people cannot be pronounced free, they are the slaves of passion, who fail to respect and zealously guard the rights of others.

"Under the safe auspices of Rome's Pontiff awakened Europe, shaking off its trammels, seeks the goal of true liberty, hallowed and purified by religion: it is a spectacle worthy of men and angels. The occasional obstructions of licentious infidelity will not, shall not impede or retard its splendid progress. The sympathy of all that is virtuous in the world is with the cause. We, whose struggles with the first power in Europe for emancipation prove our undoubted devotion to liberty, offer you our warmest sympathy as long as the rights of your Sovereign, the Pontiff of Christendom, are respected in all their integrity. But mistake us not; so far are we from being in favour of armed, especially English, intervention in your affairs, that we are decidedly opposed to it.

"Men of Rome, true sons of St. Peter, our hearts are with you, our hopes are high, and considering the character and extraordinary grandeur of passing events, we cannot fail to recognise the finger of God in the movement, nor need we conceal the growing conviction now generally felt, that he who unarmed and alone by the word of his power awed back invading battalions will ultimately defeat his enemies at home and abroad, and establish universally the empire of religion and freedom.

"Men of Rome, you are by birth and position the vanguard in the army of the faith; your coreligionists all over the world confidently hope you will not tarnish your honours or prove unworthy of your high calling. The cause not only of Rome, be it ever remembered, but of two hundred millions, is now in your hands."—*Freeman*.

DUBLIN, MAY 29.—The Rev. F. Oakeley preached, yesterday, at the church of the Jesuits, in Upper Gardiner-street, in behalf of St. Joseph's Asylum for the Protection of Destitute Females of unblemished character. The church was crowded to excess. The congregation could not have fallen short of 2,000 persons. The sermon was listened to with the greatest attention, and was followed by a collection little short of 100*l.*, being one of the largest known since the institution of the asylum. The Committee afterwards met to pass a vote of thanks to Mr. Oakeley — *Correspondent*.

CHINA.

ARREST OF TWO CATHOLIC BISHOPS.—A correspondent has kindly furnished us with the following information, taken from the *Friend of China* of March 11th, 1848:—

"We have been obliged by the Chinese authorities with the following narrative of the seizure of three Catholic missionaries, and their journey to Canton, occupying the long period of two months. Two of these Ecclesiastics are Italian Bishops, the third a Spanish Priest. One of them has resided for twenty years in the interior, peacefully and zealously following the sacred duty to which he has devoted his energies, the other two have been in the country for several years.

"We also refer to a letter addressed to the foreign community of Canton, who cheerfully tendered their kind offices to the victims of a jealous Government.

"The Right Rev. Joseph Rizzolati, Bishop of Araha, and Vicar-Apostolic of Hoo-quam, was arrested in the city of On-chang-foo, capital of Hoo-quam, on the 30th November, 1847, together with six Chinese students, after having exercised the Apostolic ministry in that province for a period of twenty years.

"The Right Rev. Joseph Novello, Bishop of Patera and coadjutor to the above-named Bishop, has been in the province about five years. This Bishop, together with the Rev. Michael Navarro, Missionary-Apostolic, and eight Chinese students, were arrested in Haw Kow, on the 5th December, 1847, and conducted before the tribunal of On-chang-foo. After a long examination they were ordered a sumptuous repast by the Chief Justice or Mandarin then presiding: after which they were ordered to be confined in a Chinese temple, but, at their earnest solicitation, they were placed with the Right Rev. Bishop Rizzolati. They remained in this situation guarded by a mandarin and soldiers until the 9th of January, 1848, when they were ordered to the European settlements. The mandarin treated them with every attention, and during the time was convinced of the truth of Christianity, and ultimately converted. On the above date they were forwarded towards Canton, accompanied by two mandarins and a guard, one of whom remained in the same boat with the Bishops. During the voyage they were treated with respect and veneration, and arrived at Canton on the 3d of March, when they were placed in the Chinese barracks near the factories. Subsequently, many of the Parsee residents called upon them, and afterwards the principal European residents came to their assistance. It is impossible to express the kindness and politeness of those gentlemen towards them. Finally, the American Consul, the Rev. P. Parker, M. D., and M. Fisher, Esq., obtained their liberty from the Chinese authorities on the 7th of March, at the same time offering any further assistance they might require. In the evening of that day they embarked for Hong-Kong, where they arrived on the 8th, and are now residing at the Roman Catholic College."

"Roman Catholic Mission House, Hong-Kong, 9th March, 1848.

"Gentlemen—It is with no small degree of satisfaction that we take the earliest opportunity, after our arrival in Hong-Kong, of testifying to you in a public manner our sincere gratitude for the kind and welcome reception manifested by you towards us on the occasion of our appearing in Canton after our perilous mission into the interior, having been imprisoned at On-chang-foo, the capital of Hoo-quam, for a period of three months, and finally forwarded to the European settlements, after a long and fatiguing journey.

"It is gratifying for us to observe that our labours (although partially impeded in this instance) are appreciated by an enlightened community; and that the sufferings we have undergone for some time past in the promotion of Christianity in China have been commiserated in a truly benevolent manner.

"To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, Esq., and the gentry and merchants generally residing in Canton, we tender our heartfelt thanks for their solicitous attention to our unfortunate necessities. It is impossible that such can ever be erased from our memories, or that we shall fail to communicate such to the world at large.

"Wishing yourselves and families every blessing, we beg to subscribe ourselves, your most obedient, humble servants,

(Signed) "Bishop G. RIZZOLATI, Vicar-Apostolic of Hoo-quam.

"Bishop G. NOVELLA, Coadj.

"MICHAEL NAVARRO, Missionary Apostolic.

"To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, Esq., and the Merchants resident at Canton.

"P. S.—The Very Rev. Antonio Feliciani, Procurator of the Propaganda Fide, begs leave to thank most earnestly the gentlemen referred to in this letter for their zealous and kind attention his brethren on the occasion of their arrival at Canton.

(Signed) "ANTONIO FELICIANI, Prefect Apostolic of the Roman Catholics in Hong-Kong."

COURT OF QUEEN'S BENCH—

DUBLIN.

Mr. Justice Moore took his seat on the Bench at half past ten o'clock.

NEW BARRISTERS.

This being the day named for admitting new barristers, the following gentlemen presented themselves at the table and were sworn preparatory to their being called to the bar by the Lord Chancellor in his court. The gentlemen who took the Protestant oath were—James Wilson, William G. Chamney, Richard Jonas Greeno, William Pennefather, John Harwood Jessop, and Richard Manders, Esqrs.

The following gentlemen took the Catholic oath:—James Shearman Loughnan, Joseph Henry Dunne, jun., and James Roche, Esqrs. Dr. Gray, a Protestant, also took the Catholic oath.

Having been sworn the gentlemen then signed the roll, after which they retired.

DEATH OF THE ARCHBISHOP OF PARIS.

The funeral of the lamented Archbishop of Paris took place yesterday. At nine o'clock the body was removed from the Archevêché, all the metropolitan clergy having previously sprinkled it with holy water. At the head of the cortège was a detachment of Dragoons; next, detachments of the National Guard and Garde Mobile; then the religious communities of women, followed by a number of enfans trouvés and freres de la Doctrine Chrétienne, the latter headed by the director-general, Brother Philippe; after them marched the communities of men, and all the clergy of Paris and the environs; then came four black banners, bearing the inscriptions of the last words of the Archbishop, one having the affecting phrase, "Lord! Lord! have pity on thy people!" the second, "Peace be with you!" the third, the exclamation of the prelate, "May my blood be the last shed!" and the fourth, "The shepherd should give his life for his lambs!" These banners were followed by priests bearing the cross, mitre, &c. of the deceased; then the body of the Archbishop, clothed in episcopal robes, and placed on a sort of bed, borne by National Guards in uniform, the face of the deceased being uncovered; next came a deputation of the National Assembly, and a great number of representatives headed by the President, M. Marie, together with deputations from the various bodies of the State as also some of the foreign ambassadors; the whole procession being wound up by detachments of the army and National Guard. The cords of the pall were held by six bishops, in mitres and grand costume. When the body reached the Cathedral the funeral service was commenced, and it was so sad and mournful that numbers wept. The Archbishop's place in the Cathedral was covered with a black veil. When the service was concluded the body was left in the church, and it was not until after vespers last evening, when the last prayers were said over it, that it was lowered to the vault. The crowd which assembled to witness the procession was immense, and all were enthusiastic in their laudations of the piety and charity of the deceased.—*Bengal Harkuru.*

CHOLERA.—It is stated that during last year about 100,000 persons perished in Russia from the cholera, being a greater proportion to the population than in the visitation of 1830-31. The *Times* says:—"The late course of the disease in Russia is agreed to have been in all respects similar to the course in 1830-31. It was then abated by the frost, and reappeared with the spring. It was hoped that it had spent its force at the period when the frost set in, but its revival at widely distant points under similar circumstances to the former, is regarded with great interest by the medical authorities, and gives its own warning, which, it is to be hoped, may not be needed."

Ashburn Hall, the residence of the late Sir W. Boothby, Bart., has been sold to the Roman Catholics, and, as we are informed, to the class called "Brothers of Charity"—*Nottingham Review*.

IMPORTANT PROJECT.—A CATHOLIC UNIVERSITY IN IRELAND.

(From the *Weekly Freeman*, Nov. 6.)

"We have the best authority for stating, that already effective steps are being taken for carrying out the project so warmly recommended by the Holy See in the late rescript—the establishment of a Catholic University in Ireland. One of the Irish prelates has put down his name for 10,000*l.* as his guaranteed subscription to encourage the glorious work. A parish priest has proffered 500*l.* for the purpose. These are deeds of generous munificence in the cause of education worthy of the days of the illustrious Leo X.

Such deeds are good answers to the insulting sneers of the *Dublin Evening Post* and the *Times*. These papers scornfully asked where had Catholic Ireland colleges? or where had it means to erect them? Time will tell.

We have seen a letter from one of the Bishops, in which the undertaking is spoken of with an enthusiasm that gives proud hopes of its realization. It is not considered impracticable to raise a sum sufficient to build and endow the University so as to place it at once beyond dependence, on an annual subscription; and when we take into account that there are over 200,000,000 of Catholics in the world, all ready to contribute each a little to so noble a work, blessed, as it would be, by the present illustrious Pontiff, and carried on by the prelates of a church so celebrated for its sufferings; and its fidelity as that of Ireland is, we see nothing too sanguine in such a calculation.

It is certain that notwithstanding the dark cloud of threatened famine that still hangs in gloom over Ireland, the present is an auspicious time to appeal to the Catholic world on a topic of such deep interest to all who value the freedom of education. The recommendation of Pius IX. will meet a response from every corner of Catholic Christendom.

We will not at present attempt to glance at the fruits of such an institution; we will not dwell on the utility of having removed for ever the apple of discord—mixed education which the British Minister, playing his craft, has for many years so successfully flung among this people and its clergy, creating divisions and weakness; we will not point out how much less bigoted, how much more devoted to peace, order, and the rights of society, educated religious men are than disciples of impious *latitudinarianism*. We will not try to enumerate the many advantages to country, to liberty, to genuine religion, and every good cause, that may be expected to flow from the mental training given in such an University. As we will have to return again and again to the subject, we will content ourselves on this occasion with apprising our readers that the project is being matured, and with wishing it from our heart the most triumphant success."

COTTON CULTIVATION IN AUSTRALIA.—We lately called attention to an interesting statement made by the Rev. Dr. Jung to the Manchester Chamber of Commerce, on the extraordinary capabilities for the growth of cotton of that extensive tract of land in North-Eastern Australia,

called Cooksland, and which according to his prediction, is destined to become the future cotton field of Great Britain. The prospectus has now appeared of a company, which Dr. Lang proposes to form, for the encouragement and promotion of the growth of cotton and other tropical produce in that territory, by means of European free labour. The project is one which bids fair to be not only highly successful as a mere money speculation, but may be productive of the most important advantages to Lancashire as the great centre of the cotton manufacture. It is only a short period since Australia began to compete with foreign countries in the English wool market, and already she furnishes nearly one-fourth of all the wool imported into Great Britain. In 1835 our imports of sheep and lambs' wool from Germany and Australia were as follows:—Germany 23,798,186 lbs.; Australia, 1,210,301 lbs. So rapid was the progress of our Australian colonies, however, that in 1842 our imports from those two countries had undergone the following alterations.—Germany, 15,613,262 lb., Australia 12,959,671 lbs. If we could only succeed in stimulating the production of cotton wool at the same rate, we might look forward with confidence to a period when Manchester would feel as indifferent with regard to the probable amount of the cotton crop of the United States, as we now do, in ordinary year to the produce of her grain harvest.—*Manchester Examiner.*

PROTESTANTISM.

The *Sunday Chronicle* quotes from a recent Protestant work, entitled "Jarves' History of the Hawaiian Islands," the following account of the labours and habits of the Catholic and Protestant Clergy in those localities:—

"The Romanists have shown a creditable zeal for education, and have enrolled 2,800 pupils besides, 600 children who do not attend school. In 1846 they commenced a high school at Koolan Oahu. The Rev. Abbé Maigret has a select school at Honolulu, embracing several hundred scholars, who manifest a tolerable proficiency in the common branches of education. The French Priests in the commencement of their career pursue a widely different policy from the American missionaries in regard to the economy of their operation. Which is the better adapted for solely religious objects it would be difficult to determine. The Frenchman in his clerical celibacy can well afford to be economic: but he does more; rejecting the softening influences of domestic life, he equally declines its comforts and refinements, and putting himself on a par with the native whom he has come to instruct, partakes of his coarse fare, sleeps on his coarse mats, and in his philanthropic tours makes himself, so far as the mere fellowship of life is concerned, one of them. It would appear to be his policy to gain his 'neophytes' confidence by descending to nearly their level. Hardship and frugality with him are essential to his cause, and he cheerfully submits to a mode of living and a solitary routine which would appal his Protestant brother, accustomed as he is from childhood to rely upon

the amenities of the social circle, and whose faith embraces the promise of the things of this life as well as those of the life to come. The Romanist loses sight of himself in the one great object of aggrandising the Holy Mother Church, and bringing the entire world under her ecclesiastical sway. He is but a unit in a vast body, whose centre lies elsewhere. Educated to passive intellectual obedience and physical self-denial, if to these he adds a holy zeal and perfect faith, he makes a most effective religious agent, and there is nothing surprising in his contempt of the common pursuits and desires of mankind. Neither is it strange that the Protestant missionary should cling to those ties which, by education and faith, with him constitute a part of his religion. The family he brings with him to his field of labour, serves to teach others to be faithful husbands and affectionate fathers. He desires to give a practical example to the heathen, of a well-directed Christian household, as a manifestation of those blessings which here attend religion and virtue. His desire is not to go down to the native, but to raise the native up to him. To him there is more of true religion in practising the duties and refinements of domestic life than in denying them. Thus, by their very creed the Romanist and Protestant commence their work at extremes. *The one as it were without scrip or coat, without wife or child, inured to toil and educated to repress the natural emotions of the heart, throws himself bodily into the field of warfare without counting its cost; bound by no ties except those of his Order, having no hopes except of ecclesiastical advancement here, or spiritual reward hereafter, he becomes an efficient, uncompromising soldier of the Cross, to be deterred at no obstacles, to be appalled at no danger, and to shrink from no means of compassing his object. The other counting himself a disciple of Jesus, takes his instruction direct from His word; recognises no medium between himself and heaven; esteems it Gospel-wise to provide both scrip and coat, purse and wife; carries with him to combat with the principle of evil, all the aids to good that flow from the virtuous relations of life and intimate connection with his fellow-men. The Romanist brings an adoring multitude before the decorated altars of his church and enkindles emotion by appeals to their visible senses, directing their sympathies through the pictured sufferings of holy men to the cause for which they died. The Protestant sanctifies the domestic affections by lighting up an altar of purity in the heart. He desires to make the world within to correspond with the world without, and both to perform their mission of love from the Father. Intellectually we may admire the stern, self-denying discipline of Rome, but mind and soul unite in proclaiming that best suited for man which, while it leads him to a rational use of the gifts of this life, best prepares him for the enjoyment of that to come."*—*Tables.*

PROTESTANT MISSIONS.—Miss Fleureau, of London, has just presented to the London Missionary Society the noble sum of 5,150*l.* Three per Cent. Consols, valued at 3,248*l.* for the permanent support of a missionary in China.

RUMOURED RESIGNATION OF SIR WILLIAM SOMERVILLE, &c.

The communication of our London correspondent, which reached us just as we were going to press, informs us that in circles the best informed on such subjects in the English metropolis, it was very generally rumoured and believed that Sir William Somerville was about to resign the Secretaryship for Ireland, and that measures still more severely stringent than those already in force were on the eve of being adopted against that country.—*The Freeman*.

DR. JOHNSON'S OPINION ON THE UNION.

We find the following paragraph in *Boswell's Life of Dr. Johnson, Vol. VII., p. 295*. What a prophetic L.L.D. !—"He (Dr. J.) had a kindness for the Irish nation; and thus generously expressed himself to a gentleman from that country, on the subject of an Union, which artful politicians have often had in view:—"Do not make an union with us, Sir. *We should unite with you only to rob you.* We should have robbed the Scotch, if they had anything of which we could have robbed them."—*Loyalty*, A. D. 1779.

ITALY.

A supplement to the *Contemporario* of Rome, of the 2d of June, publishes letters from Bologna, which state that negotiations have commenced between the Emperor of Austria and King Charles Albert, with a view to the evacuation of Italy by the Austrian troops.

Austria, it is said, offers to withdraw her army on condition that Charles Albert will assume a certain portion of the Austrian debt. The Pope, it says, has been chosen umpire between the parties.

IRELAND.

ADDRESS TO THE CATHOLIC CLERGY AND LAITY OF DUBLIN.—An address was issued by the Most Rev. Dr. Murray, to the Clergy and laity of the Arch-diocese of Dublin, ordering the Collect *Pro papa* to be added to the Collects and Prayers of the day, during Rogation time, and the Litany of the Saints to be read before each Mass, that the people might supplicate Almighty God to put an end to the afflictions which oppress our suffering Pontiff.

From Berlin and Frankfort the news is of little interest. We may however notice, in connexion with the Catholic movement in Prussia (alluded to in another column), that the Archbishop of Cologne represents the Rhenish provinces in the Prussian Diet, and that previous to its opening, the course of action to be taken by the Ecclesiastical Representatives in the Diet was considered at a meeting which that prelate convoked of the Bishops of Treves, Munster, and Paderborn.—The war in Schleswig-Holstein appears happily to be drawing still more visibly to its close.

PREROGATIVE COURT.—*Dublin.*

Lemon v. Bird.

IMPORTANT JUDGMENT RESPECTING THE REVOCATION OF WILLS.

The Court delivered judgment in this case. The testator, Joseph Lemon, made his will in the early part of 1846, and executed it in due form of law; but afterwards it appeared he wished to revoke it, and for that purpose he proceeded to erase his name from the foot of the instrument, believing, as it would appear, that such would be sufficient to render it null and void in law. The learned judge having cited several authorities bearing on the case before him, thus concluded:—"If the act done by the deceased amounted to an obliteration of his signature, than I would be prepared in principle to follow the case of *Hobbs v. Knight*. But the case here is reduced to a question of facts—is the signature of deceased destroyed? I am of opinion it is not. It is quite clear that part of the name is obliterated, but the name is not wholly destroyed. The word Joseph is perfectly legible, and part of the letter L in the word Lemon. The party intended to destroy it, clearly designing to revoke the instrument; but he failed in completing the destruction, and, having done so, in my opinion he failed to revoke the will; and, therefore, this will is now valid and binding, and consequently I must dismiss the present suit, and direct the costs of the parties to be paid out of the estates.

DISSENTING VIEW OF ANGLICANISM.—The effect produced on the members of the Established Church by the recent occurrences within its pale has varied according to the individual and sectional opinions of those who compose that heterogeneous body. Puseyism has felt its hands strengthened in working out a purpose already deliberately and determinately resolved upon. "Separation of Church and State" is the goal to which its votaries are pressing forward no less than ourselves, though, we need not say, the terms they offer are not such as we are likely to accept. The evangelicals and moderates having no such clear conceptions or fixed designs, are like men beating the air in sheer helplessness. They expose and bewail their fetters, but have neither the ability nor the inclination to knock them off. Some of them, we cannot doubt, understand their position, and know where to find the door by which they may escape; but timidity, irresolution, and prejudice, keep them lingering within the walls of their prison-house. The revolution which will divorce their Church from the civil power is seen looming in the distance; but it is regarded as, at best, but a necessary evil, rather than as a consummation devoutly to be wished."—*Nonconformist*.

BURKE DEFEATED.—Burke rose in the House with some papers in his hand, upon which he intended to make a motion; when a rough-hewn member started up and exclaimed, "Mr. Speaker, I hope the hon. member does not intend to read that large bundle of papers, and to bore us with a long speech into the bargain." Mr. Burke was so suffocated with rage as to lose all utterance, and absolutely ran out of the House: upon which George Selwyn remarked, it was the only time he had seen the fable realised, "A lion put to flight by the braying of an ass."

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 9.]

CALCUTTA: SATURDAY, AUGUST 26, 1848.

[VOL. XV.

THE CHURCH OF ENGLAND—NOT A CHURCH FOR THE POOR.

ODIOUS COMPARISONS: OR THE COSMOPOLITE IN ENGLAND.

By R. J. Best, Esq.,

With an establishment so constituted, I must say that I admire all dissenters, however mistaken they may be. Though some may, doubtless, use "sanctity" as a cloak to cover other designs, yet the majority of those who abandon the Established Church do so from conscientious motives: and though the divine law, and not conscience, be the real rule of faith, yet he who acts according to his conscience must be ever respected, notwithstanding the errors into which it may lead him. Besides, where there is a state religion, it is much easier and much more "genteel" to belong to it than to any other: compliance gives less trouble than non conformity; and many good things, much worldly patronage, are often at its disposal. I respect, then, dissenters who disregard all these advantages for conscience sake. Those who voluntarily support a separate minister of their own creed, in addition to the Anglican clergyman to whom they are compelled to pay tythe and rates, prove at once that they attach some weight to the consolations of religion. He who belongs to the establishment may or may not believe in its doctrines: he has not, like the dissenter, given positive proof of his sincerity.

I trust it is not necessary to say that I do not condemn all the gentry as hypocrites, nor extol all the middle classes as honest men. I am merely investigating the motives which influence the greater number: and although I fear that neither the higher nor the lower classes are, in any country or under any faith, too spiritual, too devout—yet I believe that, in Catholic countries, all have more fixed and determined ideas of religion, and that the lower orders are more pious, more devout, than in England. What is more common abroad than to see the poor flock to church on week days before their labour commences, or, later in the day, in the intervals of business? The whole service lasts but twenty minutes; and even if they cannot remain and be present

at the whole of it, the churches are always open; they can always step in and offer up a few prayers, and then quickly return to the business which they have thus sanctified. To females, to old people, and to those who are not engaged in constant labour, this facility of attending divine service is a great comfort. Your Anglican service is, in itself, too long: and you seem, very unnecessarily, to have prolonged it by adding the sermon, which now always makes part of it; and which half your people appear to consider of more importance than the prayers themselves. I say not that the prayers in your liturgy are too long for Sundays, but they are too long for daily services—for which they were first intended. Nothing, however, can justify you in restricting the performance of them to Sundays, and in closing the church doors at all other times. How can people do otherwise than consider religion as a Sunday matter only? It is then only that they see their pastor or the inside of their church. Is such a system calculated to produce to them "*Dieu present au cœur?*"

Having now decided, doubtless to your satisfaction, that the English gentry are a priest-ridden people, and that the bulk of those who are independent of the social whip and spur have thrown their rider—let me question (it is a fearful undertaking) the general assertion that you are the most moral people under the sun. Among the higher orders in England, indeed, morality—that is abstinence from whatever hurts a man's honour or character in society—seems to be substituted in lieu of all positive belief; and, being looked upon as the end of religion, is allowed to replace it. But among the lower classes, where do you find this superior morality? Is it testified by your parochial affiliations, by the avowed immense increase of crimes, of every description, or by the modesty which prompts the mass of country females (at least in this part of the country) to call in the inret-

vention of the clergyman when the rotundity of their figures declares that they have learnt the objects of matrimony without waiting to hear them explained in your delicate service? I know not, as I say, what may be the practice in other parts of England; but, on the word of a parish clergyman, I may assert this to be almost universally the case in this part of the country.

Now, abroad, such conduct is unknown. I fearlessly assert it to be most rare. A French peasant girl, who should act as these are reported to do, would be as much shunned by her former associates as would an English lady by her compeers if she were similarly situated. You may think this assertion incompatible with the account I have before given of French morality. I then spoke of the morality of the highest classes in France: I now allude to that of the lower orders in England. Every class has a morality of its own, because every class is swayed by a public opinion of its own. The opinion of the peer is a matter of indifference to the peasant: that of the peasant can have no influence on the peer.

I have admitted the superior morality of the gentry and of the middle classes (by which I mean the commercial classes) in England, to that of the same ranks in France. But I assert that the lower orders in France and Italy shew as fair as they in the judgment of the moralist; while I fear that the debasement of the lower classes in England stands pre-eminent—a political phenomenon. Yes; a political phenomenon: unless the relative position of the clergy in each country be alone deemed sufficient to account for these remarkable variations—the truth of which all must admit, although no one remarks them. I have shewn how the social position of the Anglican clergy—their wealth, their wives, their daughters, their connections—enables them to exert an influence over the classes with which they associate, and to direct public opinion in this matter: I have shewn that it is not a religious, a dogmatical influence which they possess; but I have argued that the mere presence of equals who are, by their clerical and matrimonial character, pledged to the support of morality, must ever offer a beneficial example; and that, if it does not sway the religious faith, it must necessarily infuse a moral spirit into the society of which they form a part, and restrain its petulance within the bounds of decency.

But wealth and matrimony, these two distinctions which, combined in the Anglican clergy, have produced so beneficial an effect on the society in which they mix, must necessarily have excluded them from the confidence of the lower classes, to whom they appear

more in the character of landlords and gentlemen than in that of teachers of the Gospel. Hence their humble parishioners are, in fact, without models of conduct, without guides to opinion. For in the proportion in which their wealth and connections enable them to be of use amongst the rich, in that exact proportion do they alienate them from the poor. Public opinion, in such matters, originates, lives uncheered and unexalted, and dies degraded, amongst the poor of England.

SUPPRESSION OF MONASTERIES.

(Continued from our last.)

CAMDEN SOCIETY.

“No IV.

“61, New Bond-street, March 16th, 1844.

“SIR,—I have to acknowledge the receipt of your letter of the 8th instant, and in reply thereto I have to state, that as a matter of propriety, and with a view to vindicate the character of the council of the society, it is the intention of the gentlemen who signed the protest, to take measures for making public both the protest, and the reply.

“I have the honour to be, sir,
Your obedt. servt.

“CHARLES DOLMAN.

“W. J. THOMAS, ESQ. Secretary.”

Though, in the visitors, and their testimony, we possess no real evidence of the state of the monasteries; though the characters and records of the monks have fallen into the hands of their enemies, and in great measure have perished; yet we have an evidence most trustworthy and most conclusive. The ruthless disposer of his subjects' rights, had sent his creatures to every part of the land, to heap disgrace upon the monks that dared to oppose his will; the people stood up in defiance of the king, and told the hateful truth, that the most zealous of his creatures were guilty of extortion and bribery; that the monks were the benefactors of the nation, the beloved, the venerated, in whose cause they were willing to shed their blood.*

Well might the people utter their indignant protest. But a short time before, seven hundred religious houses existed. They were the living monuments of England's history: grey and ponderous, some of them told of the Anglo-Saxon times, and shewed their charters and manuscripts, gorgeously illuminated, and written in a language that had passed away. Edifices more stately, but almost equally venerable, told of the victorious Normans, and told, too, how the iron baron had learned to weep over the ruin which he had

* Coll. vol. ii. p. 135.

caused, and to raise an atoning monument to the religion of peace; fabrics vast and magnificent, whose light and graceful proportions upborne by lofty aerial arches, told of a time when conflicting races sat around the same hearth, when odious distinctions of blood and privilege were lost, and commerce and the arts were developing their energies, conferring comfort upon man, and glory upon religion. In whatever age they might have been erected, their object was one. They were the retreats of learned, as well as religious, meditation. Those that had become disgusted with the duplicity and wickedness of the world, withdrew thither to heal their wounded bosoms; and those that, at the very dawn of manhood, had renounced a world which they knew to be the enemy of innocence, found there the shelter for which they longed, where they could fix their thoughts on the eternal years, and calmly await their summons to their everlasting home. Amid his varied duties, his devotions, and his employment of transcribing or teaching, the contemplative man yet found time to soar heavenward without restraint, and the student space enough for laborious investigation. There an Anselm had plunged into the abstrusest knowledge; there had a William of Malmesbury recorded the fortunes of his country; there had a Roger Bacon delighted in the wonders of experimental philosophy.

Around these seats of learning and religion, many a flourishing community had arisen, where artisans of every grade found encouragement and profit; and around them, too, were lands, tenanted by men whose light rents and easy tenures allowed them to grow in plenty and opulence; and peopled by a peasantry who were linked to their masters, and to the upper classes generally, by many a scene of hearty hospitality and amusement, and who had learned to bless the kindness that left free to their use a large portion of the monastic domain. While the new nobility, regarding their estates only as a means of profit, were engaged in expelling the peasantry, and turning their lands into sheep-walks; the monasteries, steadily pursuing their ancient path, preserved for a while the comfort and independence of the poor but brave men, that were the safe-guard of England, and the terror of its enemies. Standing thus, amid well-peopled, well-cultivated, spots, the monasteries were the joy of the traveller. He might come

with a gallant train, he might have trudged alone his weary, nightly path; no matter, he was sure of a welcome, sure of shelter and refreshment.

CONNECTION BETWEEN RELIGION AND MORALITY.

Religion and morality are like those two palm-trees that the Caliph Haroun passed by, one day, on the solitary coast of Chalvance. To cure him of a contagious fever, with which he was attacked on his journey, his physicians cut down one of these palms, whose refreshing sap restored the Caliph to health. Some time afterwards, Haroun travelled the same road, and observed the solitary palm-tree, whose once verdant leaves had now contracted the melancholy tinge of their approaching death, while the tree itself seemed to be slowly pining away beside the mutilated trunk of its departed brother. The prince, affected even to tears at the sight, exclaimed: "Had I known that you could only live and flourish together, beautiful palms! I would have spared you both, even at the hazard of my life!"

In our times there are many who like the physicians of the Arabian caliph, imprudently wish to separate what God has joined together; and when they have felled, with sacrilegious axe, the palm tree of faith, they pompously seek shelter under the shadow of its companion—morality, without suspecting for a moment that, when the one has been destroyed, the other must languish and decay. Although these men do not profess to love God, and would disdain to serve him, they still pride themselves on their attachment to virtue. Accuse them of atheism, and they will feebly rebut the charge; insinuate that they have no faith, and they will complacently smile; tell them that they designedly violate the laws of God and of his Church, and they will good-humouredly assent to the accusation: but should you hint that they have infringed on any point, no matter how trifling, the arbitrary and sometimes barbarous laws called *of honour*; and your life may be the forfeit of your temerity.

The reason is obvious; the man who dares proclaim his irreligion, is not audacious enough to avow his immorality. This would be to put himself under the ban of public opinion—to excite well-founded suspicions against him—and entirely to ruin his credit; for the world, which mocks at faith, has not yet gone so far as to scoff at morality. This, on the contrary, is at least externally respected; it is warily recommended; it is publicly praised; it is not designedly depreciated, and men

* At the suppression of the lesser monasteries, "it was thought more than ten thousand persons, masters and servants, had lost their living by the pulling down of those houses."—*Stone's Ann.* p. 571. What must have been the result then of the suppression of every monastery in the country?

would wish to see it flourish, provided it flourished alone—which, unfortunately for these theorists, is impossible.

Religion is to morality what heat is to the soil on which it acts; it fertilizes and vivifies it; and, accordingly, materialism has never yet originated one sublime thought, or produced one great virtue. All its showy systems bear within them the sting of death, which escapes, indeed, the observation of weak minds, that are fond of novelty, but which fills the profound thinker with apprehension. The most brilliant moral creations of infidelity resemble those porticoes and palaces that rise in the ice-bound polar seas, under the cold ray which gilds their surface: they glisten with all the brightness of the diamond, while in reality they are nothing but—ice!

The Mephistopheles of the last century, who, thinking that the religious foundations of society were old and decayed, endeavoured to re-construct the edifice by morality alone, did not perceive that this creation, if based on atheism, would be undermined by popular turbulence. The revolution which they had prepared, flourished, like the infernal zaccoum, which, say the Mussulmans, produces demon's heads. Its explosion awakened the attention of a great English statesman, Burke, who, in a very stormy session of parliament, exclaimed—"I see the approach of universal anarchy, which involves in its destruction religion, morality, historical recollections, respect for all ancient authority, for all dignity, for all virtue, for all elevated feeling:—a monstrous regeneration, a horrible metamorphosis of the human race, which will bring it back to the savage state." The revolutionary legislators themselves, affrighted at beholding morality decline, while the instincts of ferocity were proportionally developed, could oppose no other dyke to the torrent of corruption, that threatened universal destruction, than that very religion which they themselves had proscribed, and the undying torch of which they had endeavoured to extinguish in the blood of its defenders.* "The princes of disorder

seized with a sudden terror, and feeling themselves hurried irresistibly to the grave, hastily proclaimed the existence of a Supreme Being, and the immortality of the soul; and standing over the palpitating carcass of society, clamorously called on God, who alone could revive it."*

Atheism, then, is no less hostile to civil government than to religion; with the same breath it extinguishes the lamp of the sanctuary, and kindles into a flame the most dangerous and destructive passions of the human heart.

LIST OF RELIGIOUS ORDERS OF FEMALES IN FRANCE.

1. *Daughters of the Holy Cross*, founded in the year 1628. Their principal object is the education of poor girls. They possess only one house.

2. *Dames of St. Maur*, founded in the year 1666, by Father Barre, a Minorite. They devote themselves at present to the care of the sick in the colonies of Cayenne and Guiana. They take no vows.

3. *Sisters of Mary's Sacrifice*.—This congregation sprang up during the present century in the rude mountains of the Cevennes. Its foundress was Maria River, and it is devoted to the care of poor children. No solemn vows are taken. They now possess upwards of sixty houses in the three neighbouring dioceses.

4. *The Ursuline Ladies of Chavagnes*.—They are spread through La Vendee, Poitou, and Saintange. They keep schools for poor children, and very well-conducted houses of education for the higher classes.

5. *Sisters of St. Andrew*, founded in 1806. They are confined chiefly to the diocese of Poitiers. Their object is the same as that of the last-named congregation.

6. *Sisters of the Infancy of Jesus and Mary*. They owe their rise to the enlightened zeal of the venerable bishop of Metz, Monseigneur Jauffret, in the year 1806. They possess five-and-twenty houses in the dioceses of Metz, Reims, and Chalons. They are constantly reminded of their calling by the words engraven on the cross which hangs on their breast: "Pauperes evangelizantur: Charitas Dei urget nos."

7. *Dames of Loretto*.—They are established at Bourdeaux; and their object is to train up poor girls for domestic service. They take them from the age of fifteen, instruct them in all things appertaining to household economy, impart to them solid religious instruction, and

* "What were the designs of those who, amid the conspiracies by which we were encompassed, —amid the embarrassments of such a war,—at the very moment when the torches of discord were not yet extinguished, suddenly commenced a violent attack on religion, erecting themselves into apostles of annihilation, and missionaries of atheism? Was it a desire to hasten the triumph of reason?—but no; reason was nevertheless outraged by absurd violence and extravagancies, calculated to render her odious:—she was only placed in the temples, that she might be banished from the republic. Who, then, has given you a mission to announce to men that there is no God—you who have an enthusiasm for this doctrine, which you have not for your country?—What advantage do you hope to secure by persuading men that a blind force presides over all his destinies, and strikes indifferently vice and virtue, and that his soul is a light vapour which shall vanish at the gates of death!" (ROBERTSON; *Rapport fait au nom du comité du sault public*. Séance du 18^e brumaire, an. 11.)

then recommend them to good families. They have a house at Paris and one at Strasburg.

8. *Daughters of the sacred heart of Mary.*—They have lately sprung up at Poitou, and have the same object as the last-named congregation.

9. *Sisters of Providence*—There are various branches of this congregation, known by the names of Sisters of St. Charles, and Sisters of St. Andrew. They are spread over many departments, and direct a great number of girls' schools.

10. *Congregation of our Blessed Lady of St. Forerius*—This congregation was founded at the commencement of the sixteenth century, by the blessed Forerius. It has ever rendered the greatest services to education, and, before the French Revolution, was widely diffused in France and even Germany. It has still flourishing establishments in Lorraine and Alsace, where girls of the higher classes receive an excellent and very cheap education, and also schools, where the poor receive gratuitous instruction.

11. *Dames of the sacred Heart of Jesus* founded since the year 1811.—This institution is intended to afford education to young ladies of the upper classes of society; and so well have they fulfilled their task, that, as is generally admitted, nowhere are girls better grounded in their faith, and trained up to exercises of piety, nor receive more solid instruction and brilliant accomplishments than in the establishments conducted by this sisterhood. Among their members are found ladies of illustrious birth and most extraordinary talents. No secular institution, in any point of view, can compete with them. The parent house is at Paris, but in many large cities of France they have establishments.

(To be Continued.)

PROTESTANT CONFESSIONS, TRUTH WILL OUT.

“King Henry never spared man in his anger. For proof of which it is to be observed, that he brought to the block two queens, two noble ladies; one cardinal declared, of dukes, marquises, earls, and the sons of earls, no fewer than twelve; lords and knights, eighteen; of abbot and priors, thirteen; monks and religious persons, seventy-seven; and more of both religions to a very great number.—*Heylin's Hist. Ref.* p. 15.

A pretty father of a Reformed religion must have been such a king. Who could hesitate to characterize him as the emissary of Satan?

“The minority of king Edward the Sixth was abused to many acts of spoil and rapine,

even to a high degree of sacrilege.”—*Heylin's Hist. Ref.* p. 131.

“Private men's halls were hung with altar cloths, their tables and beds covered with copes instead of carpets and coverlets. Many drank at their meals in chalices; and no wonder if, in proportion, it came to the share of their horses to be watered in rich coffins of marble!”—*Fuller's Ch. Hist.* b. vii. p. 417.

Since the tree is to be known by its fruits, and the “Reformation” was seen to be a tissue of rapine, profanation, and crying sacrilege, what an outrage it must be to a God of sanctity and truth to style it the “work of heaven.”

“Though King Edward's parliament consisted of such members as disagreed among themselves in point of religion, yet they agreed well enough in one common principle, which was to serve the present time, and preserve themselves. For though a great part of the nobility, and not a few of the chief gentry in the House of Commons, were cordially affected to the Church of Rome, yet were they willing to give way to such acts and statutes as were made against it, out of a fear of losing such church lands as they were possessed of, if that religion should prevail and get up again, And for the rest, who either were to make or improve their fortunes, there is no question to be made but that they came resolved to further such a reformation as should most visibly conduce to the advancement of their several ends.”—*Heylin's Hist. Ref.* pp 47. 48.

“That the Reformation was not carried on without secular views may be fairly conjectured by the issue.” *Collier's Eccl. Hist.* vol. ii. book vi. p. 415

“The consideration of profit did advance this work (the Reformation) as much as any other, if perchance not more.”—*Heylin's Hist. Ref.* A. 4. R. E. vi. And in his Preface to the same History he says, “It may well be thought that covetousness spurred on this business more than zeal; there being none of the images so poor and mean, the spoil whereof would not afford some gold and silver, if not jewels also; besides censers, candlesticks, and many other rich utensils belonging to them. Again, in the same Preface, “Some great men about the court (of king Edward) under colour of removing such corruptions as remained in the church, had cast their eyes upon the spoils of shrines and images, and improving of their own fortunes by the chantry lands; all which they most sacrilegiously divided among themselves.

An interesting admission of the purity of the motives of the faucae of the “Reformation;” and who does not see that concern for religion was the farthest object from their

hearts. Self-aggrandizement and temporal emolument were what the *Reformation* sought.

Heylin, Fuller and Collier are Protestant writers of note.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.
London, A. D. 1781.

THE FREE USE OF THE BIBLE.

Whether it be not abominable in the church of *Rome* to forbid the use of the Bible, and thus to deprive the people of the food of life?

Upon examination, I find the council of *Trent* has given strict orders for establishing lectures, and expositions of holy writ, *Sess. 5. c. 1.* in collegiate churches, so as to impower the bishops to compel to it by forfeitures; as likewise in all monasteries, and colleges, giving encouragement to all masters, and scholars, who shall apply themselves to this study. And the reason it gives for this decree, is, *Ne celestis ille Sacrorum librorum Thesaurus, quem Spiritus Sanctus, summa liberalitate, hominibus tradidit, neglectus jaceat.* That so that heavenly treasure of holy scripture, with which the Holy Ghost, in his infinite bounty, has provided us, may not lie neglected.

Again, I find the same council has made a decree, *Sess. 4. Decr. de Edit. et usu Sacra lib.* That no body relying on their own private judgment presume to wrest the holy scriptures, in matters of faith or morals, to their own private sense, contrary to that sense which the holy church has held, and does hold, to whom it belongs to judge of the true sense of scripture, or contrary to the unanimous consent of the holy fathers.

But I nowhere find in the whole council, that the scripture is forbid in the vulgar tongue, nor that there is any danger of reading it. This is only one rule belonging to the *Index Expurgatorius*, bound up with the said council, but no part of the council, nor ever approved by it, but published by pope Pius VI. and seems modestly composed, in referring this matter to the bishops and parish priests, to restrain those only from reading the Bible in the vulgar tongue, whom they see so self-conceited, or rash, as to be in danger of wresting it to their own destruction.

Now as to the rule of interpreting scripture here prescribed according to the sense of the Church, and the consent of the primitive fathers, it is what is approved in our Church, and we have reason to wish, it had been better observed. And though we have no such restraint as here mentioned, yet while it falls

only on the self-conceited and rash, I hope this will be no occasion of difference between the churches. And if it be insisted on, it is soon removed, since the communion of that church obliges not to the observance of the rule mentioned; as matter of fact demonstrates in the whole Gallican church, which is abundantly provided with several versions of the Bible in the vulgar tongue, and the liberty of reading it. There is also an English translation of the holy Bible, made, and printed by the Roman Catholics at *Dowry* and *Rheims*. Whence it is evident, reading the scripture in the vulgar tongue, is allowed in that church, and consequently, the restraint mentioned, can be no sufficient exception, according to our second rule, against communicating with it.

ADAPTATION OF THE ATMOSPHERE TO THE PHYSICAL CONDITION OF MAN.

In considering the extensive utility of the the Thermometer and Barometer, in their common and most convenient forms, it is evident that their practical value almost entirely depends on the transparency of glass, and on its impermeability to air: for if the glass, of which they are made, were opaque, the variations in the level of the quicksilver contained within them would be imperceptible to the eye; and could not be indirectly ascertained, unless by very circuitous and difficult means: and, on the other hand, if the glass were permeable to air, the variation in the level of the quicksilver, in the case of the barometer at least would necessarily be prevented. The same properties of transparency and impermeability to air very greatly enhance, if they do not solely constitute the value of glass, in all those philosophical experiments which are carried on under what is called the exhausted receiver.

But the most important result of the transparency of glass is the modification which light undergoes in its passage through lenticular masses of that material. When, for instance, in consequence of disease or advancing age, the eye no longer retains the power of discerning objects distinctly, how much of hourly comfort, as well as of intellectual enjoyment, would be lost, were we not able to supply the natural defect by the artificial aid of glasses of the requisite form and density. And again, how many important facts in the physiology of animals and vegetables, as also in the constitution of inanimate bodies, would have remained for ever undiscovered, but for the aid of the microscope: the magnifying powers of which depend on the transparency

and form, and the right adjustment of those pieces of glass through which the objects subjected to observation are viewed?

And, lastly, how shall we estimate the value of those discoveries, to say nothing of the constantly accumulating mass of observations connected with them, which the world owes to that wonderful instrument the telescope? By the aid of which not only has the knowledge of our own sidereal system been extended, in consequence of the discovery of new planets belonging to it; but it seems to have been rendered highly probable that those obscurely defined luminous masses, which Sir William Herschel termed *nebulae*, observable within the limits of individual constellations, are really the accumulated light of innumerable stars seen through the medium of a space hitherto immeasurable: and that the *milky way* itself is an extended accumulation of similar nebulae; the collected light of which, at some inconceivable point of distance, may appear to the inhabitants of still more distant spheres, as a mere speck. Dare the mind attempt to penetrate beyond this general statement, and to speculate upon the characters of its detail? What if there be a resemblance, or even an analogy, between the structure and inhabitants of this earth and of other planets of our system? What if every fixed star which we either see with the naked eye or by the aid of the telescope, or whose existence we can conceive on probable grounds by the mind's eye, be itself the centre of a system consisting, like our own, of numerous subordinate spheres and every one of these inhabited by responsible agents, like ourselves; to whose uses both inorganic elements and animals and vegetables, analogous if not similar to our own, may be subservient? What if the moral history and state of the inhabitants of those numberless spheres be like that of man?—But the view, which the investigation of this question seems capable of unfolding, is too awful for the eye of reason: and, however its discussion might magnify our conviction of the infinite power and goodness of the Creator, is not to be approached perhaps without culpable presumption.

CATHEDRAL CIRCULATING LIBRARY.

Donation of Books from Mr. E. Pinto, Johnson's Rasselas.—Mrs. Pittar's account of her Conversion. —

PROPAGATION OF THE FAITH.

Mr. J. Piaggio and Associates, ... Rs. 5 0
 In the course of the last week, Rev. Mr. Mascarenhas received two Protestant Young Ladies into the Catholic communion.

B. C. ORPHANAGES, FREE SCHOOLS AND WIDOW'S ASYLUM.

Amount collected and subscribed by		
M. Fallon, Esq...	...	Rs. 20 0
Subscription of the same, for the		
Widows out-door Relief Fund, ...	...	8 0
An Irish Catholic, per Rev. Mr. McGirr, ...	...	2 0
A B. a Catholic Soldier, ...	...	4 0
Mr. Fleury, Junr. a pious offering out of his first month's Salary, ...	...	4 0

We have received Mrs. N. O'Brien's full and most satisfactory statement both of the several sums collected by her, for the purchase of Clothing, &c. for the Female Orphanage, and also, of the manner in which these sums have been expended. The particulars will appear in our next.

THROUGH MR. N. O'BRIEN.

J. Paul, ...	...	2
J. R. Hayes, ...	...	2
J. Stephens, ...	...	2
W. Mc... ..	...	2
Samuel Phillips, ...	...	1
C. Wilkinson, ...	...	2

Monthly Subscriptions of No. 3, Company of the 18th Royal Irish Regt. Stationed at the Fort.

THROUGH REV. MR. MCGIRR.

Sergt. L. Ferrigan, ...	...	Rs. 0 8
" P. Hackett, ...	...	0 8
" M. Raftery, ...	...	0 8
Corpl. J. McCabe, ...	...	0 8
" John O'Kelly, ..	...	0 8
" Patrick Ryan, ..	...	0 8
Drms. Richard Horigan, ...	...	0 4
" John McCrea, ...	...	0 4
Privts. Thos. Barnett, ...	...	0 4
" David Bourke, ...	...	0 4
" Jerh. Buckley, ...	...	0 4
" Patrick Cowen, ..	...	0 4
" William Cunna, ..	...	0 4
" Michael Devine, ..	...	0 8
" James Laven, ...	...	0 4
" M. Phelan, ...	...	0 8
" Daniel Donovan, ...	...	0 4
" Thos. Duff, ...	...	0 4
" Jermh. Driscoll, ..	...	0 4
" John Dewyer, ...	...	0 4
" Fergus Farmer, ...	...	0 4
" Patrick Fitzgerald, ...	...	0 4
" Michael Fitzgibbon, ...	...	0 4
" James Green, ...	...	0 4
" John Guirey, ...	...	0 4
" John Harris, ...	...	0 4
" James Hart, ...	...	0 4
" Michall Hayes, ..	...	0 4
" Patrick Kelly, ..	...	0 4
" Michael Kennedy, ..	...	0 4
" John Long, ...	...	0 4

Prvts. Michael Walsh, ...	Rs.	0	4
„ James McAnuff, ...	...	0	4
„ John McCabe 1st, ...	...	0	4
„ Michael Melving, ...	...	0	4
„ Michael Minehan, ...	...	0	4
„ Michael Mulloy, ...	...	0	4
„ Martin Nicholas, ...	...	0	4
„ Mathew Power, ...	...	0	4
„ Robert Phillips, ...	...	0	4
„ John Quigley, ...	...	0	4
„ Michael Rabbit, ...	...	0	4
„ John Ryan 1st... ..	...	0	4
„ John Ryan 2nd, ...	...	0	4
„ John Sullivan, ...	...	0	4
„ Thos. Sullivan, ...	...	0	4
„ John Smith, ...	...	0	4
„ James Swift, .....	...	0	4

Selections.

THE LATE ARCHBISHOP OF PARIS.

(From the Daily News. July 7.)

The *Gazette des Tribunaux* gives the following detail connected with the death of the Archbishop of Paris: "The police being informed that a workman of the Faubourg Saint Antoine, who had not returned to his lodgings since the insurrection, had boasted that it was he who killed the prelate, and, in proof of this, had exhibited fragments of the girdle which the deceased wore at the time, made diligent search for the man, and at last found him on Monday morning at a wine-shop in the Rue Charonne. He proved to be Francois Manchon, a grocer's shopman, and lodging at No. 105, in the Rue Charonne. On being interrogated, he, at first, gave evasive answers; but at last made the following declaration, which is believed to be the truth: 'It was not I who killed the Archbishop, for the shot which struck him was fired from a second floor, when I was in the street with the insurgents. When he was taken up to be carried to the hospital, I fell back to the second barricade in the Rue Charenton. A few minutes afterwards, and while the firing was still going on, an insurgent came to us holding in his hand the girdle of the archbishop, at each end of which was a gold tassel. I cried halves; but the man refused, and while we were disputing about it, a third joined us, and cut it into three pieces with his sabre. I confess that I did display my piece, and, being intoxicated, made the boast. However, on coming to my senses, I became aware of the risk I incurred by keeping my portion of the girdle, and therefore cut it into small pieces and threw them into the privy; keeping only the golden tassel which will be found concealed in my room.' Search was accordingly made, and the tassel discovered. Upon this, Manchon was committed to take his trial before the court-martial."

The following interesting account of the visit of the late Archbishop of Paris to the barricades, and the sad catastrophe which ensued,

is taken from a publication which has just appeared with the sanction of the *Vicaire-Général*:

"General Cavaignac did not confine himself to giving his assent to the desire of the Archbishop; he blessed the idea, and expressed a hope that this noble act would be crowned with success. The archbishop, although worn out with fatigue, and ill for some months, as his friends were well aware, scarcely rested a moment, but set out for the Bastille. Throughout his passage he was received with the utmost veneration. Young officers, *Garde Mobiles*, black with powder, ran up and pressed his hands, several reminding him that it was he who had confirmed them, and conjuring him not to expose himself to danger; others said, "Bless our muskets, and we shall be invincible." Women in their simplicity brought him out linen and hut for the wounded. According as we advanced and approached the scene of combat, the officers of the troops, moved to tears, conjured him not to persist in so dangerous an attempt. They mentioned the death of General Negrier, General Brca, and his aide-de-camp, and others, with a view to dissuade him; he replied calmly, that as long as there was a gleam of hope he would endeavour to stop the effusion of blood. When he came to the spot where the officer in command of the attack stood, he informed him of the assent given to his demand by General Cavaignac, and asked him to suspend a moment the firing. 'I will advance alone with my priests,' said he, 'towards this people who have been deceived; I hope they will recognise my violet soutaine and the cross which I bear on my breast.' His request was complied with, and the firing was suspended. Several national guards demanded permission to accompany him, but he refused. A brave workman alone was allowed to walk in front, bearing a large palm branch, which the archbishop had chosen as the symbol of his pacific intentions. Our hopes were even exceeded; the barricade had ceased its fire, and its defenders appeared to show less hostile dispositions. At this good news, the archbishop traversed the Place de la Bastille, and in a moment found himself with his grand vicars in the midst of the insurgents, who had descended into the Place, and with whom were mingled some soldiers, anxious, no doubt, to fraternise. But in a moment some collisions took place; the cry of 'to arms! to our barricades!' burst forth; a musket went off, we believe, by accident, and immediately a terrible firing recommenced. The Archbishop had turned the barricade, had entered the Faubourg by the narrow passage of a house with a double issue, and was there endeavouring to appease by voice and gesture the multitude, who seemed anxious to hear him, and who applauded his proceedings, when all at once a ball struck him in the back. 'I am wounded,' said he, as he fell, to the workman bearing the palm branch. The insurgents thronged around him, took him up, and carried him to the house of the Curé of St. Antoine, most of them expressing the greatest regret, and repeating, 'What a misfortune! Our good father is wounded; he who came to save us.' In this short passage, a ball also struck, but slightly, a faithful servant, who had succeeded in follow-

ing his master. Of the two grand vicars, separated from their archbishop by the confusion of such a moment, one wandered about a part of the night, without being able to penetrate to the prelate, whom he could not rejoin until the next morning; the other, thrown back to the foot of the column of July, remained there sometimes exposed to the fire from the barricade, and then traversed the Place de la Bastille, running in the midst of the crossing balls, which only struck his hat. He soon learned the wound of the archbishop and the place where he lay, and succeeded in getting himself conducted there, obtaining a free passage through certain houses in the faubourg. He found the venerable prelate surrounded with every care; he was lying on the ground on a mattress, peace and serenity marking his features. His grand-vicar, who had just learned the gravity of the wound, threw himself on his knees by his side, kissing his hands, and repeating the words so often uttered in the preceding hours, 'The good shepherd gives his life for his sheep.' The archbishop immediately said, 'Thanks be to God, you are not wounded. I am glad to have you near me; with you and the good priests who surround me, I shall not want spiritual aid.' In the first hour the wound was not very acute, and did not intimate to the wounded man the extreme gravity of his situation. However, the medical men, without having lost all hope, were apprehensive that he would not be able to get through the night, and it became necessary to inform him of this truth. This mournful duty was rendered easy by the conduct of the pious prelate himself. As soon as he found himself alone with his grand vicar, he said, 'You have the duty of a friend to perform—you are bound to warn me of my situation. Is my wound a grave one? Yes, Monseigneur, exceedingly grave, but we are not without hope.' 'It is more probable that I shall die of it, is it not?' 'Yes monseigneur, humbly speaking, it is more probable that you will die of it.' He heard the intelligence with the utmost serenity; expressing a hope that God would accept his life as an expiation for his sins. I should die satisfied,' said he, 'if the sacrifice of my life would put an end to this dreadful civil war. Into thy hands, O God, do I yield up my spirit! Have mercy on me.' Then thinking on his flock so cruelly visited, he said, 'Tell the workmen that I conjure them to lay down their arms, and to submit to the persons in power; certainly the government will not abandon them. If work cannot be given them at Paris, it will be given them elsewhere; tell them that for their own welfare, they ought to decide to set out.'

DEATH OF THE ESTATICA OF CIPRIANI.—*L'Ami de la Religion* of the 27th ult. contains the following:—"The celebrated stigmatised Estatica, Marie Dominique Lazzari, of the valley of Cipriani, in the Italian Tyrol, died in the month of April last, aged thirty-three years. All the population of the valley gathered to the funeral of this holy woman, in whose person the Saviour seemed, during so many years, to perpetuate the anguish and sufferings of His agony and His passion." [Our readers will remember the graphic description given of her by Lord Shrewsbury.]—*Tablet*.

LORD CLARENDON ON "JURY PACKING" AND THE "MILITARY OCCUPATION OF IRELAND" IN 1844.

Hansard contains many singular things, but of all the curiosities in this repertory of the singular and the strange, there is nothing to be compared with that which we now disinter from Vol. 72, Third Series, A.D., 1844. We are particular in those minutiae, as a reference to the volume and page may refresh the Viceroy's memory on the true Whig notions of "military occupation" and "jury packing" in Ireland some forty-eight months ago.

A certain nobleman named Normanby—we wonder does the *Evening Post* remember such a person—called the attention of the House of Lords in 1844 to the condition of Ireland during the progress of the Repeal prosecutions of that year. It was on a similar motion that Lord John Russell denounced the verdict of a packed jury as devoid of all moral "weight." The motion of the noble marquis was resisted by the "military" government of that day, and on a division was lost by a majority of ninety-seven. The interests of Ireland were, however, too sacrosanct in the eyes of the Whig peers—then out of office—to suffer such serious questions as the military possession of the country and the pollution of the jury-box to pass without solemn remonstrance.

That remonstrance assumed the shape of a protest, and was duly entered on the journals of the Lords, and signed by nineteen Whig grandees, six of whom are now in office. That protest contains seven heads, and the several noblemen who signed attached their names in approval of the entire protest, or of one or more of the seven heads which compose it. The first name to that protest is Normanby. Who is the second?—could the *Evening Post* guess? Roden? No; guess again. Enniskillen? Out again. Do you give it up? Crier, call Hansard:—

It is CLARENDON.

Here is the protest, and the protesters, "military occupation," "jury packing," and all:—

"DISSENTIENT"—

"Because the military occupation of one-third of the United Kingdom, avowedly on the ground of the general discontent of the people, is a state of things which calls for the immediate attention of that parliament to which are entrusted the interests of the whole United Kingdom.

"Because those discontents are not confined to that portion of the Irish people who advocate the Repeal of the Union, nor even to our Roman Catholic fellow-subjects alone. The grievances of their country are felt strongly, and stated distinctly by some—the highest in rank and most influential in position of the residents in Ireland—of all religious persuasions.

"Because the attempt to govern a country possessing the framework of free institutions, through the exclusive influence of a small minority, never did and never can succeed.

"Because no satisfactory explanation has been given of the vacillation and subsequent rashness shown by the government in dealing with the present agitation in Ireland.

“ BECAUSE THE RECENT LEGAL PROCEEDINGS HAVE BEEN CONDUCTED IN A MANNER TO DEPRIVE THEM OF THAT WEIGHT IN PUBLIC OPINION WHICH BELONGS TO THE DUE ADMINISTRATION OF JUSTICE.

“ Because the measures announced by her Majesty's government, even if admitted to be in the right direction, are utterly inadequate to meet the legitimate wants of the Irish people.

“ Because under the system pursued during the first four years of her Majesty's reign, the value of property in Ireland had increased in consequence of the tranquillity produced by confidence in the impartial administration of the laws. Since then, Ireland has become the chief difficulty of the executive, and for this reason, that those, who, as legislators, had previously impeded the full extension of equal laws, have since in the conduct of the government, neglected to secure to that people the practical enjoyment of equal rights.

“ NORMANBY.

“ CLARENDON.

“ CAMPBELL.

“ MONTEAGLE (of Brandon), for 2nd, 3rd, and 6th reasons.

“ DINOBEN.

“ COLBORNE.

“ FORTESCUE.

“ AUCLAND.

“ LANSLOWNE, for 2nd, 3rd, and 6th reasons.

“ LILFORD, for 2nd, 3rd, and 6th reasons.

“ FOLEY.

“ CAMOYS.

“ SUFFIELD.

“ BEAUMONT, for 6th reason.

“ RADNOR, for 6th reason.

“ SCARBOROUGH.

“ TEYNHAM, for 1st and 6th reasons.

“ VIVIAN, for 2nd, 3rd, 4th, 5th, and 6th reasons.

“ YARBOROUGH.”—*Freeman's Journal*.

SECUNDERABAD CATHOLIC CHAPEL.

The letter of our Secunderabad Correspondent on the subject of the late fracas at that station, went to Press uncorrected by us, and the MS. being none of the easiest to decipher, some few typographical errors occurred. We have since received two further communications on the same subject, both of which blame the Brigadier Commanding the Force for what has occurred, and it seems to be the general impression that, had that Functionary awaited the decision of Government, to whom the matter have been referred, the outrage would never had been committed, as it was the forcible removal of Mr. McSwiney's lock from the Chapel which caused such excitement amongst the Roman Catholic Soldiery of Her Majesty's 84th Foot, and as we are credibly assured, immediately led to the outrage.

Some of our Cotemporaries appear convinced of the complicity of the Irish Priests in the above outrage, notwithstanding both their own positive denial of all participation in the matter, and the

assurance that the brother of Rev. Mr. McSwiney did every thing in his power to prevent the commission of such act of violence, by the Soldiery. We have ourself received accounts from both parties and judging from either statement have no doubt that the two Priests are innocent of all participation in the outrage itself, altho' from the general excitement which seems to have prevailed amongst the Roman Catholics at the Station we think it very probable that the misguided men who committed the outrage, may have imagined, that they were performing an act that would be acceptable to their Reverend Pastors, because the men believed that justice had been donied them by the Brigadier, and were much excited thereby. In proof of the alleged complicity of the Priests in the above mad act of violence, stress is laid on the excessive influence of the Roman Catholic Clergy over the minds of their flocks. But that the Priests should obtain such influence is not at all to be wondered at, when we see how incessantly they labour in their holy vocation, and that whilst the Company's highly paid Chaplains very generally hold themselves aloof from the Soldiery, and are rarely acquainted personally with a dozen individuals in the Corps under their spiritual charge, the Roman Catholic priests know every man by name and character, from being constantly amongst their flock, instructing those in health, praying with the sick, and assisting in the Schools. These, the ordinary occupations of the Roman Catholic priesthood in peaceful Garrison life, are sufficient to attach the Soldiery to their persons, but how brilliantly conspicuous are their acts of fearless devotion in scenes of pestilence and bloodshed. That excellent journal the *N. and M. Gazette* called attention a few years back to the spiritual destitution of the Protestant Soldiery at Hong-Kong, as compared with their Roman Catholic countrymen: and such of the Soldiery as had the good fortune to escape with life from that Golgotha, as it then was, can vouch for the fact that in the Hong-Kong Hospitals, where disease most fiercely raged, there were sure to be found members of the Roman Catholic priesthood, ever zealously prying with the expiring soldiers; themselves undeterred by the danger of infection from those entrusted to their spiritual guardianship. Can we forget too the conduct of that devoted Priest, who accompanied his flock in a Royal Begiment to the bloody battle field of Moodkee, in order to be at hand to administer the last rites of his religion to the wounded men, and was himself slain in the very act of administering such to a dying soldier. With such claims upon their flocks, it surely is not surprising that the Roman Catholic Priests should obtain unbounded influence over those, for whose spiritual welfare they themselves display such devoted interest.

Yet if the Chaplains of Government were equally to exert themselves as Christian Ministers amongst the Protestant Soldiery, we cannot for a moment believe that their influence would not be equally strong amongst their own flocks. In fact we know one or two instances of the kind, and very deeply regret that such are not more numerous: for in those instances the result com-

pletely fulfills our expectations. -*U. S. Gazette*, July, 28.

In the *Spectator* of Monday there appeared a short editorial notice, to the effect, that there had been "rather a serious affray at Secunderabad" between the Sepoys of the 8th N. Infantry and some men of Her Majesty's 84th Regiment; and in yesterday's *Athenaeum* there appears a most ridiculously written editorial on the same subject. As an antidote to the mistakes of both our cotemporaries, the *United Service Gazette* has very opportunely published a temperate statement which, he says, contains "full particulars," and we have therefore transferred it to our columns.

From this statement it can be collected that much censure is applicable to more parties than one, in fact, to the whole that intermeddled in the affair. The dispute was about a small Roman Catholic Chapel, which had been erected by one of the Irish priests, with the assistance of the Catholics in the 36th Regiment N. I.; the building was therefore evidently the property of the Irish branch of the Roman Church, whose priests held rightful control over it. The 8th Native Infantry, at present occupying that part of the lines in which the chapel stands being of the Goanese party, were desirous of introducing the Goa priests as the Ministers of the Chapel. This they had no right to do in property that did not belong to them; and this the Irish priests, to whom the edifice appertained, were competent to resist in the manner they did by applying a padlock to the door, pending a reference to the Government. The Brigadier superseded this right, on the grounds that no one without authority had a right to interfere in the Native lines and ordered the police to remove the lock from the door of the Chapel. In which we think he exceeded his authority; for although it be granted, that the Irish priests had no business to interfere in the Native Lines, they possessed the legal right to the possession of their own property, and to keep intruders from it, whether ill-disposed marauders, or priests not belonging to their section of the Church of Rome: and the circumstance of the Assistant Quarter Master General sending the lock to the reverend Mr. McSwiney, proves that the right of property was acknowledged by him, even when that property was within the native lines. Again, the men of the 84th Regiment were much to blame for tumultuously destroying an edifice belonging to their church, even had it been built from their own funds, which was not the case: and probably the native Christians contributed as much towards the performance of the services connected with it, as did the Europeans. The parties least culpable seem, according to the account we have copied, to be the Irish Priests, who finding the new congregation refractory, and determined to intrude the Goa Priests where they had no business to come, locked up the chapel which was theirs, and submitted the matter to the final decision of the Government:—and the Brigadier should have limited his interference to the act of placing the police peons over the building thus disused by both classes of disputants, until that decision had been received.—*Crescent*, July 26.

REVIEW OF NEW BOOKS.

(From *Douglas Jerrold's Weekly Newspaper*, June 24.

Recollections of Republican France. By J. G. Millingen, M. A., M.D., &c. 8 vo. Colburn.

Dr. Millingen's recollections are of Republican France from 1790 to 1801.

DRUNK WITH BLOOD.

'The atrocious and wanton cruelties practised upon the poor Swiss, who had merely done their duty as faithful mercenaries, were revolting. Their heads were dragged about on pikes, and women and children, wallowing in their blood, sported their ears and noses pinned to their caps or their bosoms like cannibal cockades; while their limbs were dragged about with ropes, and mangled with savage ingenuity. The palace presented a fearful sight. The vestibule and stairs were covered with clotted pools of blood, on which myriads of flies were disporting themselves. The smell of blood was appalling.

Here is reality. The cannibal cockades, the flies at this human shambles, the smell of blood! That this may properly be called blood-drunkenness is shown by the fact that the rabble, after the plunder of the palace and the chapel, many of them in court dresses or canonicals, unsated by the slaughter of the royalists, fought and killed each other for liquor or the possession of some spoil; while, on the plea of honesty, they shot and piked to death any one who was found making off with plate, jewels, or any valuable article of plunder.' This was not all. The vulgar epithet 'bloody' might then have been applied to all that passed in Paris. When there were no more Swiss to kill, they killed the *portiers*, merely because they were generally called Swiss, although veritable Parisians. What a comment upon 'what's in a name!'

We agree with Dr. Millingen that no eloquence, no sophistry, can in any wise palliate the murders of the prisoners, best known as 'the September massacres.' Seven days butchery in the capital alone! Blood, human blood, mixed with brandy and gunpowder, drunk, and women's hearts, torn from their still warm bodies, sliced, and broiled; and eaten with a relish! Literally and figuratively, nothing seems to be able to efface the stain of blood. At Holyrood, Rizzio's blood still 'throws a browner horror o'er the wool' of the old staircase. The same with such stain on a nation's character; there is no washing it out. The September massacring, too, was indiscriminate. Not merely those who were charged with political offences, or with being suspected, or with the new crime of *ipicivism*, were put to death, but the idiots, the vagabonds, the debtors, all that could be crammed into a prison. Agreeing then in Dr. Millingen's eloquent condemnation of these horrors, we must yet express some dissent to his assertion that 'such a cold-blooded slaughter could only be perpetrated by Frenchmen, whether in the prisons of France, or the caverns of Algiers!' It is to the credit of our national character that of our last civil strife, except indeed, the rising in 45, it could truly be said:—

' England's war revered the claim
Of every hospitable name,
And spared, amidst its fiercest rage,
Childhood and womanhood and age.'

But had the rabble of London, Dublin, or Edinburgh, been *trained* to slaughter as were the French mobs; had they been regaled with daily exhibitions of public killings at the gallows or more exciting still, perhaps, at the guillotine: the thing being made a show, a holiday, sometimes to music, the victims in red cloaks; and blood everywhere, whilst the executioners would hold up the head of some once popular favourite or handsome woman, and as the gore streamed from it, smite the cheeks and carry it round the scaffold that all parties might be gratified by the spectacle, add to this, a gang of women, salaried at two francs each a day, called *aboyeuses* and *insulteuses*, barkers and insulters, whose business was to yell for blasphemy, obscenity, and abuse, as the tumbrils were being driven to the scaffold and during the process of the executions; had these practices, we say, prevailed in other cities than Paris, we fear the demoralisation would have been the same. The human heart is desperately wicked, and it was perhaps poor human nature, *with the guillotine for its daily teacher*, that was to blame rather than pure French nature.

Another reflection is forced upon the reader of this work—the necessity of educating the people. Had education been general, the French could not have been so easily led to believe that the *Veto*, the shred of prerogative left to Louis XVI. was the cause of their many privations, and that this *Veto* ought to be guillotined! whilst it was held as faith that the English *imported* American savages to kill and eat the French prisoners, and Pitt was blamed for every thing, even for the failure of the crops! People who could entertain such belief, could also be persuaded that Marat's remedy was the right panacea for the ills of France—an hundred and fifty thousand heads.

IMPORTANT EVENTS.

From Berlin and Frankfort the news is of little interest. We may however notice, in connexion with the Catholic movement in Prussia (alluded to in another column,) that the Archbishop of Cologne represents the Rhenish provinces in the Prussian Diet, and that previous to its opening, the course of action to be taken by the Ecclesiastical Representatives in the Diet was considered at a meeting which that prelate convoked of the Bishops of Trier, Munster, and Paderborn. The war in Schleswig-Holstein appears happily to be drawing still more visibly to its close.

From Italy, with the exception of the details of the miserable events at Naples, the news, is, as usual, very indistinct and scanty, yet there are symptoms of reaction at Rome. The "Crusaders" are beginning to tire of the war against the Austrians, so barren of results, and are dropping back. The Holy Father remains in the firm attitude which he took in his great Allocution, whilst his Ministers continue to use his

name, with such influence as may attend a usurpation that deceives nobody, in carrying on a war from which he has withheld his blessing. From the seat of war, the intelligence for some time was simply contradictory; but the general drift of the war is upon the side of Austria, the long-expected junction of the two *corps d'armée* under Nugent and Radetzky having been at last effected. The formal union between Lombardy and Piedmont is now completed; Venice still holds back, but the whole war is losing its character as a struggle for Italian nationality, and becoming more plainly the instrument of simply aggrandising the House of Savoy. The reaction of absolutism at Naples we can scarcely think likely to be more than momentary. The King has shown the usual Bourbon want of faith, and has added to it that worst and most insensate of all cruelty, the cruelty of fear. Were it the atrocity of a strong, overwhelming will, like that of Narvaez, it might succeed for a time; but falsehood, cowardice, and cruelty centered in the same person, who has not even the genius or fraud and cunning to relieve them, cannot long retard a fate which even the highest intelligence, good intention, and consistency, would not find it too easy a task to avert.

It will be seen from the painful correspondence given in another column between the Cardinal Archbishop of Lyons and the so-called Executive Commission of that city, that the Church is still struggling against a power which is putting forth all its strength to overthrow and bind her fast. True it is, the Republic, in its first days, did show a reverence to religion as unexpected as it was remarkable. It took men by surprise, whether Catholics or Rationalists, as a phenomenon either very great and encouraging, or else one of those fantastic changes which are not reconcilable with any fixed laws, but which occasionally appear in nations as in individuals. They were reverent to the Church, because the mood seized them to be so, just as in the old Revolution even the most sanguinary actors in the Reign of Terror were sometimes suddenly induced to do gentle and kind actions in the midst of their most revolting cruelty. This seems a harsh and perhaps faithless view to take, and we are not only willing, but think it reasonable, to believe that a great deal of much deeper and truer feeling existed. An unknown amount of Catholicity beat in the secret bosom of the French people even in the most heathenish days of the tyranny of the Revolution. It only needed the removal of overwhelming terror, for crowds of her children, under excommunicated sovereign, to seek the benediction of the Holy Father and of the Princes of the Church. No doubt it is so now, and from no part of the Church, in our own times, have holier examples, more signal evidences of agency higher than human, more noble and Catholic ideas flowed in upon us than from France. This must always be, from a persecuted Church, which character the Church of France seem destined to carry onwards as her mark through this generation, as she did through the last. It may perhaps be said that, great and striking as are the lessons which every week now brings before us, it is only the least striking part

which the journals of the day usually present. Occupied with the shock of falling empires, and the confused sound of the many waters of the political deluge which is around us, ever nearer and louder, they have not the time or the inclination to observe, save in the mass, the great operations or the mighty suffering of the Church, which suffers as of old, and is yet unchanged. It is now an arbitrary Parliament which would crush the life out of her with fines and banishment; at another time, the rude mercenaries of a proud conqueror, the type of her great enemy, drag her into captivity; the insolent Commissary of our own day, pretending to exercise Episcopal rights, is but another development of the same spirit of evil, to pass away like the former ones, when he too, like them, shall have performed his disastrous office, of eliciting that heroic-virtue, the light of which only quickens uneasy hatred in hearts incapable of regarding it with love.—*Tablet*.

BURIAL GROUNDS—CHRISTIAN CHARITY.

We find the following, set in a properly indignant editorial, in Saturday's *Observer*. It is there described as "issuing under authority," and we copy it merely to point an inquiry as to the nature of this authority:—

"RULES FOR THE BURIAL GROUNDS.—*The two burial grounds in Park Street, and the Burial Ground in the Circular Road, purchased by the Government in the year 1839, being reserved by the act of consecration for the sole use of the members of the Church of England.*"

NOTICE IS HEREBY GIVEN, that any Undertaker being a party to the conducting of funerals in any other manner than according to the rites of the Church of England will be immediately prohibited from exercising his profession within the above grounds."

This off-hand notification mentions Government as the purchaser, and we may thence infer that it is still the proprietor of at least one of the burial grounds in question. Is the authority under which this truculent ukase is issued that of Government? We shall not believe so till the evidence of the fact is too strong for our incredulity. Will the Government recognise the right of exclusive occupancy therein claimed by somebody on behalf of deceased members of the Church of England? Our faith in its liberality and fairness in matters of religion will be sadly shaken if we find that it does. Nor do we think the Supreme Court would be likely to recognise the power of this nameless Chief of the *Ghorastan* to shut out any conflagracious undertaker, who had the courage and independence to put it to the test.—*Hurkaru, August 23*.

REMEDY FOR TOOTH ACHE.—A mixture of two parts of the liquid ammonia of commerce with one of some simple tincture is recommended as a remedy for toothache, so often uncontrollable. A piece of lint is dipped into this mixture, and then introduced into the carious tooth, when the nerve is immediately cauterised, and the pain stopped. It is stated to be eminently successful, and in some cases is supposed to act by neutralising an acid product in the decayed tooth.—*Lancet*.

ITALY—ROME.

LOMBARDY.—The *Siècle* of Saturday publishes the following copy of the letter which was written by the Pope to the Emperor of Austria on the breaking out of hostilities in Lombardy:—

"TO THE EMPEROR OF AUSTRIA.

"It has been the constant practice of the Holy See to be the herald of the words of peace in the midst of the wars which have watered the soil of Christian countries with blood; and in an address of the 29th April, in proclaiming that it was repugnant to our paternal heart to declare war, we expressly avowed our earnest desire to contribute to peace. Do not allow it, then, to offend your Majesty if we make an appeal to your piety and religion, exhorting you, with paternal affection, to withdraw your armies from a war which, without reconquering to your empire the minds of the Lombards and Venetians, brings in its train an unhappy mass of evils—evils that you yourself must certainly deplore.

"Let not the generous German nation take offence that we invite it to lay aside its feelings of hatred and to convert into useful relations of friendly neighbourhood a rule which would not be either noble or happy, as it could only be maintained by the sword.

"We entertain, then, confidence that a nation so generously proud of its own nationality will not make it a point of honour to attempt the conquest of the Italian nation by the bloody path that alone can lead to it, but that it will rather deem itself interested in recognising it for a sister; both are daughters, both dear to us, each consenting to occupy its own natural territory, where they will lead a life honourable and blessed of the Lord.

"We pray the Dispenser of all Knowledge, and the Author of all Good, to inspire your Majesty with wise councils, whilst from the bottom of our heart we give your Majesty, her Majesty the Empress, and the Imperial family, our benediction.

"PIUS PAPA IX."

CHOLERA.

Dr. Guthrie stated that he had received letters from Prince Worgozoff, Commander-in-chief of the Russian Armies in Circassia, and from his principal physician, Dr. Andreowsky, informing him of a new and successful plan of treating this formidable destroyer of the human race.

From the statement of the Prince it would appear that his attention was first drawn to the matter by observing that one of the Regiments of Cossacks under his command had fewer cases of Cholera among them and suffered less in proportion to their numbers than any other corps in the Army; enquiries were immediately instituted and he learned from the Colonel that the recovery of his men was attributable to the use of a medicine known among them by the name of the Elixir of Woronege, a preparation of a somewhat quackish character, the principal ingredient in which was found on examination to be Naphtha.

Dr. Andreowsky, finding the quantity of the Elixir in the hands of the Cossacks small, came to the determination of seeing what could be

effected by the simple Naptha itself. He first made use of this remedy in the milder cases of Cholera and Choleraic diarrhoea which presented themselves; finding it successful with these, he administered it in the more severe cases with most excellent advantage, and finally found that it effected cures even during the most extreme state of collapse.

The dose with which he commenced was ten minims, and as he found its efficacy, he increased it according to circumstances to fifteen and twenty minims, taken in a glassful of wine and repeated if the first dose was rejected by the stomach or if the urgent symptoms continued.

The Naptha used by Dr. Andreowsky is not the ordinary Naptha of commerce or of the shops, but is a mineral product obtained on or near the shores of the Caspian Sea at a place called Beker. It should be of a white or rose colour and is to be used for medicinal purposes without being submitted to any previous process of distillation. In conclusion Dr. Guthrie said that he had sent to Circassia for a supply of this Naptha, and that whenever he received it he would place a bottle of it, in the hands of the secretary that the members might have an opportunity of analysing and ascertaining its properties accurately.

We are of opinion that the word Beker is a mistake or a misprint, and that Baku is the place indicated by Prince Woronzoff. We have not the book besides us now, but we remember well reading the description of Baku given by old Jonas Hadway in his quaint and curious book of "Travels round the Caspian Sea," where he describes the Naptha pits and their produce with his usual accuracy, agreeing to a tittle with the account of it forwarded by Dr. Andreowsky. He also tells us that the ground is so impregnated with the Naptha vapour that an everlasting fire is kept up which is an object of superstitions veneration, and that the lower classes use it for cooking purposes by sticking three or four reeds into the ground, smearing their edges with clay, igniting the vapour or gas and suspending their *cuisine* apparatus over it.—*Calcutta Star*.

IRELAND.

THE CHRISTIAN BROTHERS.—That most indefatigable and meritorious confraternity, the Christian Brothers, have greatly contributed in Limerick, within the last five years, to promote the interests of religion and the spread of morality. The Brothers have increased from eight to eighteen; and in their schools pupils are trained in every department of science. In the true spirit of charity that animated the Monks of old, a substantial breakfast for three hundred and forty poor children is provided by the Brothers every morning. The Right Rev. Dr. Ryan, thoroughly convinced of the great services they are rendering the community, has appealed to the public for funds to enable them to carry out their laudable projects.—*Tipperary Free Press*.

The simultaneous collections at the Roman Catholic chapels of Limerick city, on Sunday, the 28th ult., in aid of the Christian Brothers' schools, realised 85*l*.—*Tipperary Vindicator*.

DEATH FROM THE BITE OF A CAT.—About three weeks ago, one Mrs. Gurriot, of Shepton, Mallett, Somersetshire, observed that her cat, which was ill, was lying in an awkward position. She lifted it up for the purpose of altering it. The cat, on being touched, turned and bit Mrs. Gurriot severely in the thumb. She did not pay much attention to the hurt at the time, and shortly after washed some clothes, but as the wound grew very painful, medical aid was called in, and the part cut out. It continued to get worse, her arm, head, and gradually her whole body, swelled to an alarming extent, and she expired last week in great agony. She has left a husband and a family of children to lament her.

SISTERS OF CHARITY.

We read in the *Bien Public*:—"We have always felt a sentiment of veneration for Sœurs de Charité, who, laying aside the timidity and weakness of their sex, appear wherever there is danger. On the 25th ult. a captain of the Garde Mobile, being made prisoner by the insurgents, was taken to the court-yard of the Sœurs de Charité of the 12th arrondissement. He was about to be shot when the superioress placed herself resolutely before the musket. 'Stop,' said she, this is the house of God! A crime would sully it! 'You are right, sister; you have been always good to us, and we should not like to cause you any annoyance, we will carry the prisoner out, and shoot him in the street.' 'No, my friends, this man belongs to me; he must not leave this place. In the name of the services which we have rendered you, in the name of your wives and children, I claim him. Let him be kept prisoner!' For two hours she contended against the madmen, whom she could not convince, preventing the crime by her presence, when a sharp fire of musketry came to her aid. She took advantage of the trouble and hesitation of the moment to push the prisoner into the pharmacie, the door of which she closed, and having disguised him succeeded in enabling him to effect his escape. Returning amongst them a few minutes after, 'Let us give thanks to God,' she said, who has saved the prisoner' In another place, an insurgent, half-drunk, meeting with one of the sisters going to carry aid to the wounded, placed his bayonet with threats against her bosom. The sister, without showing any agitation, said, 'Do you think I fear a bayonet—I only fear God!' And, continuing her way, she went to lend assistance to a dying man. We did not ask the names of these two sisters. Truly they are sisters of charity.—*Murkaru*, Aug. 23, 1848.

THE SOLAR SYSTEM.—The number of known planets is now sixteen, which encircle the sun in the following order;—Mercury, Venus, Earth, Mars, Flora, Iris, Vesta, Hebe, Astræa, Juno, Ceres, Pallas, Jupiter, Saturn, Uranus, Neptune. There is reason to believe that other planets may be found beyond Neptune, and that more fragments may be discovered between Mars and Jupiter, since it may be presumed that the eight that we know of are the debris of a large one, the more so as it is probably not the only instance.—*Fraser's Magazine* for May.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 10.]

CALCUTTA: SATURDAY, SEPTEMBER 2, 1848.

[Vol. XV.]

CONNEXION BETWEEN RELIGION AND MORALITY.

(Continued from our last)

But cannot the power of laws supply the place of religion, and force the people to walk in the narrow path of morality? This is the question proposed by the irreligious.

The fear of the law may, doubtless, prevent the open violation of moral duty; it may prevent highway robbery, and midday murder in the open streets—it may prevent public appeals to rebellion, and public attempts at incendiarism—it may arrest the arm when impunity is not to be hoped for, or at most but extremely doubtful: and yet, if our police-reports be correct, it does not always prevent even these evils. This is, however, the limit of its power. The law may be eluded by a thousand artifices, and morality may be frequently and enormously violated, without subjecting the offender to its penalties. Let a man be a bad husband, a bad father, a bad master, a bad friend—let him be irregular in his morals—let him even be an assassin, provided it be in a duel—and let him honestly possess just as much as he can legally hold,—such a one is secure from the operation of the law; and the sword of justice must be turned aside from him. Is he therefore, a moral man? The fear inspired by religion is much more efficient than the law's terrors; it embraces the whole man, as the cord entwines the sheaf. Not only does it forbid him to act iniquitously, whether he be in the desert or in the city, by night as well as by day, but, diving even to the bottom of his heart, it sounds all its depths, and extinguishes vice before it is fully conceived in thought.

But, it may be said by the advocates of morality alone, have we not, instead of the buckle of religion, the helmet of honour, and the ever-warning voice of conscience? Can it be said that conscience is a bad counsellor, honour, an unsafe guide?

In the first place, it must be remarked, there are two kinds of honour, one of which has nothing in common with virtue, and is of-

ten nothing more than an absurd, and, sometimes, atrocious prejudice, to which life is often sacrificed by enthusiasm, or which itself is often immolated on the golden altar of fortune. In France this false honour was, for a long time, pushed to fanaticism,

The exquisites of the age of Louis XIII, who boasted of despising their honest creditors, sold, without hesitation, their ancient castles, and the bones of their ancestors, to pay some gambling debt; they made no scruple of lying, when they wished to deceive others, but they would have cut the throats of their own brothers, had these dared, even remotely, to insinuate that they had spoken falsehoods; yet these men were, according to the phraseology of the time, the very quintessence of honour!* Such honour is no more; peace to its now cold ashes! As for the other—the honour that makes great men, of which I wish to speak, it is, unquestionably, a noble sentiment. Its sphere is in the highest regions of the soul; it prompts to great enterprises, to sublime sacrifices, to magnanimous resolves. Yes, honour is a noble sentiment!—it is worthy of all glory and admiration; it shines amid the other sentiments of the soul, like that eastern diamond † called the "mountain of light," which one of its late kings presented to a temple. It is the only thing that could supply the want of religion in man—if that were possible.

Although honour clothes itself in a more pompous and dramatic vesture in religion, it still moves on in a parallel direction with it. Religion prescribes morality as ordained by God; honour, which seems to legislate for itself, enjoines it as something that adds to the dignity of man. The believer fears, the man of honour disdains, to do any thing that is wrong. The one flies from vice, because it is an offence against God; the other ayoids it,

* De véritables raffinés d'honneur.

† Koh-i-noor.

as repugnant to his nature and offensive to his pride. Seneca made the highest chord of honour vibrate, when he said, that were there no Gods to rule over men and see and punish vice, he would avoid it, as base in itself, and unworthy a magnanimous soul.

Can honour, then, guide man?

Yes,—if something guides honour; for it necessarily needs a guide, if it will not stray and involve itself in error and uncertainty. "There is no indivisible point whence pictures can be seen to greatest advantage," observes Pascal; "some are too near, others too distant; some too high, others too low. Perspective assigns it in the art of painting; but in truth and morality, who will point it out?"

RELIGION.

Yes, religion, which alone can be the polar star of morality; and, albeit the reclamations which may be made by Hindoos, Osmanlis, and the inhabitants of that Celestial Empire whose mandarins so cavalierly style us barbarians, we must add,—the Christian Religion alone; because not only is this the only true one, but there is no virtue she does not teach, —no barren spot in the human heart which she does not cultivate.

The tree is known by its fruits. Now, every one must grant, that the element of pure honour, when combined with that of faith, produces a character more angelic than human in its traits.

(To be continued)

THE VISIBILITY OF THE CHURCH.

Conference of Claude and Bossuet.

To show that the Church spoken of in the Creed ought to be always visible, I said, all Christians, by term "Church," understood a society making profession to believe the doctrine of Jesus Christ, and govern itself by his word, whence it follows that it is visible, and linked by an exterior and sensible communion:—

Now all Christians by the name of Church understand a society professing to believe the doctrine of Jesus Christ, and govern itself by his word. If this society makes this profession, it is consequently visible.

On the fact of this being the proper and natural signification of the word "Church," of its being the import known by every one and used in common discourse, I desired no other witnesses than the Reformed themselves. When they speak of their Church prayers, of Church discipline, of the faith of the Church, of the pastors and doctors of the Church, they mean not the prayers of the predestinate, nor their discipline, nor their faith, but the prayers, faith, and discipline of all the faithful assembled in the external society of

God's people. When they say that a man edifies the Church, or that he scandalizes the Church, that they receive one into the Church, or exclude one out of the Church, all this is undoubtedly understood of the external society of God's people. Thus they explain it in the form of baptism when they say they are going to receive the child "into the fellowship of the Christian Church," and when, accordingly, they oblige the godfathers and godmothers "to instruct the little one in the doctrine received by God's people as it is," say they, "summarily comprised in the confession of faith which we all have;" and again, when in their Church prayers, they supplicate God "to deliver all his Churches from the jaws of ravening wolves." And yet more expressly in the confession of faith, article xxv., when they say "that the order of the Church which was established by Jesus Christ must be sacred, and therefore that the Church cannot subsist if there be not therein pastors having the charge to teach." And, in article xxvi., "that none ought to draw aside, but that all together ought to keep and maintain the unity of the Church, submitting to the common instruction." And, in fine, in article xxvii., "that we must carefully discern which is the true Church: and that it is the company of the faithful which agree to follow the word of God, and the pure religion thereon depending." Whence they conclude, article xxviii., "that where God's word is not received, nor any profession made of subjection thereunto, and where there is no use of the sacraments, one cannot, properly speaking, judge there is a Church." It is evident by all these passages, and by the common practice of the "Reformed," that the proper, natural and generally used signification of the word Church is this—the external society of God's people, amongst whom though there be found some hypocrites and reprobates, "their malice," say they, "cannot efface the title of the Church," article xxviii. That is, hypocrites mixed in the external society of God's people cannot take from it the title of the true Church, provided it be vested with these exterior marks, "the profession of God's word, and the use of the sacraments," as is said in article xxviii. This is the acceptation of the word Church, when we speak simply, naturally, and properly, without wrangle or cavil; and if this be the ordinary acceptation of the word, we have reason to say that it was in this sense the apostles made use of it in their creed, where the most ordinary and simple style was to be adopted, the object being to embrace in few words the confession of the fundamentals of belief.

In fact, it has become usual in the common discourse of all Christians to denote this external society of God's people by this word Church. When they mean to speak of the society of the predestinate, they express themselves accordingly, and say the Church of the predestinate: when by this word is meant the "Assembly and Church of the first-born which are written in heaven," it is expressly named, as we see in St. Paul.—Heb. xii. 34. He here takes the word Church in a more unusual signification, for "the city of the living God, the heavenly Jerusalem, where is a company of many thousands of angels, and spirits of just

men made perfect," that is, for heaven, where the holy souls are gathered together; and therefore he adds a word to mark out this Church:—it is "the Church of the first-born," who have preceded their brethren into glory. But when we use the word Church without any addition, the common practice of all Christian, not excepting the "Reformed" themselves, takes it to signify the assembly, the society, the communion of those that confess the true doctrine of Jesus Christ. And whence proceeds this custom of all Christians but from the Holy Scriptures?—where, in fact, we see the word Church taken commonly in this sense; so that this cannot be denied to be the ordinary and natural signification of the word. The word *ecclesia* (which we render Church) originally signifies an assembly, and was principally assigned to the assemblies heretofore held by the people for the discussing of public affairs. And the word is used in this sense in the nineteenth chapter of the Acts, when the people of Ephesus gathered in fury against St. Paul— "The assembly (*ecclesia*) was confused." And again "If ye inquire after any other matter, it may be decided in a lawful assembly" (*ecclesia*). And in fine: "When he had said these things, he dismissed the assembly" (*ecclesiam*)—Acts xix 32, 39, 40. This was the use of the word *ecclesia* (Church) amongst the Greeks and the heathens. The Jews and Christians afterwards made use of it to signify the assembly, the society, the community of God's people which professes to serve him. Every one is aware of that famous version of the Seventy, who translated the Old Testament into Greek some ages before the coming of Jesus Christ: out of above fifty passages where this word is found to be made use of in their translation, there is not any one in which it is otherwise taken than for some visible assembly, and very few in which it is not taken for the external society of God's people. In this sense also St. Stephen makes use of it when he says that "Moses was in the Church in the wilderness with the Angel which spake to him."—Acts vii. 38. calling by this name, Church, according to the usage received amongst the Jews, the visible society of God's people. Christians took this word from the Jews, and kept it in the same sense, using it to signify the assembly of those that confessed Jesus Christ and made profession of his doctrine.

Thus I laid down my position at the outset, and this was what I had to make good.

(To be Continued.)

It belongs to the passions alone to develop genius and produce great and sublime things. Of all vices perhaps lightness and frivolity is one of the most fatal, because it neutralizes the virtues, rendering them uncertain and useless. It is impossible to place any dependence upon a person who has no fixed principles or rule of conduct.—*Baron de Grimm*.

Does not vanity itself cease to be blameable, is it not even ennobled when it is directed to laudable objects, when it confines itself to prompting us to great and generous actions?—*Diderot*.

VENERATION OF SAINTS.

By the Rev. J. Endell Tyler, B. D.

And now to turn to a consideration of the teaching in primitive times respecting the greatest of all saints—the ever-blessed Virgin Mother of God, we must take the liberty of protesting against the absurdity of those persons who think it necessary to write controversial books on that subject, as if the honour paid by the Catholic Church to our Blessed Lady differed at all in kind from that paid to other saints. That they differ in degree we of course admit, and God forbid that we, or any other Catholics, should hesitate for one moment in acknowledging her ineffable and incommunicable privileges, or allow that any one whose faith respecting the incarnation was sound, could possibly go too far in honouring her who is blessed among women. But the ordinary language of Anglicans, when speaking on this subject, betrays the most extraordinary ignorance of our belief. No one before the time of St. Augustine had written laboured panegyrics of St. Stephen, or described the countless miracles wrought by that Saint. But what would St. Augustine have said to an Eunomian heretic, who would have thought it worth his while to write a book on "the worship of St. Stephen as practised in the African Church, compared with the faith and practice of the three first centuries"? Would St. Augustine have thought it necessary to ransack the earlier fathers for testimonies in favour of the worship of St. Stephen? Or, would it not have been sufficient for him to reply, that the African Church had no separate doctrine relative to St. Stephen; that the honours paid to this Saint were based on a principle which applied equally to all the Saints; but that many circumstances, such as his being the first martyr, or his working so many miracles, when combined with this principle, produced the effects of which the Eunomians complained. Now this is precisely our answer to such books as Mr. Tyler's. We have, properly speaking, no special doctrine respecting the honour due to our Blessed Lady. She is to be venerated because all Saints are to be venerated and for no other reason. She is to be venerated more than other Saints, because certain facts are revealed to us respecting her, both in holy writ and by tradition, from which we know that God would have us chiefly to honour her whom He has chosen to honour above all other Saints.

And if little be revealed concerning her, surely at least that little is most eloquent. For to look at the negative side of this question first, nothing certainly is revealed to her dis-

advantage. She was not ambitious, like the mother of James and John. She never denied her Son, like Peter. She never deserted Him as all His loved apostles did. And, on the other hand, how every thing we know of her tells to her advantage! To say nothing of her domestic virtues, though in these she so excelled that no perfection in them could be mentioned which she had not attained, let us cast a glance at those heroic virtues which distinguish the favourites of heaven. To what creature but to her shall we look in Scripture, who shall combine the most perfect cheerfulness, meekness, and contentment in holy poverty, with patience, long-suffering, and satisfaction, under unjust suspicion? What mortal ever received so high a favour from God as she did? What mortal ever received a favour with equal humility, unsullied by a single thought of pride? If the just shall live by faith, and he that believeth in Christ Jesus shall never be confounded, who, we may ask, could ever believe as she did? And if love be the fulfilling of the law, and the greatest of the theological virtues, who could love Jesus with the love Mary bore to him? And if the greatest reward we can aspire to, be to be loved of Jesus, how can we estimate the affection He bore to her who had nursed His infancy, and to whom for many years *He was subject*?* If our blessed Lord possessed all virtues in a degree which transcends all human calculation and that to be our Model, shall we believe Him to have been deficient in love to His only earthly parent? And shall we not love her whom He loved? And if it be impossible for our love to equal His, can we think it possible to love her too much? Consider again her relation towards us, and consequently our debt of gratitude to her. If Eve, the mother of us all, by her disobedience was the cause of all our woes, did not Mary by her obedience become the cause of our salvation,† the au-

thor of our new life,* and the mother of the regenerate? If the surpassing love of God to man be shown in this, that He gave His only begotten Son to die for our sins, is this not true of Mary also? And if a mother's love surpass all other human affection, can we bear to contemplate the agonizing anguish which rent her tender soul at the foot of His cross, and think how all that sorrow was borne for us and for our sins, without feeling horror and disgust at the cold and heartless blasphemies of modern heretics? And if, according to the Catholic doctrine of the Church of all ages, "God became man to make us Gods," and if, "on account of our relationship to *His body*, we have become God's temple," so that even *in us* is the Lord adored,‡ what shall we think of her to whom all this applies in so infinitely more true a sense than it can do to any other creature? Once more, if the ark of the old Testament proved so terrible to those who treated it with irreverence, let us beware lest, by refusing to that honoured vessel—the ark of God's new covenant†—the worship which is due to her, we incur the vengeance of her offended Son.

DEATH OF THE ARCHBISHOP OF PARIS.

(TRANSLATED FROM THE FRENCH, FOR THE B. C. HERALD.)

Through the kindness of a friend, we have received a copy of the *Journal de la Religion*, containing an accurate account of the death of the late Archbishop of Paris; it differs not materially from the account given in our last issue, but the following additional particulars of the dying moments of this, "martyr of charity," we are sure will prove interesting to our readers.

* *Relation of the circumstances which have preceded and accompanied the death of the Archbishop of Paris.*†

"Et velut o spius mollis rose surgit acutis Nil, quod ledat, habens, matenque obscurat honore: Sic Eva de stirpe sacra veniente Maria, Virgines antique fecimus nova virgo parent."

* Our Blessed Lady is called by this term (so offensive to Protestant ears) by St. Methodius (In Symeon, et Annam, *passim*), St. Ephrem (Op. Syr. Lat. tom. ii. p. 430), St. Proclus C. P. (Homil. in Annuatiat.), and Chrysippus Hierosol. (Serm. in B. M. V.).† It is most interesting to observe how very accurately the Old Testament types agree (i.e. what the fathers of the Church consider such) agree with their antitypes. Thus, to give only one instance by way of exemplification, compare 11. Regum (Samuel) vi. 9, with Luc. i. 43.

† S. Augustin (De Sancta Virginitate, cap. 6): "Plane matre membrorum ejus, quod nos sumus; quia cooperata est charitate ut fideles in Ecclesia nascerentur." So, before him, St. Epiphanius, in his parallel between Eve and our Blessed Lady, bears witness that she was called the "mother of the living."—

* L'Ami De la Religion.

† This account written by a devoted friend and an eyewitness should alone be considered completely exact and authentic.

* It may be said that much of this applies to St. Joseph. We fully allow it, and have no objection to stand to all the conclusions deducible from it. The Catholic Church has ever honoured St. Joseph with especial veneration.

† It has been conceded both by Dr. Pusey (Letter to Dr. Jeff, p. 215) and by Mr. Palmer (Letter v. p. 26), that the ancient authorities for this expression are as numerous as Dr. Wiseman had represented them. Yet neither of these Anglican divines seems to bear in mind the force of the language which the fathers used when speaking on this subject. They never say that the Blessed Virgin is the cause of our salvation, as they would talk of the mother of a valuable statesman, who had no share in her son's benefits to his country; they, on the contrary, invariably imply that our Blessed Lady had a share by her merits in the world's redemption. Thus, St. Irenæus, "Quod alligavit Virgo Eva per incredulitatem, hoc Virgo Mariæ solvit per fidem." So again Tertullian (De Carne Christi, cap. 17): "Quod illa credendo [perpenit] deliquit, hæc credendo delerit." Or St. Peter Chrysologus (serm. 61): "Sine Maria nec fugari mors poterat, nec vita poterat reparari." Or Sedulius (Carmen Paschal, 38):—

His Lordship the Archbishop of Paris, encircled by the insurrection, on Friday morning, in that part of Paris called St. Etienne du mont, where he had gone to administer the sacrament of Confirmation to some children, had been for two days far from his usual residence in the island of St. Louis. He was, however, enabled to return on Saturday, 24th of June. He was deeply grieved at the continuation of this bloody struggle, and was supplicating God to put an end to it. He took the resolution to make every effort, to come to the insurgents, to induce them to lay down their arms. Although every attempt of this kind had hitherto proved fruitless, yet still he hoped they would listen to the voice of that religion whose minister he was, and that the sight of the cross for which the people of Paris had shown so much veneration, would pacify the minds of the most exasperated. He knew well his danger either of being detained amongst the insurgents or shot by them. He had calculated on these various chances, and with affecting simplicity came to the conclusion that his life was but of little consequence. His greatest difficulty in the execution of his design appeared to be the manner in which he would arrive at the Barricades, that is to say, how he could pass without interruption that space which intervened between the defenders of order, and the insurgents. He thought that the chief of the executive power would not refuse to facilitate his journey thither. Followed therefore by two of his Vicar-generals, the only ones whom the insurrection had allowed to remain with him, and who had solicited as a favor to accompany him on this dangerous mission, he went on foot to general Cavaignac's, at the hotel of the Presidency on Sunday 24th of June, at about four in the afternoon. His way across the streets and along the quays of the great city now transformed into a sort of military camp, was marked by a thousand benedictions and by scenes of the most affecting character. The population guessed his intentions, and every one knew that with him went a token of peace, a symbol of hope. Mothers did not fear to pass the threshold of their houses to throw themselves with their children at his feet. As he appeared, the drums were beaten, the officers and soldiers paid him the military honours, and from many of the ranks were heard the cries of vive la religion, vive la republique, vive l'Archevêque de Paris.

General Cavaignac did not confine himself to the mere assenting to the desire of the Archbishop, he even blessed the thought, and expressed with tenderness a hope that this noble and religious step would be crowned

with success. The Archbishop although much fatigued, and suffering for many months previously, as his friends well knew, scarcely took a moment's rest. He set out again for the Bastille. In all the streets through which he passed, and which were now so desolate, the marks of veneration and gratitude towards him, were greater in consequence of the present dreadful state of the city, since the danger was still so threatening, and the noise of the musketry and cannon still sounding on the ear. Some young officers, and some of the *garde mobile*, these heroic youths who were now returning from the combat, all black with powder-rap to him and pressed his hands, many of them bringing to his recollection that it was he who confirmed them, and they conjured him not to expose himself any longer, whilst others said to him: bless our muskets, and we will be invincible. Some women, with much simplicity brought to him lint and linen, requesting that he would take charge of it, since he was going among the wounded and the dying. Without doubt, replied he, I will see as I pass along, our poor wounded, but I will hasten to arrive at the Barricades, to endeavour to put a stop to the firing, and to prevent the slaughter of fresh victims. In proportion as we advanced through the ranks of the army, and as we were nearing the place of the combat, the officers moved even to tears, conjured the Archbishop not to pursue an attempt so dangerous, and one probably without success. They related to him the recent misfortunes, the death of General Regrier, and of so many others, the death of General Brea and his aide-camp, who were on the same mission, and the other catastrophes which we should wish to bury for ever in oblivion. He answered with a calm smile of goodness, that as long as there should remain for him a shadow of hope, he would endeavour to stop the effusion of blood. He then continued his way, visiting the wounded as he passed, blessing and absolving with his Vicar-Generals, the dying, and saying to each of the wounded some words of tenderness and pity. Having met the superior officer who commanded the attack, he made known to him the consent given by General Cavaignac to his journey, and asked of him the favor to suspend for a moment the firing of his artillery and musketry. I will advance alone with my priests said he, towards this deceived people, I hope that they will recognize my violet soutane, and the cross which I carry on my breast. His petition was granted, and despite of the disadvantages which might follow, an order was given for the firing to cease. Many of the national guards entreated the Archbishop's permission to accompany him, and if it was necessary to

die with him. But he would not allow them. One courageous workman alone, obtained leave to go before him, and to carry a green palm branch which he had chosen, as the sign of his peaceable intentions. Some others who had escaped his vigilance also followed him. Every thing succeeded beyond all expectations. The barricade had ceased its fire, and its defenders showed dispositions less hostile. At this good news the Archbishop crosses the *place de la Bastille* hastens with his Vicar-Generals towards the entrance of the *faubourg St. Antoine*, and in a moment is in the midst of the insurgents, who had come down to the spot, and mingled with many soldiers, eager no doubt to fraternise. But all on a sudden a collision took place, and the cry to arms, to our barricades resounded. A shot was fired probably by accident, and immediately the terrible fire at musketry recommenced. It was now a half past eight in the evening. The Archbishop had advanced within the barricade, and had entered the suburb by a narrow alley, and was endeavouring to appease by his voice and gesture the multitude who seemed inclined to listen to him, and applauded the step which he had taken, when a musket-ball struck him in the loins. I am struck, my friend, said he as he fell, to the workman who carried the green palm. The insurgents pressed around him, took him up in their arms, and carried him by passages known to them to the *curé de St. Antoine*, the most part of them showing him marks of veneration and love, and repeating, what a misfortune, he is wounded our good father, our good pastor who had come to save us. When on their way a musket-ball strikes also but slightly a faithful servant who had succeeded in following his master.

(To be Continued)

LINGARD'S CATECHISM.

THE APOSTLES' CREED.

1. But is it not from the Scripture, and from the Scripture only, that we are to derive the articles of our faith?

No: and that for several reasons.

1. *Neither the Scriptures nor the creed*—This must be true of the creed: for it refers us, not to the Scriptures, but to the Catholic Church. It is also true of the Scriptures: for they contain not a single passage in which this Protestant mixim is inculcated. Thus, then, it furnishes a complete refutation of itself: because, if it be true, it must necessarily be found in the Scriptures.

1. Neither, the Scriptures nor the creed teach any such doctrine.

2. There is no proof that all the doctrines of Christianity are recorded in the Scripture.

2 *All the doctrines*.—Not only is there no proof that all the doctrines of Christianity are contained in the Scripture, but there is proof to the contrary. Neither the obligation of keeping the Sunday, nor the validity of infant baptism, both admitted by most Protestants, are mentioned in Scripture. In fact, the Scripture is not a doctrinal record. Read attentively and without prejudice the Tracts of which the New Testament is composed; and you will see that the writers had only their contemporaries before their eyes, and that, instead of meaning to leave behind them a code of Christian doctrine for future generations, they pre-supposed in their readers of that day a previous knowledge of such doctrine. Now and then, indeed, they may make mention of doctrinal matters; but it is only incidentally, or by way of explanation. Hence it happens that, when men seek to form a theological system from the sacred writings, they are compelled to go backward and forward from tract to tract; to take part of a passage from one tract, and part from another; to string the several fragments together, and out of them all to form a piece of patchwork, which they call the religion taught by Christ and his apostles. Now it is plain that in a creed, compiled after this fashion, much must depend on the skill and judgment of the workman: and as it is very seldom that we meet with any two men possessing exactly the same skill and judgment, we must expect to meet with every great difference in the religious systems formed by different teachers. And thus it is in fact. The Church-of-England man pronounces from the Scripture that Christ is God: the Unitarian that he is not God, but man only: the Presbyterian infers from it that episcopacy is an accursed thing; the Independent that the Presbyterian system is as antichristian as the episcopalian; the Baptist is convinced that the baptism of infants is anti-scriptural, the Quaker that it is neither to be administered to infants nor to adults, because it must be understood spiritually of the baptism of the soul. Thus it is with all the religious sects of which the Reformation has proved the prolific parent: they all, on the testimony of Scripture, contradict one another, betraying by such contradiction the insecurity of that common principle on which they found their respective creeds, and renouncing all claim to that certainty of belief, which is due to the truths revealed by God to man.

3. If they were recorded there, those who cannot read, could not learn them from the Scriptures.

3. *Those who cannot read.*—This is a most important consideration. If the Scriptures are the only rule of faith, then those who cannot read are left without any rule at all. Now, before the invention of printing, the great mass of mankind for fourteen hundred years were unable to read. Will any man say that God abandoned such multitudes of Christians for so long a period without a rule? Perhaps it may be replied that their pastors explained the Scriptures to them; but then you contradict yourself, establishing two rules in the place of an only rule, and making the Church the rule for the ignorant, and the Scriptures the rule for the learned.

4. Even those who can read, cannot for the most part know, whether the versions put into their hands, correctly convey the true sense of the Scriptures.

4. *Those who can read.*—It flatters the pride, but at the same time deceives the simplicity of those who do not understand the learned languages, to bid them search the Scriptures, and judge for themselves from the word of God. A moment's consideration will show that the versions put into their hands are not the word of God, but the work of men, of uninspired men, of fallible men, of men prepossessed in favour of particular doctrines; and therefore liable, without intending it, to misinterpret passages bearing on their own peculiar doctrines. What security then can the English reader have that by searching in such versions he is doing what he is told to do, that is, culling the doctrines of his creed from the inspired word of God? Evidently he has none.

**BENGAL CATHOLIC ORPHANAGE,
WIDOW'S ASYLUM.**

H. M. Royal Irish, No. 2 Company
through Rev Mr. McGuire, ... Rs. 11 4
Sergt. Major Dalton, 24 0
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THROUGH MR. N. O'BRIEN.

P. Victor, Rs. 2 0
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A. Wallace, 5 0

Subscriptions collected by Mrs. N. O'Brien, to which is added, a statement of the manner in which the amount collected had been expended.

Mrs. N. O'Brien, Rs. 5 0
 " W. Keough, 5 0
 " L. H. Jones, 5 0
 " J. Graham, 5 0

Mrs. J. Kennedy,	Rs. 5 0
Plato,	6 0
Mrs. P. Daly,	10 0
" J. Robinson,	5 0
" Smith,	2 0
" W. M. Dault,	10 0
" C. Kelly,	5 0
" W. B. McCann th,	5 0
" R. Waring,	6 0
" J. Rogers,	5 0
" W. Shields,	2 0
" F. J. Murphy,	4 0
" Hart,	1 0
" B. Murphy,	4 0
" McCormick,	2 0
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" Calogreedy,	3 0
" Cornelius,	4 0
" Rostan,	4 0
" W. Rostan,	4 0
" E. O'Brien,	5 0
" M. Purney,	2 0
" Morton,	8 0
" Hopwood,	10 0
" Lean,	5 0
" Fitzpatrick,	5 0
A Friend to the poor,	2 0
A Friend,	1 0
Mrs. Duran,	5 0
" J. Bell,	5 0
" T. Ware,	5 0
" H. M. Smith,	5 0
" J. Mercado,	5 0
A Widow's Mite,	1 0
Mrs. Haslam,	5 0
" Halpin,	5 0
" Hunley,	2 0
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" Agnus Creaton,	3 0
Mrs. Dodd,	2 0
A Widow,	2 0
Mrs. W. B. Carbery,	4 0
Miss Carbery,	1 0
Mrs. J. J. McCann,	10 0
A Lady,	5 0
Mrs. Augier,	2 0
The 2 Miss Cronans,	2 0
A Friend,	1 0
Mrs. Walsh,	2 0
" Wilson,	0 0
W. J. M.	0 0
A Friend,	0 0
Mrs Brown,	0 0
Miss M. A. Burke,	0 0

Total Col's Rs. 261 0

The amount collected has been expended for the Female Orphans, viz:—

6½ Pieces of American Sheetting for frocks and pigonias, 38 yards each piece, at Rs. 6-4 per piece, ... Rs.	40	10
40 Mattresses and pillows, at Rs. 1-12 each,	70	0
11 Pieces of Madras cloth for sheets and towels, 34 yards each piece, at Rs. 3-12 per piece,	41	4
60 Pieces Bhogulpore silk for frocks, at Rs. 1-8 per piece,	90	0
3 Pieces fine American Sheetting for shifts, at Rs. 6-4 per piece,	18	12
Carriage hire,	0	6
Total, Co.'s Rs.	261	0

Mrs. N. O'Brien returns her grateful thanks to the Ladies that have so kindly contributed to her Subscription Book, as her efforts would avail but little if they had not contributed so freely; and it plainly shows that each lady has an equal interest in the Female Orphanage, particularly Mrs. F. J. Murphy, who has not only given her mite, but also exerted herself in collecting from her friends for the Female Orphanage. Mrs. N. O'Brien hopes, that the above acknowledgment of the money received, will prove satisfactory to all the ladies that have so kindly subscribed. Mrs. N. O'Brien intends to visit the ladies yearly, and hopes their means will be doubled by that time, as the above amount only affords the girls two changes each, so the ladies can judge for themselves what it takes to keep 55 girls clean in a climate like this.

Mrs. N. O'Brien will be always happy to receive any donation of old clothes or money for the Orphan Boys or Girls.

Subscription of No. 2 Company of the 18th R. I. Regt. stationed at Fort William.

COLLECTED BY CORPORAL D. RYAN.

Serjt. Maj. T. Carey,	Rs.	1	0
Corporal John Brady,		1	0
„ Daniel Ryan,		1	0
„ Anthony Owens,		0	8
„ John Lenahan,		0	8
Privates Wm. Connelly,		0	4
„ John Crowley,		0	4
„ Patrick Costiloe,		0	4
„ Michael Clarke,		0	4
„ Wm. Cunningham,		0	8
„ Michael Flanery,		0	4
„ Denis Harrington,		0	4
„ Michael Horrigan,		0	4
„ John Hopkins,		0	4
„ Thos. Hogarty,		0	4
„ Thos. Leahy,		0	8
„ Laurance McLoughlin,		0	4
„ Anthony McGill,		0	4
„ John Marlin,		0	8
„ John Morgan,		0	8
„ Owen McManus,		0	4
„ Patrick Mangan,		0	8

Privates John Mulhern,	0	8
„ Edward Power,	0	4
„ Edward Moore,	0	4
„ Thos. Rooney,	0	4
„ Patrick Sheahan,	0	4
„ John Storans,	Q	4

PROPAGATION OF THE FAITH.

The Catholics of Serampore, through
Rev. Mr. Maguire, Rs. 6 12

DONATIONS.

We omitted to notice some months ago, that Rev. Mr. Freycenon had presented to the Eastern Mission of Bengal, the lease of a spot of ground (occupied by the Catholic Chapel of Budderpoore, Sylhet,) and a quantity of bricks, valued altogether at about 400 Rs. The Rev. Gentleman of course deserves the best thanks of the Catholics of those districts.

ANNUAL COLLECTION FOR THE PURCHASE OF CLOTHING, BEDDING, &c. FOR THE B. C. ORPHANAGES.

Our Readers will read with pleasure and edification, the zealous exertions of Mrs. N. O'Brien and her pious Associates to procure a supply of clothing, &c. for our Female Orphanages. We trust that the good example thus given, will be emulated by some of the friends to the Male Orphanage, and that thus before the cold season sets in, the Boys of that Institution will be comfortably provided for, in what regards their clothing, bedding, &c. &c.

Selections.

SUPERSTITION IN THE NINETEENTH CENTURY.—

In the courses of last week a woman, respectably attired, apparently a farmer's wife, entered a poulterer's shop in Sunderland, and requested the shopkeeper, as a particular favour, to cut off the combs of some young cocks, which were contained in a basket she carried. The poulterer, with some surprise, inquired the reason of this novel request; and was told by the applicant, that "she had a son who was bewitched, and she was sure if the combs were cut off he would be instantly cured." The request was complied with.—*Durham Chronicle.*

Mr. Palgrave, eldest son of Sir Francis Palgrave has joined the Roman Catholic Church. He was educated at Balliol College, Oxford, where he obtained a scholarship.

HISTORY OF THE BANK OF ENGLAND.

History of the Bank of England, its Times and Tradition. By John Francis. 2 vols. 8vo. Willoughby and Co. E. Wilson.

Mr. Francis' early description of the money lending classes in England shows us the Jews severely oppressed, first mouthed to be last swallowed, whenever king or feudal lord needed their riches; but still not utterly destroyed, because they might be used again and again.

'It appears, then, he says) from the slight sketch given of this remarkable body, that the writer is justified in terming them the compulsory bankers of the period. Their earliest known persecution occurred in 1189, during the reign of Richard Cœur de Leon, about the period that the first European bank, the bank of Venice, was established. While the rude barbarism of the north resorted to the policy shortly to be described, Venice, with all the grandeur of an advanced commercial knowledge, established, upon a scale so just that it has since served as a model for its successors, the earliest bank in Europe.

'Towards the end of the thirteenth century, the country ceased to receive support from the Hebrew. Edward I., unable to rest a grant from Parliament, and stimulated by the prospect of an immediate booty, consented to the expulsion of this people from England. With what circumstances of degradation and cruelty it was conducted, let the chronicles of the time repeat; but from this period to their re-admission, during the government of the great and politic Cromwell, in the seventeenth century, they ceased to interfere with the monetary or commercial transactions of the English community.

'It is, we think, difficult to account, excepting by the bigotry of the age, for the intense hatred borne to this insulted race. It would, perhaps, be still more difficult to find a reason for the great folly which prompted their expulsion, at the expence of a revenue so easily obtained, were it not possible that some light may be thrown on, and some excuse made for this great political error, by the fact, that, in the same century, the Lombards by which general term the early Italian merchants of Genoa, Florence, and Venice were known, came over and established themselves in the street which still bears their name. With them came many of the arts and the skill of trade; with them came the only knowledge of banking, then possessed; with them came into more common use 'the wonderful invention' of bills of exchange, by the agency of which they remitted money to their own country. Success followed exertion; a firm footing was obtained by the skilful Lombard; he was the first who, uniting to the art of the goldsmith the science of the banker, took the initiative in that business which has since been the agency of so much good, and which has been found to increase with the trade and commerce of the country.'

The Goldsmiths succeeded:

'They were a rich body; and it was natural that the richest should be most trusted. Those servants, therefore, who yet remained in charge of their master's money, lent it, at 4d. per cent

per diem, to the Goldsmith, who saw a new branch of business opening, and caught the first glimpse of modern banking. The troubles of the time, which prevented country gentlemen from keeping their rents in their own mansions, made them glad to remit it to persons of responsibility. The Goldsmith was equally glad to pay a small interest, with the prospect of lending it at an increased profit. The necessitous merchant applied for loans at a high usance. The rich deposited their cash, for security, without interest. The widow and the Orphan received four per cent.; and, with the money thus obtained, the Goldsmith was able to increase his business by the somewhat new branch of discounting bills.

'They thus became money borrowers and receivers of rents. They lent money to the King on the security of the taxes. The receipts they issued for the money lodged at their houses, circulated from hand to hand and were known by the name of Goldsmith's Notes. These may be considered the first kind of bank notes issued in England.'

Sir Thomas Gresham was the author of a great advance, but

'The celebrity of the first banking house belongs, by common consent, to Mr Francis Child. This gentleman, who was the father of his profession, and possessed of large property, began business shortly after the restoration. He was originally apprentice to William Wheeler, goldsmith and banker, whose shop was on the site of the present banking house. The foundation of his importance arose from the good old fashion of marrying his master's daughter, and through this, he succeeded to the estate and business. The latter he subsequently confined entirely to the banking department.

Child's books date back to 1620; Messrs. Hoares' to 1680; and Messrs. Snows, to 1685.

William Paterson, within a few years from this period, schemed and founded the National Bank. Of him Mr Francis observes:

'William Paterson, one of those men whose capacity is measured by failure or success, was the originator of the new Bank, and it is perhaps, unfortunate for his fame, that no biography exists of this remarkable person. As the projector of the present bank of Scotland, as the very soul of the celebrated Darien Company, and as the founder of the Bank of England, he deserves notice. A speculative as well as an adventurous man, he proved his belief in the practicability of the Darien scheme by accompanying that unfortunate expedition; and the formation of the Bank of England was the object of his desires and the subject of his thoughts for a long time previous to its establishment.

'William Paterson was born in Traillflat, in the county of Dumfries, in 1658. Having been educated for the church, he indulged a naturally adventurous disposition, by visiting the West Indian Islands under pretext of converting the Indians. His real occupation is stated however to have been very different, as he mingled with and perhaps formed part of those daring buccanniers, the exploits of whom form so romantic a chapter in the byeways of history. During this period Paterson made himself thoroughly

quanted with the capabilities of the Isthmus of Darien, better known as the Isthmus of Panama. 'This place, which is between Mexico, and Peru,' says a modern writer, 'is within six weeks sail of most parts of Europe, the East Indies, and a part of China.' It is in the heart of the West India Islands, and not far from North America. It is one of the best situations for a colony from a trading and manufacturing country on the face of the earth. The same opinion was entertained by Paterson, who must have been thoroughly acquainted with the position and natural advantages of the place; and from his youth contemplated its colonization.'

The attempt and its fatal results are well known; they saddened the heart of Scotland for many a day. After much opposition from conflicting interests, Paterson achieved the foundation of the Bank by Royal charter, on the 27th of July 1694.

'In Grocers' Hall, since raised for the erection of a more stately structure, the Bank of England commenced operations. Here, in one room, with almost primitive simplicity, were gathered all who performed the duties of the establishment. 'I looked into the great hall where the Bank is kept,' says the graceful essayist of the day, 'and was not a little pleased to see the directors, secretaries, and clerks, with all the other members of that wealthy Corporation, ranged in their several stations according to the parts they hold in that just and regular economy. The secretaries and clerks altogether numbered but fifty-four, while their united salaries did not exceed £5,350. But the picture is a pleasant one, and though so much unlike present usages, it is a doubtful question whether our forefathers did not derive more benefit from intimate association with, and kindly feelings towards their inferiors, than their descendants receive from the broad line of demarcation adopted at the present day.'

In 1732 greater accommodations were required for carrying on the business, and it was unanimously resolved to erect a hall and office in Threadneedle Street; and the site chosen for the new edifice was that of the house and garden of Sir John Houblon, first governor of the Bank. The structure was contracted for by Dunn and Townshend, eminent builders of the day, after designs by Mr George Sampson.

'On Thursday, the 3d of August, at one o'clock in the afternoon, the new building was commenced; a stone, on which the directors were placed, being made the foundation for one of the pillars. Twenty guineas were presented to the workmen for distribution; and on the 5th of June, 1734, business was commenced in that edifice, the present importance of which is unparalleled in the history of monetary establishments. Notwithstanding the sagacity of those who governed its concerns, it may reasonably be questioned whether they imagined the time would ever arrive when its buildings would occupy acres? when the movements of its governors, in the words of the historiographer of London, would influence the whole body of the public, its offices expel a church from its site, and emulate the palaces of emperors.

(To be continued)

Memoirs of the Reign of George II., from his Accession to the Death of Queen Caroline.—By John, Lord Hervey,

The Queen's deathbed was a strange one; we shall describe the last scene in the words of Lord Hervey:—

On Wednesday some wise, some pious, and a great many busy, meddling, impertinent people about the Court, asking in whispers everybody they met whether the Queen had had anybody to pray by her, and wondering at the irreligion of the Queen for thinking she could pray as well for herself as anybody could pray for her, and at those about her for not putting her in mind of so essential a duty, Sir Robert Walpole desired Princess Emily to propose to the King or Queen that the Archbishop (of Canterbury, Dr. Potter) should be sent for, in order to stop people's impertinence upon this subject, and when the Princess Emily made some difficulty about taking upon her to make this proposal to the King or Queen, Sir Robert (in the presence of a dozen people, who really wished this divine physician for the Queen's soul might be sent for upon the foot of her salvation) very prudently added, by way of stimulating the Princess Emily, *Pray in whom let this farce be played. The Archbishop will act it very well: you may bid him be as short as you will.* It will do the Queen no hurt, no more than any good; and it will satisfy all the wise and good fools, who will call us all Atheists if we don't pretend to be as great fools as they are.—Vol. ii. p. 527.

Dr. Potter was sent for and attended at the Palace; but the King constantly went out of the room before his episcopal grace was admitted." Lord Hervey does not record the issue of these visits; but his way of describing them, and the observations he records as made by others, leave behind an impression of extreme unpleasantness. Walpole in his Reminiscences lifts up the veil, but only to reveal the hideousness of that chamber of death, and the petty meanness of the pretended ecclesiastic who attended the dying Queen.

When the Prelate retired, the courtiers in the ante-room crowded round him crying, "Has the Queen received." His Grace artfully eluded the question, only saying most devoutly, "Her Majesty was in a Heavenly disposition."

It is now certain that the Queen declined to receive the Sacrament at the hands of the Archbishop, and that she died as she had lived without any settled belief. Lord Hervey wrote her epitaph, in which he blushed not to state.

The Christian religion she firmly believed and strictly practised.

Queen Caroline had no means of knowing what the Christian religion was; those who should have taught her better were contemptible courtiers or miserable followers of Mammon. Her palace was crowded by profligate men, and women without shame; such as pretended to wit or learning, pretended also to scepticism; and in her court vice alone was earnestly inculcated and vice alone was sedulously practised.

The court of George II. was like that of a garrison in a hostile land. The country generally was secretly inclined to the fallen dynasty.

Sir Robert Walpole and the great Whig families kept things together and prevented the people from making their desires known. Government was a real machine and did a real work; it kept an invaded territory in perfect obedience to a new dynasty which it hated and despised. The Queen certainly was not wanting to herself: she seems to have comprehended the necessities of her position, and to have attended to them duly. Lord Hervey tells us that she was fond of power, and sacrificed every consideration of honour and self-respect that she might succeed as Queen in the object of her ambition. The King treated her with a mixture of love, fondness, insult, and disgrace. He seems to have had no notion of delicacy; and was as coarse in mind as he was brutal in his passions. Flattered by his courtiers and his children, he never knew his position. He was necessary to the kingdom, but, above all, to the Whigs, and he was allowed to do what he pleased. Most of his time was spent in Hanover, which he really loved. England he tolerated; and after he had once tasted the pleasures of Germany he never disguised his contempt for the country that gave him wealth.—*The Rambler*.

THE CHURCH ESTABLISHMENT.—The Rev. James Maher, P. P., Carlow, addressed his a very able letter to Lord John Russell in the *Dublin Evening Post* on this subject, and which gives some notion of the enormous wealth of the Establishment. The revenues of the Irish Sees (he says) are derived chiefly from estates. The following is the report of the Ecclesiastical Commissioners, made in 1833:—Armagh, 87,809 acres; Tuam, 39,531; Dublin, 23,926; Elphin, 29,235; Down, 30,944; Derry, 39,621, &c. &c. Profitable lands annexed to Irish Sees—485,880; unclaimed, 183,715. Grand total, 669,595 Irish acres. The territorial patrimony of the Bishops, or overseers, of less than a million of State Protestants was in 1833, nearly a million of statute acres; or, according to Beaufort's Map of Ireland, one-nineteenth of the entire soil of the kingdom. Lord Melbourne, in 1835 brought together in a striking point of view some of the startling anomalies of the Establishment. "It appears," he says, quoting the last Parliamentary report, "that there are 1,250 benefices in Ireland. "Some of these are made up of unions of parishes, consisting in some cases of three, four, "and five, and in others of eight and nine parishes. There are 975 single parishes, in each "of which there are less than fifty Protestants, "but of which the united income is 170,000*l.* "a year. There are 155 parishes with an income of 12,000*l.* a year, which does not contain one Protestant. There are 173 parishes "of which the income is 19,000*l.* a year, and in each of which the number of Protestants is "under ten. There are 406 parishes, of which "the joint income is 54,000*l.* a year in which the "Protestant population seldom exceeds fifteen, "and never exceeds fifty."—*Vide Mirror of Parliament*. In what manner (he asks) have these parishes been administered? How has this wealth been disposed of? Who, in Heaven's name is benefitted? Lord Mountcashel, in his

correspondence with the late Bishop of Ferns, Dr. Elrington, p. 106, gives the following instance as an exemplification of the system:—"Archdeacon Cotton was presented by the Archbishop of Cashel, his father-in-law, with the union of the parishes of Thurles, Rabelty, Shyane, and Athnett, to hold with the archdeaconry, consisting of Crohane, Lismalin, Modeshill, and Mowney. The Primate, knowing that each of these unions was adequate to support several clergymen, refused a faculty for the holding of the plurality. The Archbishop then filed a bill in Chancery to compel him to do so, in which he succeeded."

BONAPARTE'S YOUTH.

A report of the proceeding of M. Blanqui, the political economist, during his recent tour of inspection in Corsica, was read by M. Magné to the Academy of Moral and political Sciences on Saturday. One of the most interesting discoveries made by that gentleman has been the existence of a series of letters written by Napoleon between the ages of 15 and 21, the period of his life which is least known. Several passages of these letters were read to the Academy, and there is no doubt that some of the letters, if not all, will hereafter be given to the public. In one of the letters addressed to his great uncle, the Archdeacon Lucien, in 1792, 'send me,' says the writer, 'send me 800 francs; this sum will be sufficient for me to go to Paris. There, at least, one can bring oneself forward; one can make acquaintance and surmount opposing obstacles. Every one tells me that I shall get on there; are you willing to hinder me for the sake of an hundred oens?' On another occasion, in 1789, he had written thus from Auxonne to a friend of his family—'I have no other resource here but to work; I make myself smart only once a week; I sleep very little since my illness, it is incredible. I go to bed at 10 and get up at 4 in the morning. I make one meal a day at 3 o'clock; this suits my health very well.' A curious letter was addressed by him to his brother Lucien, on the occasion of a patriotic proclamation, of which the latter sent him a copy. In it, he says—'I have read your proclamation it is good for nothing! There are too many words in it; too few ideas. You are running after the pathetic; this is not the way to address the people. They have more tact and sense than you give them credit for. Your prose will do more harm than good.' About the same time, 1793, his uncle M. Pesch having communicated some of Napoleon's letters to several persons, at the period when he was just beginning to become an important person, he wrote to him—'M. le Vicare General, I hope you will lose the bad habit you have got into of showing my letters. What I write to you is not the sort of thing I should write to any body else.' M. Blanqui obtained leave to take a copy of a memoir by Napoleon on the culture of the mulberry tree; but could not obtain the same favor with regard to two other documents, one on the military defence of Corsica, the other on the occasion of the constitution.

oath taken by the clergy during the Revolution. We have not heard the name of the person in whose possession these letters are ; but we cannot avoid expressing our hope that the complete publication of them may not be long delayed.—*Galvani's Messenger.*

BATTLE OF WATERLOO.

By REV. C. GLEIG.

Protestant Chaplain to Chelsea Hospital.

SECOND ATTACK ON HOUGOU MONT.

"For the better part of one hour subsequently to this repulse, the battle confined itself almost entirely to a cannonade. The French, indeed, threw shells in great numbers, particularly in the direction of Hougoumont, which together with some hay stacks that stood near, was soon on fire ; and the progress of the conflagration was as sublime to look at as its effects upon the garrison were disastrous. It was compared by those who beheld it from a distance to the burning of St. Sebastian ; by such as survived the feats of that day it will long be remembered for the dreadful havoc which it occasioned. Many wounded men, whom it was found impossible to remove, and whose hurts were so severe as to render them incapable of helping themselves, perished in the conflagration ; many more, whose cases were equally desperate, were saved as by a miracle. The fire spread to the west end of the chapel, on the floor of which, principally near the altar, main-ained men, French as well as English, were lying. The poor fellows saw the flames burst through : they called for help, but none came, and half-stifled by the smoke, which rolled in upon them in dense volumes, they gave themselves up for lost. But by some means or another, certainly through no exertions among their comrades, who had not the means of working effectively at hand, and were besides too much occupied to use them had they been near, the progress of the fire became arrested. The flames caught the lower extremities of a crucifix which hung, the size of life, above the doorway ; but they never extended farther. Mutilated the image was, and still continues to be, for there it still hangs exactly as at the close of the strife, the English Guards left it ; but it was not destroyed. The Flemings said, that a miracle had been wrought, and for many a day the more devout among them used to accomplish little pilgrimages to the spot and offer up their devotions ; but however this may be, the fact is certain that except upon the feet of the statue, no impression was made. Grateful and comparatively happy men were the wounded when, the smoke gradually clearing away, they saw that the danger was passed. They prayed fervently where they lay ; and if, amid the excitement of after times, the incident might occasionally be forgotten, it is but common charity to hope and to believe that their forgetfulness could not be perpetual."

If we took as much pains to be what we ought, as we do to disguise what we are, we might appear like ourselves, without being at the trouble of any disguise at all.—*Rochefort-cault.*

THE TOMB OF KOSCIUSKO.

Mr. Stephens, in giving an account of his visit to the Cathedral Church at Cracow— allied in its history with the most memorable annals of Poland ; the witness of the ancient glory of her Kings and their sepulchre—after describing the tombs of Waldisaur le Bref, Kasimir the Great, and the Sigismunds, says : On the lower floor of the Church, by the side of Poniatowski, the Polish Bayard, is the tomb of one nobler in my eyes than all the kings of Poland or of the world. It is of red marble ornamented with the cap and plume of the peasant of Cracow, and bears the simple inscription, ' T. Kosciusko ' All over the church I had read elaborate panegyrics upon the tenants of the royal sepulchres, and I was struck with this simple inscription, and remembered that the white marble column reared amid the magnificent scenery of the Hudson, which I had seen, as I stood upon the deck of a boat, and before which had often stood, bore also in majestic simplicity the name of Kosciusko. It was late in the afternoon, and the group of peasants, two Poles from the interior and a party of the citizens of Cracow, among whom were several ladies, joined me at the tomb.—We could not speak each other's language, we were born and lived thousands of miles apart, and we were strangers in our thoughts and feelings, in all our hopes and prospects, but we had a bond of sympathy at the grave of Kosciusko. One of the ladies spoke French, and I told them that, in my far distant country, the name of their nation's idol was hallowed ; that schoolboys had erected a monument to his memory. They knew that he had fought by the side of Washington, but they did not know that the recollection of his services was still so dearly cherished in America ; and we all agreed that it was the proudest tribute that could be paid to his name on his monument. It meant that it was needless to add an epitaph, for no man would ask who was Kosciusko.

MYSTERIES OF THE MINT.—The chief person at the Mint is called "The Master;" who enters into an indenture with the Crown to make the moneys according to certain weights and fineness therein described. He has, of course, many officers under him : a deputy master—an assay master—a weigher and teller—a melter—and a chief engraver. When the engraver has made his matrix for the coin, the master directs a working die to be struck ; and from this a puncheon is made—the fertile father, if wanted, of a multiplicity of dies. A contract is then entered into with the moneyers, melters, and refiners,—who contract to make the moneys for so much per pound weight. All this seems a simple, suitable arrangement ; but then we must bear in mind that the moneyers who have a prescriptive right to coin money under the superintendence of the master, are paid a per centage on the amount coined,—and if the coinage in any one year does not amount to 500,000*l.* each member of the company is entitled to receive £40. But this is not the whole of the advantage possessed by the Company of Moneyers—the Provost and Senior Moneyers have houses in the Mint, and have a right to perpetuate their Company by taking apprentices at £1000 a piece premium. "A

nice thing to be a moneyer," as our correspondent remarks—but see the evil of the system; the moneyers, who grow rich by their per-centage, will work coin only in the cheapest way. They cannot strike too many sovereigns in a minute—for in this way their money presses are less worked, and they have less to pay the workmen employed. Mr. Wyon's new 5s. piece, which has led to these remarks, is not it appears, to come into circulation at all.—Like a matrix, or a medal, or a pattern piece, it is to remain a curiosity—because it requires a little more time in working, and the profit of the moneyers would thus be reduced to only a fair per-centage. It appears to us that the sooner the company is abolished the better. It deserves to share the fate of all those patent and exclusive rights for supplying paper and print which the active exertions of Mr. McCulloch have recently removed. Let the Master of the Mint be empowered to work his own coin with his own moneys; and Mr. Wyon's new five shilling piece—a work of Art—may then be struck at as cheap a rate as the old five-shilling pieces—which are not works of Art—are now struck by the present monopoly of moneyers. Mr. Sheil (the present master) should look to this. He may distinguish his mastership by abolishing a system reverend with rust—and is that all.—*Athenæum*]— If we may believe Theobald who admits that he owes the reading "to the friendship of the ingenious Nicholas Hardinge, Esq." Shakespeare was familiar with the functions of these "Moneyers." *Gadshill* brags that he is "joined with no foot-land rakers, but with nobility and tranquility, burgo-masters and great moneyers," meaning, says the commentator, moneyers, "officers of the mint."—*Douglas Jerrold's Newspaper*.

COURT OF QUEEN'S BENCH. DUBLIN.

Samuel Jellicoe v. The Society of Friends.

Mr. Napier, Q.C., moved for a conditional order for a *mandamus* to compel the defendants to restore the plaintiff to the society from which they had excluded him. The plaintiff, it appeared, was agent for a number of persons in Kilkenny and Tipperary, and in his capacity as agent had paid the tithe rent charge to the several incumbents on the property, of which he had the control. This, it was stated, was a violation of the rules of the Society of Quakers, inasmuch as they prohibited in the strongest and most unequivocal terms the payment of that impost; and they accordingly expelled the plaintiff at their monthly meeting. Counsel contended that the obvious construction of the rule of the society, was, that no member should, upon his own account, pay the tithe rent charge; and that in the present instance, where the party was acting for another person, and not for himself, the defendants were not at all justified in expelling him. Under these circumstances, he had determined to bring the matter under the cognizance of their lordships, as he was still conscientiously attached to the doctrines and views of the society, and felt most anxious to be restored to his original position of membership.

Mr. Justice Crampton—Whether is it to the old society of Quakers, or the White Quakers, you desire the *mandamus* to be directed (laughter).

Mr. Napier—They have first a society which meets monthly; they have next a society which meets quarterly, and they have then a society which meets yearly. All these have confirmed the decision of the first meeting, stating that they could afford him no redress, believing that he had been properly excluded, as having violated one of the fundamental rules of their body; and my application to your lordships now is that a *mandamus* issue to the officer of the monthly meeting at which he was excluded, directing that the judgment shall be reversed, and the plaintiff restored a member of the society.

Chief Justice—We are clearly of opinion that we have no jurisdiction whatever in this matter. This is a voluntary association, and the plaintiff is bound by its rules as a member. The society are the persons to judge of their own rules, and the construction of them; and we have no power either to issue a *mandamus*, or to direct any body, or any individual, to do any thing of the sort which you require.

No rule.—*The Freeman's Journal*.

PERSONAL RECOLLECTIONS OF THE LATE DANIEL O'CONNELL, M.P.

O'CONNELL AND BULWER.

"On St. Patrick's day, 1833, I met Mr. O'Connell at dinner at the house of Sir Edward (then Mr.) Bulwer. The party consisted exclusively of anti-coercion members of the Legislature. The author of 'Pelham' wore a large artificial shamrock in the breast of his coat, in compliment to his Irish guests. Politics were but little discussed. O'Connell told the traditional story of St. Patrick's selection of the shamrock as an emblem of the Trinity. Some one asked him whether the use of the Irish language was diminishing among our peasantry. 'Yes,' he answered, 'and I am sufficiently utilitarian not to regret its gradual abandonment. A diversity of tongues is no benefit; it was first imposed on mankind as a curse, at the building of Babel. It would be of vast advantage to mankind if all the inhabitants of the earth spoke the same language. Therefore, although the Irish language is connected with many recollections that twine around the hearts of Irishmen, yet the superior utility of the English tongue, as the medium of all modern communication, is so great, that I am witness without a sigh to the gradual disuse of the Irish.'

O'CONNELL'S OPINION OF SHAKESPEARE.

"One evening in speaking of Shakespeare, O'Connell said, 'I am certain he was a Catholic. In his writings, you find his priests and friars good men. This circumstance is very remarkable, when he consider that he wrote at a period when abuse of popery would have naturally been practised to court the ruling power, by any writer who was not a Catholic himself.'

"In the play of 'King John,' observed Mr. Lucas (the editor of the *Tablet*), 'Shakespeare

shows strong disinclination to give temporal power and authority to the Pope.

“That, replied O’Connell, ‘is a perfectly Catholic sentiment, and one I fully and cordially participate so far as concerns the Pope’s actual dominion. But I’ll tell you a favourite day-dream of mine—that the time will come when there will be no more war, no more bloodshed between nations, and when nations will settle their differences not by sanguinary battles, and the awful sacrifice of human life, but by a papal appeal to the adjudication of a third party—just as America and England have now referred their disputes to the decision of the King of Holland. And who, in such an appeal from nations, could be a fitter umpire than the Pope, the most ancient sovereign in Christendom?’

“This remark led to some comments on the papal supremacy, and thence the talk wandered to Sir Thomas More’s defence of that supremacy. O’Connell playfully said: ‘By the by, Sir Thomas More had four and twenty-grand children—and so have I. Thus you see there are some things in which a little man may figure as a great one.’—*Hurkaru*.

The Nautilus.—The interesting poetical fiction connected with the argonaut or paper nautilus, wherein it is represented as sailing on the surface of the sea, its fragile shell forming the hull of its vessel, the two expanded membranous arms being erected and acting as sails, while the six tapering arms were used as oars, has, for ages, rendered that animal an object of interest; and notwithstanding that these particulars have been proved fictitious, recent researches into its true history have shown the mollusk to be no less deserving consideration from its every day actions, than from the exploded functions poetically ascribed to it. From the excessive thinness of the beautiful shell, to which, by the way, the animal has no muscular attachment, and its extreme fragility, it is constantly liable to fracture by being tossed about at the mercy of the waves. When this happens, and it is no unusual occurrence, the animal instinctively repairs the fracture by a new deposition of shelly matter to the broken portion, by means of the membranous mantle. This circumstance, observed in a number of argonauts kept in confinement in an open cage sunk in the sea in the bay of Messina, by Madame Power, removed the doubts of naturalists as to the animal being really the architect of its own habitation; since the regular increase in the size of the shell to correspond with the growth of the animal, was witnessed, as well as the power of repairing the shell, when broken either intentionally or accidentally. The shell of the argonauta contains but one spiral cavity, into which the animal can wholly withdraw itself. When by the growth of its body the animal finds its habitation too small for it, like other mollusks it has the power of increasing its dimensions by successive additions of shelly matter to the outer edge.* In an allied member of this family however, the enlargement of the shell is effected by a much more elaborate process. Externally, the shell of the pearly nautilus has nothing more remarkable in its appearance than that of the common garden snail; but a longi-

tudinal section shows it to be internally divided into a number of chambers by transverse partitions of shelly matter, the outer chamber being the largest; and this contains the body of the animal, the remainder being unoccupied. The animal maintains a connection with all the chambers by means of a membranous tube, called a siphuncle, which passes down through a perforation near the centre of each partition. When it becomes necessary to enlarge the shell to accommodate it to the growth of the animal, the latter not only adds fresh layers of shelly matter to the outer edge, so as to enlarge the chamber in which it resides, but at the same time constructs a new partition across the inner part, below its body, so as to form an additional chamber; so that the number of chambers in the shell of the pearly nautilus varies according to the age of the individual.—*Westminster Review*.

IRELAND.

Verily Ireland is, was and ever shall be the land of jobs. We do not speak of the jobberies of the Milesians, the Tuath de Danaí, the Firbolgs or the Danes, as we have a shrewd suspicion that much that is stated of them is apocryphal, but from the days of Strongbow’s awful job with Dermot MacMurrough to the present time the trade has been a thriving one.

James the first perpetrated a very considerable job when he assigned whole districts in Ulster to the Fishmongers, the Goldsmiths, the Drapers and other London Companies, Oliver, Cromwell after his wholesale massacre at Drogheda or Tredegh as it was then written, managed to job the best part of Ireland by his confiscation of two-thirds of the whole superficies of the country. William the third after his successful job on “July the first at Oldbridge town” contrived to follow the example of his great republican predecessor, by seizing and conferring on his followers great part of the counties of Limerick, Kilkenny and Tipperary, settling his victorious soldiery in what is justly termed the golden Vale of Ireland, and here let us remark, that this district of country, together with the county of Wexford, which was colonized by Strongbow, inhabited by the descendants of the English, has always been the most turbulent and difficult to rule. *Ipsis Hibernis Hiberniores*.

Lest there should be wanting a link in the long drawn chain, the Union with Great Britain was carried in our own time by a system of the most open barefaced bribery and corruption, and the members of the Irish legislature jobbed their birth-right and their country for thirteen thousand pounds a head.—*Calcutta Star*.

Magna Charta.—A tablet has been placed during the past month on one of the ruined pillars of the Abbey Church, Bury in the grounds of Mr. Muskett, bearing the following inscription:—“Near this spot, on the 20th November, A. D. 1215. Cardinal Langton and the Barons swore at St. Edmund’s Altar, that they would obtain from King John the ratification of Magna Charta.”

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—our Lord, one Faith, one Baptism."

No. 11.]

CALCUTTA: SATURDAY, SEPTEMBER 9, 1848.

[Vol. XV.]

CONNEXION BETWEEN RELIGION AND MORALITY.

(Continued from our last)

In effect, the man of honour, in the Christian acceptance of the word, is the most moral being that can possibly be conceived on earth. He is submissive to the laws, and loyal to his prince; because the laws emanate from God; and his religion, which has had many martyrs, has never yet produced a rebel. The believer in a future life reverences fidelity, national honour, the sanctity of an oath: he is too firm to yield to the soothing insinuations of flattery, or the stormy denunciations of unjust power; he will not, to increase his celebrity, rouse the turbulent spirit of party, or endeavour, by intrigues, to receive on his inclined head the golden shower which favoritism sometimes unwillingly lets fall on the unworthy. Generous to his enemies, and candid with his adversaries, he is just without asperity, magnanimous without pride, and humble without meanness. Such a one is for his fellow men, according to the beautiful comparison of the Scripture, as a projecting rock, is the shade of which we find protection from the burning heat of day.* Happy the wife, the friend, the children, of such a character! His merit will distinguish them and they shall reflect his rays, as the planets reflect the light of the solar beams. The people who admire him will long propose him as an example to their children; and his posterity shall be loved by God and honoured by men, on account of his virtue.

But, I repeat it, Christian morality can alone produce men of this mould and perfection of character.

Our anti-Christian philosophers may, indeed, tell us, that, without attaining such a moral elevation as this, we have among us a multitude of honest men, who enjoy an honourable reputation, and who frankly acknowledge that they have not a particle of religion in their composition.

If these men really are what they appear to be, it is still true that their virtue has a bad foundation. But how hollow are many of such characters! How many magistrates have been regarded as blameless, until the indiscretion of a suitor, or the vindictiveness of an intriguer, roused up the veil which concealed their private lives! How many parents have been cited as models, until some disgraceful weakness accidentally made public, made them the objects of public contempt! How many men of rank have passed for personifications of honour, until their pedantic, philosophical, literary, or martial proigy yielded to the temptation of wealth! And yet, these men may have had principles of an honourable tendency. This is both possible and probable: but the seductions of pleasure were too irresistible; the prospect of gain was too alluring; the passions, leagued with the senses, were too impetuous; the sea overflowed with fury; no stars were to be seen in the firmament, and virtue was tossed to and fro, like a bark that has lost its rudder. What could you expect from its struggle with the winds, the waves, and rocks? Shipwreck; and it was so.

"But have we not conscience?" says a sect of recent origin, which unknowingly enthrones an idolatry, as old as the Roman empire. Conscience is God, and we acknowledge no other.

Conscience is, indeed, a faithful counsellor; but it is the excess of absurdity to make way for its elevation on the vacant pedestals of idolatry, by dethroning God. Conscience, without religion, is liable to slumber at its post, like a tired sentinel. The distant glitter of gold often acts on it, as the rustling of the foliage and the bubbling of the rivulet on the wearied senses:—it casts it into a state of drowsiness, in which all its energy is dormant. It is true, that as soon as crime i

consummated, and honour lost, or the scaffold prepared, it awakes us with terrific alarm, and makes the guilty heart bleed with its scorpion bites: but if it was strong enough to make Judas hang himself after his base treason, it was not able to prevent him from selling his God! So true it is, that religion alone can ensure the constant practice of our moral duties, because it is their source; and isolated morality ordinarily ends, by sinking under the weight of evil, or making a secret compact with vice, or, amid the bitter disenchantments which are so thickly scattered through life, imitating the dying Brutus and blaspheming virtue..

(To be continued.)

VISIBILITY OF THE CHURCH.

CONTROVERSY OF BOSSUET AND CLAUDE.

It was not required of me, as M. Claude supposes, to give a perfect definition of the Church, nor to prove her interior union by the Holy Ghost, by faith, by charity—*for on this we are agreed.* The question then being only about the outward marks of this union, I had done all in showing that these exterior marks are inseparable from the Church, and consequently that she is always visible. But because I said, that “by the word Church is understood a society making profession to believe the doctrine of Jesus Christ,” M. Claud, throughout his manuscript answer, but principally in the second and fourth, questions, will persuade me, that I consider the Church as “a *merely* external society,” constituted in its essence “by a mere profession of believing,” without believing indeed; “whose whole nature and essence consist in bare externals and appearances, without reality; whose unity is only a unity of profession, an exterior unity; so that the interior is in it only by accident: and though there should be neither faithful nor just in it, and it should be wholly composed of hypocrites, it would still be the true Church.”

This is, really, a frightful view of the Church, and I am not surprised at M. Claude’s shuddering at it: however, this notion is as far from my mind and the minds of all Catholics, as heaven is from hell; and I know not how M. Claude could read my Instructions without seeing in them quite the contrary to what he ascribes to me. Since the reader has now these Instructions before his eyes, I desire him to pass them over again.

He will find there, indeed, that it is of the essence of the Church to be visible by preaching, and by the sacraments; but he will find there also, “that the elect and the saints are the most noble part of it; that they are there

sanctified, that they are there regenerated, often even by the ministry of the reprobate; that they must not be regarded as making a body apart, but as making the fairest and most noble portion of it.”

He will find there, that it is of the essence of the Church, “because she is holy, ever to teach steadily and invariably the holy doctrine;” but he will find that this holy doctrine which she incessantly teaches continually brings forth saints in her unity, and that by this doctrine she instructs and holds in her bosom the elect of God.

This is what is simply called the Church, or the Church of God and Jesus Christ; and out of more than a hundred passages where this word is made use of in the New Testament, there are scarce two or three where this signification is contested by the ministers; and even in the places where they do contest it, it is manifest they do so without reason. For example, they will not allow this text of St. Paul, where he says that Jesus Christ presented to himself a “glorious Church, not having spot, or wrinkle, or any such thing, but that should be holy and without blemish;” * this text, I say, they will not allow to be understood of the visible Church, nor even of the Church on earth, because the Church, so considered, far from being without blemish, stands in daily need of this prayer—“forgive us our sins.” Now I say, on the contrary, that to affirm that this glorious and spotless Church is not the visible Church, is manifestly to contradict the apostle. For see of what Church St. Paul speaks, it is of that “which Jesus Christ loved, and gave himself for it, that he might sanctify it, cleansing it by the laver of water in the word of life.” †

This Church, washed in water and purified by baptism; this Church, sanctified by the word of life—whether that of preaching, or that which is made use of in the sacraments;—this Church is without doubt the visible Church. The holy society of the predestinate is not excluded from it: God forbid. They are the most noble part of it; but they are comprised in this aggregate. They are there instructed by the word, they are there purified by baptism; and often also some of the reprobate are employed in these ministrations. In this Scripture passage, therefore, the predestinate are to be regarded, not as making a body apart, but as constituting the fairest and most noble portion of this external society; it is this society which the apostle calls the Church. Jesus Christ without doubt loves it, for he has given it baptism; he shed his blood

to gather it together; there is no one either called, or justified, or baptized, in this Church, who is not called, justified, and baptized in the name and by the merits of Jesus Christ. This Church is glorious, because she publicly glorifies God, because she declares to all the earth the glory of the gospel and cross of Jesus Christ. This Church is holy, because she ever steadily and invariably teaches the holy doctrine which continually brings forth saints in her unity. This Church has neither spot nor wrinkle, because she has neither error nor any evil maxim; and moreover because she instructs and holds in her bosom the elect of God: who, though sinners on earth, find in her communion external means to purify themselves, so that they shall one day come in a most perfect state before Jesus Christ.

Do they call this a bare profession of Jesus Christ's doctrine, without reality, and a mere mass of hypocrites?

DEATH OF THE ARCHBISHOP OF PARIS.

(TRANSLATED FROM THE FRENCH, FOR THE B. C. HERALD.)

(Concluded from our last.)

In the confusion at such a moment the two Vicar-generals were separated from the Archbishop. One of them wandered a part of the night without being able to reach him till morning. The other having thrown himself at the foot of the column of July, remained for some time there, exposed to the firing from the barricade, he afterwards hastily crossed the *place de la Bastille*, amidst a shower of bullets, which struck only his hat. Soon after he heard of the wound of the Archbishop, the place of his retreat, and being allowed a free passage through some houses, he was led thither, he found the venerable prelate at the presbytery of St. Antoine, surrounded by the most attentive and affectionate care. He was lying on a mattress on the floor, like the wounded he had just visited. Peace and serenity were settled upon his brow. His vicar general who had now learnt the danger of his wounds cast himself on his knees beside him, kissing at the same time his hands, and saying again to him those words which were so often repeated during the preceding hours, the good shepherd giveth his life for his sheep. *Bonus pastor animam suam dat pro ovibus suis.* The Archbishop immediately said to him; thanks be to God you are not wounded, I am happy to have you near me, you and the good priests who surround me. I shall not want spiritual assistance. During the first hour the pains

were not very great, and did not forebode to the wounded all the danger of his situation. Nevertheless, the physicians without losing all hope, feared that he should not pass the night, and it became necessary to open the truth to him. This mournful step was rendered easy by the pious Archbishop. When he was alone with his vicar general, he said to him: "you have to perform the duty of a faithful friend, and you should make known to me the truth of my present situation. Is my wound dangerous? Yes my lord, very dangerous, but we are not without hope, and we will pray much for you—it is more probable, that I shall die from it, is it not? Yes my lord, as we all think, it is more probable that you will die from it. He recollected himself, still continuing calm, and raising his eyes towards heaven, said, "My God, I offer thee my life, accept it in expiation for my sins, and to stop the effusion of blood, which flows. My life is not of very great consequence, but take it. I would die happy could I but hope for the termination of this horrible civil war, if my sacrifice would terminate so many miseries. He frequently repeated: "my God, my God, into thy hands I recommend my spirit. *In manus tuas Domine commendo spiritum meum*, I have offended thee, I have not sufficiently loved thee, have mercy on me according to thy great mercy. He loved to dwell upon this word *mercy*, and said: "even the sufferings which thou sendest me are a pledge of thy mercy, since they assist me in purifying my soul in doing penance.

When "turning his thoughts to his dear flock so cruelly stricken:" do not fail to tell the workmen that I conjure them to lay down their arms, to put a stop to this bloody struggle, and to submit themselves to the depositaries of power. Certainly the government will not abandon them, if they cannot procure labour at Paris, it will be given to them elsewhere. Tell them the best resolution they can come to is to retire.

They remarked to him that the firing had ceased in consequence of the step he had taken, and that they had strong hopes that it would not commence again the next day. This thought seemed to act like a balm on his terrible wound.

The serenity of his soul, and the joy he felt at his sacrifice was clouded with some uneasiness. He communicated it, with an expression of real grief to the intimate confidant of his thoughts. It was the fear lest his noble action should be too much praised by men. "After my death, said he sighing, they will confer on me praises which I have little merited." Christians will appreciate the greatness of his humility, almost equal to the hero-

ism of his charity. He frequently called to his assistance Mary to whom he gave the name of mother. He recited alternately the *sub tuum presidium*, the prayer of St. Bernard. Remember O most holy Virgin, &c., and these words: pray for us poor sinners now and at the hour of our death. He invoked the angels, and amongst the Saints, St. Denis in particular, his patron, and that of the Church of Paris, the first who had shed his blood for that Church. Shortly afterwards he requested his vicar-general to hear his confession. A little after he asked for the viaticum.—It was almost midnight. During the preparations for this pious ceremony, he complained that his pains now having become more lively would prevent him from preparing sufficiently for the holy communion, assist me, said he, speak to me of the holy sacrament, and he nourished his soul with the thoughts of faith and piety which were suggested to him. His private Secretary, having been informed by a faithful priest of the Archbishop's state, had without fear of danger passed the space which separated us from the Archbishop's residence, now arrived with a second domestic. The *curé de St. Marguerite* had also hastened thither at the sad news. The good prelate spoke to all words of consolation and tenderness, with perfect freedom of mind. He blessed his domestics and especially the faithful servant* who had been wounded at his side, and who now with much difficulty had come to his master to kiss his hands once more. They sighed deeply when he asked their pardon for his acts of impatience towards them.

In the mean time every thing was ready for the administration of the last sacraments. The prayers being commenced, he answered them with calmness amid the deep emotions of the priests who surrounded him. After having received the extreme unction, he renewed with firmness his profession of faith, and especially his faith in the real presence of Jesus Christ, our Lord in the adorable sacrament of the Eucharist, which they were bringing to him. The priest having told him that Jesus Christ who had suffered and died for the salvation of the world, was coming to visit him, and to descend upon his soul to be its strength, to assist him in suffering and dying also for the safety of his flock, he recollected himself, cherished the thought, and received with a holy emotion the viaticum. He suffered much during the remainder of the night. His pains extorted from him some complaints, which served but to render his piety the more conspicuous, by the fervent ejaculations which

followed." O my God, how I suffer, I offer thee my sufferings. Let not my will be done but thine. My God I love thee, thou art my Father, the best and the most tender of fathers. When recollecting again his dear flock: my God, said he, if I suffer I have well deserved it, but your people, your poor people, have mercy on them. *Parce Domini parce populo tuo ne in eternum irascaris nobis.*

In the morning, Doctor Cayal his friend and physician had rejoined him, as well as the vicar general who on the preceding evening had been violently separated from him. They sought means to remove the wounded prelate to his residence. The continuance of the barricades rendered this project almost impossible. The insurgents who had watched in silence, during the entire night, around the asylum, which had received the good pastor, inquired with much anxiety after his health. Men, women and children showed the deepest emotion and allowed their tears to flow without restraint on learning the sad reality. The vicar generals, the *curé de St. Antoine* and the other priests present increased this feeling by reciting the admirable words in which the good pastor conjured them, to lay down their arms, and to profit by the delay which had been granted to them to make their submission. They related to them in particular, the most ardent wish of the mortally wounded prelate: "my my blood be the last shed." They bent their heads with lively grief, and we do not doubt but that the deep impression produced in this immense quarter by pastoral devotedness has much contributed to render their last resistance shorter, and to accelerate the general peace.

About one o'clock, as soon as the passage was opened, the Archbishop was placed upon a litter hastily built, some workmen of the suburb, soldiers, national guards whom their love towards their bishop and their common grief had united, no longer disputed unless for the honor of carrying this precious burden. A hastily formed retinue of soldiers and officers of the different corps set out with the priests, physicians and servants of the prelate. A long range of people penetrated with respect, sorrow and admiration, the National guard, and troops filled with the same sentiments and rendering military honours, crowded upon his path. They threw themselves on their knees and made the sign of the cross as before the relics of a Martyr. Priests hastily collected from all the quarters of Paris all bathed in tears, but proud of the glory of their holy prelate, received him at his palace. All Paris partook of their sentiments, and in the midst of so many great misfortunes, this evil seemed to surpass every other. The calmness of soul

* This faithful servant has since died of his wound

he serenity, the piety of the Archbishop continued always the same, though the evil effects of his wound were becoming more dangerous. He blessed the soldiers of his escort who had fallen on their knees around his bed. He told his vicar-generals, and the members of his chapter, clergy and seminaries all of whom pressed around him, that it was not for his recovery that they ought to pray but for his happy death. He after kissed with piety a crucifix which they presented to him, recollecting that it was the sovereign pontiff who had sent it to him, as a pledge of his fraternal tenderness, and who had attached to it indulgences for the time of death. The most illustrious physicians and surgeons of the capital had without any avail called in. All hope was lost. His agony commenced about noon on Tuesday. From this time to half past four, the hour of his death, the prayers for the recommendation of his soul, were recited amidst the deep sighs of a numerous body of assisting priests, of national guards, and of persons of every condition. When in fine the holy Archbishop had breathed his last, one of the vicar-generals having reminded the assembled priests all bathed in tears of some of the most feeling words uttered by this martyr of charity, all of them extended their hands upon his body, and swore to consecrate after his example their lives, even to the last drop of their blood, to the glory of God, and to the salvation of their brethren.

All the Clergy of France and Paris repeat, and will keep this oath.

BEAUTIES OF ENGLISH PROTESTANTISM.

HOW TO REFORM—THE BOOK OF COMMON PRAYER.

When the "*Book of Common Prayer*" was published for the first time, an act was made, impiously setting forth that this piece of stolen patchwork was finished by the aid of the *Holy Ghost!* "It is therefore enacted, &c. that no other book of divine service shall be used in any cathedral or parish church, or other place within his majesty's dominions; and if any person, vicar, or other spiritual person, shall refuse to use this Common-prayer-book, or officiate with any other form or ceremonies, or shall preach or speak any thing in derogation of the said book, he was to forfeit a year's profit of one of his preferments, and suffer six months' imprisonment for his first offence. To suffer imprisonment or a whole year, and be deprived, ipso facto, of all his spiritual promotions, for the second;

and for the third offence, to be imprisoned during life."

"The statute sets forth, further, that if the Common-prayer-book should be ridiculed or burlesqued in any plays, ballads, or lampoons, or any parson, vicar, or other minister menaced, or otherwise prevailed with; to officiate in any manner differe t from the rubric or form prescribed by the said book, that then every such offender shall forfeit ten pounds (as good as fifty now) for the first time, twenty for the second, and all his goods and chattels for the third; and suffer imprisonment during life. And here it is provided, that every archbishop and bishop may at their pleasure sit upon the bench, and join with the judges in the trial of such offences"—*Collier*, ii. 268.

This is one specimen of the manner in which the Reformation worked its way in England; though we are told, till we are sick of hearing the falsehoods repeated, that the pure light of truth dispelled the darkness of Popery; that reading the Bible made the people Protestants, and many other such vile and glaring fabrications. But the height of this reforming impudence and impiety was shown in setting forth that the first Book of Common Prayer was compiled with the aid of the *Holy Ghost*, and, of course, divinely inspired, and infallible; whereas, a few years afterwards, Cranmer and his fellow apostles found fault with their own work, and most materially altered it! For example, among other things, they omitted *Extreme Unction and Prayers for the Dead*, which were retained in the first Book of Common Prayer, which first book its authors and abettors set forth as containing the "ceremonies, observations, and sacraments of religion according to the usage of the apostles and first fathers in the primitive Church."—So that, in spite of the divine aid, and the apostolicity and primitive simplicity, for which their first book was to be believed and followed; and, notwithstanding the heavy penalties by which it was defended and brought into use, its very authors soon began to pull it to pieces, and reform it in its essential parts; thus plainly giving the lie to their former pretence of being aided by the *Holy Ghost*, and shewing that those who had been persecuted for not receiving their precious book had been punished unjustly.

The clause respecting burlesqueing and lampooning this said book, threw reproach upon themselves; for it was by this very mockery and lampooning of things sacred, to a most shameful degree, that they had brought Catholicity into disrepute, among the weak, and had rendered religion altogether a matter of jest, as many of their own writings confess. The reviews and alterations of the Book of

Common Prayer, did not cease with Cranmer.* This piece of original perfection has been several times, since, reformed; and thus, while Protestants affect to sneer at the unchangeableness of the Catholic doctrines and liturgies, they shew how lamentably piteous are their own shifting sandbacks of faith and discipline; and how ready they are to trifle with matters of eternal importance, and say and unsay the same thing, just as whim or interest prevails. Thank God, there is a Church built upon a rock, which no human vagaries or conspiracies can overturn, and whose faith does not depend upon proclamations, or acts of parliament, or the dreams of self-elected, covetous, dogmatizing demagogues.

LINGARD'S CATECHISM.

The Commandments of the old Covenant.

1. What do you generally call these commandments?

The ten commandments.

2. How do they begin?

With these words: "I, the Lord, am thy God, who brought thee out of the land of Egypt, out of the house of bondage."

3. What do you observe of these words?

That they are the introduction to the covenant, and shew that it was made with the children of Israel exclusively.

4. Now what is the first commandment?

"Thou shalt not have strange Gods before me: thou shalt make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or on the earth beneath, nor of those things that are in the waters under the earth: thou shalt not adore them nor serve them."

5. What does this commandment contain?

Three prohibitions,

1st. Of the worship of strange Gods,

2nd. Of the making of likenesses, and

3rd. Of the worship of such likenesses.

1. *The Ten Commandments*—They are the first portion of the covenant published by God out of the midst of the fire of the cloud, and of the thick darkness; when the people became so alarmed, that they fled from the mountain, having said to Moses, *Speak thou to us, and we will hear thee; but let not God speak to us lest we die.* (Ex. xx. 19; Deut. v. 25.) After this, the rest of the covenant was delivered to them through the mouth of Moses; and they answered: *all that the Lord hath spoken we will do, and will be obedient.* And

* Before the first "Common Prayer Book," there were other things of the same kind, but of different names, forced upon the people; all sanctioned by Cranmer, and chiefly framed by him, and all condemned by him, in turn, to please his masters. A Protestant must have been clever if he could tell what was the faith of his church.

Moses took the blood (of the sacrifice) and sprinkled it over the people, and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words, (Ex. xxiv. 3-9.) Whence it follows that they were bound, not only by the Ten Commandments, but also by the second portion, as well as by the first.

Though the first portion contains several most important precepts, we are not to consider it as a perfect summary of morality. It gives no direction respecting the duty or manner of divine worship, nor does it prohibit certain enormous offences, most hateful both to God and man. These omissions, however, were supplied in the second portion: and both together formed a revealed code of morality, adapted to the circumstances of a people just emerging from a state of slavery, and familiarized with the sinful habits of an idolatrous nation.

The first portion is generally known by the name of the ten commandments, because Moses, speaking of it, tells us that the ten words of the covenant were inscribed on two tables of stone.—(Ex. xxxiv. 28; Deut. x. 4.) But how was the number of ten made up? Was it by dividing the prohibition of false worship, or by dividing that of concupiscence into two precepts? This has always been a subject of dispute in the Christian Church: Origen and St. Jerome contending for the first, and St. Augustine for the second manner of division. "Forasmuche, however," says Bishop Bonner, in his Exposition of the Commandment, "as Saynte Augustyne himselfe doth declare that both these maners were used and allowed in his tyme; and for that also neyther in the one or in the other, eyther the sense, the word, or anye one jete of the matter is altered, no nor yet anye more or less in eyther of the sayde two tables thereby conteyned, no man ought with thiss our dyvisyon (wherein for certayne good consideratyon we followe Origine and Saint Hierome) to be in any wise offended." The same, with equal reason, may be said by the English Catholics of the present day, who follow the other division adopted by Saint Augustine.

4. *Strange Gods.*—By strange gods are meant the gods of other nations. The Hebrew word means *other gods*, which is translated *strange gods* by the author of the Vulgate. Both renderings amount to the same thing, a prohibition to the Jews to worship as god any other being than Him who had brought them out of Egypt.

Thou shalt not adore—It has been asserted that the Catholic translators have in this place substituted *adore* for *bow down*, that they might thus disguise the respect which Catho

lies pay to images. The objection is naught: for the Protestant translators themselves have repeatedly rendered the original word in the Hebrew by the English verb *to worship*, and not to bow down. (See Ex. iv. 31; xii. 27; xxxii. 8.)

ANGLICANS AND CATHOLICS.

I wish before closing my paper to remove any misconception as to my motive in using, in this letter, the word "Anglican," to designate the Established Church. I have by me the MS. "friendly critique," which an eminent scholar, the Rev. Mr. Mangin, of Bath, sent to the author of "Four Years in France:" in it, I read that "The word Anglican, used *passim*, is somehow disagreeable." I assure you, however, that it is not employed by me with this object; but as I had to speak of different religious establishments, and of the Protestants of Germany, I was obliged to employ the distinguishing name in order to prevent misapprehensions. By Anglican clergy, I merely mean to denote, as briefly as possible, the clergy of the church of England; and I confess my surprise that the word should to any ears, sound "somehow disagreeable." I remember, indeed, one tiffy old gentleman who desired me not to call him a protestant. "I have nothing to do," he said, "with the apostate monks, the plundering princes, and the tagrag and bobtail of Germany. I had no representative at the congress of Spire. My religion is English; made in England; by English people; established by English acts of parliament; and called the Church of England. The word 'Protestant' does not once occur in the statute or in the liturgy recognised by that statute. The church of England has no more in common with the protestants that it has with the Manichees or the Muggletonians, or with any other sect of heretics or dissenters from the Catholic church or from the church of England. So far from protesting against the Catholic Church, my very liturgy calls itself the book 'of the church' (which of course means the Catholic church) 'according to the use of the church of England. It was first published and established by statute; as such therefore, please to observe, that I am not a protestant, but an Anglican—as you, I believe, are a Roman Catholic?"

"No," I replied, "I am an English Catholic."

"Well, it is all the same, is it not?" he pettishly asked.

"Exactly; and the priest at the little chapel at C. is a French Catholic—while the clergyman who now does duty in his absence is an American Catholic."

"Oh, I know you are vastly proud of your universality," he retorted with a testy grin:

"but as I myself have just protested against being called names, I cannot object to your doing the same."

"Well then," I replied, "as we are on the subject, observe that I consider such slang phrases as 'popery,' 'papist,' 'Romanist,' 'Romish,' 'Roman,' or 'church of Rome,' as either ignorant or intentional ways of calling us names. Besides, such phrases may hurt your own cause; you have heard of the old protestant—I beg your pardon, I mean Anglican old woman, who became what you call a Roman Catholic, because she read in Scripture, that St. Paul said he himself was 'a Roman?'"—*Best's Cosmopolite.*

CATHOLIC CHAPEL CHUNAR.

To the Editor of the Catholic Herald.

SIR.—We the undersigned beg leave through your valuable Journal, to make the following statement, with the earnest hope it may enable us to see completed, a work we have had in common with our fellow invalids much at heart. We allude to the completion of the Roman Catholic Chapel at Chunar. And in doing so, we would beg leave respectfully and gratefully, to acknowledge the aid we have already received from liberal persons of all ranks, although of different creeds. The building was commenced in 1845, and the number of subscribers amongst the resident soldiery are between seventy and eighty. When their very limited means are taken into consideration, we trust they may not be considered lukewarm in the good work, when we state that their contributions have amounted to more than *Two Thousand Rupees*. It may be unnecessary to mention, that the greater number of the Catholics at Chunar, are Irish, and to Irishmen of all classes we respectfully address ourselves; not only, to fellow soldiers in the effectives, but also to those whose station in Society, may render them better able to assist in the finishing of this sacred edifice and we sincerely trust, our appeal may not be made in vain, as it is one in which every Catholic soldier in the Honorable Company's service, must feel interested, as the sacred edifice now in course of erection, will not only benefit those who reside there at the present time, but likewise the very many who may in the decline of life be yet sent to Chunar, to end their days. The Chapel is far advanced, yet two stories remain to be added to the tower, and although the interior has in part, been fitted up, the windows are not glazed, nor has any part of it been painted—in addition, it is

still destitute of many things absolutely necessary for such a place of worship. We also regret to add, that there is not at present any suitable residence for our pastor. To be brief, we have not funds to complete this work, and therefore appeal to the sympathy of those who feel an interest in the spiritual welfare of the Catholic portion of our little community. Any soldier can tribute his mite, by speaking to the Officer Commanding his Troop or Company, and those in higher stations of life, know to act without our dictation; all contributions addressed to the undersigned, will be thankfully received and acknowledged in the *Catholic Herald*.

JAMES ENGLISH.—*Quarter Master, Sergt. Invalids Battalion Chunar.*

JOHN DUFFY.—*Pay Sergeant and Co. Artillery, Invalids Chunar.*

Chunar 22nd August, 1848.

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" Patrick Wrinn,	0 8
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" Edward McDermott,	0 4
A Catholic,	0 4

Selections.

CHILDREN IN THE WORKHOUSES.—A return moved for by Mr. Buller, M. P. shows that the total number of boys and girls in the workhouses of 614 unions in England and Wales, on the 18th March, amounted to 51,237—26,788 boys, and 24,449 girls. Of these 18,230 were illegitimate, 8,509 orphans, 8,958 deserted by parents, 1,586, the children of convicts, 5,731, the children of able bodied persons in and out of the workhouse.

CONSECRATION OF THE CATHEDRAL OF ST. GEORGE LONDON—ARCHBISHOP OF PARIS.

This event which was looked forward to with interest by the Roman Catholic population of Southwark and of London generally, took place yesterday. The church being one of the largest and most magnificent created in England since the Reformation, for Catholic worship, every effort was made to give *éclat* to its opening. Great numbers of the Roman Catholic dignitaries on the Continent were invited to the ceremonial; but the troubled state of the times in their own countries prevented most of them from attending. There were present however, the Archbishop of Trèves, the Bishops of Liège, Tournay, Chalons, and Chersonesees, with their canons and chaplains. Of the British Roman Catholic prelates there were, besides Dr. Wiseman, who officiated, Drs. Brown (Liverpool), Brown (Wales), Brown (Elphin), Sharples (Liverpool), Gillis (Edinburgh), Davis (Maitland Australia), Waring (eastern district), Briggs (York), Morris (Troy). There were 260 priests, together with members of the orders of Passionists, Dominicans, Cistercians, Benedictines, Franciscans, Oratorians, and Brothers of Charity.

Of the church itself it is almost superfluous to say that it is the work of Mr. Pugin, and in the middle age style of architecture. It is 240 feet in length, 70 in width, and 57 in height. It is divided lengthwise into three compartments—the nave and two aisles. At the head of the nave stands the chancel, which is decorated in the richest manner. At its furthest end the principal altar is placed, which is profusely gilt and ornamented, and over the altar is placed, a beautiful window of stained glass. Opposite the altar is the large cross, also richly gilt, bearing the image of the Saviour. This is a work of Belgian art, and one of the most noticeable objects on entering the church. The floor of the chancel is richly carpeted, and the covering of the Bishop's throne is of purple velvet. The effect during the celebration of the mass, with numerous wax candles burning in gilded lustres and candelabra, was exceedingly beautiful. At the end of each aisle stand two smaller altars, of scarcely inferior richness; one called the 'Altar of the Blessed Sacrament,' and the other the 'Altar of the Virgin.' The festival commenced by the assemblage of all those who were to form a part in the procession in the Sacristy, on the southern side of the church along the whole length of which an awning was raised, and under it the procession passed. The spectacle in the Sacristy was of a picturesque and imposing character, the Archbishops and bishops in full pontificals, their vestments crimson and gold, having the most gorgeous appearance; the Canons in their rich vestments; the secular clergy, 260 in number, in their surplices; the regular clergy (comprising different orders), viz. the Cistercians, the Benedictines, the Franciscans, the Passionists, the Dominicans, the Fathers of the Oratory, the members of the Institute of Charity, all attired in their respective habits; then there were the representatives of the several religious guilds in the metropolis, the members of the choir, and the boys dressed in their soutans,

and carrying flowers. At eleven the procession commenced, led by the Cross-bearer. First came the Thurifer, Dr. Fergusson, of Fulham; then the two Acolytes, the Hon. E. Stoners and Mr. W. Burke; next twenty-four torch-bearers; then the incense-bearer, Sir John Acton; next the clergy, 260 in number; and walking two abreast; then came the religious orders—the Benedictines, the Cistercians, the Passionists, the Oratorians, the Franciscans, the Dominicans, and last the bishops, Dr. Wiseman, who carried his Crosier. The Ceremonarii were the Rev. J. Wheble, F. Rymer, Esq., J. Bagshawe, Esq.

At the setting out of the procession, the choir began to chant the psalm 'Lætatus sum.' When the cross-bearer appeared at the door at the head of the procession, the organ pealed forth its magnificent tones, and the psalm 'Quam dilecta tabernacula tua' was chanted. As the procession moved down the middle of the nave, the spectacle was truly imposing. The grandeur of the edifice itself, the gorgeous appearance of the grand altar, resplendent with gold and gems, and lit up in the most brilliant manner, the magnificence of the vestments of the bishops, the singular appearance of the regular clergy, all in their respective habits, formed a *coup d'œil* which those who were present can never forget. The whole church was completely filled in every part. Many persons of distinction were present, amongst others, the Comte de Montemolin, Earl of Arundel and Surrey, Earl of Shrewsbury and family, Lord Milford, Lord Dorner. From most of the foreign Embassies, at least of those whose States profess the Roman Catholic faith, some member was in attendance; also Lady Tichborne, and many of the Roman Catholic aristocracy and gentry. It was said that some of the family of the ex-King of the French were present, as well as many of the highest among our own aristocracy; but, not being sure upon this head, we forbear mentioning the names which reached us. Mr. Nixon presided at the organ. The choir consisted of many of the Italian vocalists; amongst the latter were Tamburini Salvi, and Mario. The procession lasted a quarter of an hour. When the Bishops had taken their seats, the choir sang the *Kyrie Eleison*, and subsequently the *Gloria in Excelsis*.

Doctor Wiseman preached a sermon, of which the following is a brief sketch. The text was from the 11th Psalm, 27th and 28th verses, 'God is the Lord which hath showed us light; bind the sacrifice with cords even unto the horns of the altar.' 'Thou art my God, and I will praise thee; thou art my God, and I will exalt thee.' The Bishop commenced by alluding to the scene before him, which, with a force similar to that of some great calamity, almost overpowered the mind and prevented him from giving utterance to his feelings and ideas. When he looked upon that array of ministers of the altar, who came from distant parts of this realm to assist in this festival—when he saw the sanctuary filled with so many Bishops of the Church representing sees of the most ancient date, and connected by direct lines of succession with the Apostolic Church—men renowned all over Christendom for their zeal, piety, and learning—when

he witnessed the grandeur of the spectacle and reflected upon the rank and intelligence of the congregation, he felt his own unworthiness to address them, he wished to retire, and in silence meditate upon the glorious scene. The Bishop then went on thus—Yes, my Catholic brethren of England, you ought to praise God this day—praise him in a loud-song, which will resound through these aisles—render your maker public honour and worship, and praise Him also in silence—thank Him for his goodness and his mercy in having enabled you to see this ceremony, bow down before Him, and in humble adoration offer Him the tribute of your gratitude and thanksgiving, praise him with the dew of your hearts streaming from your eyes, give vent to your most ardent feelings of gratitude and love, that He has been pleased to cause such things amongst you. Adverting to those present who were not of his religion, he said—I know many have come here who are of opinion that all this is mere pomp and pageant, and if they do not scorn us, are inclined to mock us. To these people I would fain say a few words. Wherefore, it has been asked, over and over again, is all this pomp and all this splendour—wherefore all this richness of decoration and this elaborate beauty of structure? May not God be worshipped as well, as faithfully, and as truly in a bare and simple edifice, without sculpture, without painting, and without ornament. Wherefore, this splendid vesture—this grand procession—and why not, instead, have simple prayer, and plain admonition, and a parting blessing? My answer to all this is, that where it has pleased the Almighty God to condescend to be his own Architect, everything is great and beautiful, rich and splendid, almost beyond the conception of man. And the sublimity of his works, the harmony of design, the beauty of all He ordered, inspire even the savage breast with sentiments of piety and adoration, and attune his mind to holy and peaceful feelings. Who is it that witnesses the setting of the sun, and beholds the golden clouds in the west, as the great orb sinks beneath the horizon—who is it that looks upon the floor of heaven, spangled, as we may say, with gems—who is it that beholds the serene beauty of the lamp of sight—who, in short, is it that looks upon either the vastness, the sublimity, or the beauty of God's work—the firmament, the ocean, the humblest being in animal life, the smallest flower, who does not feel sentiments of piety awakened within him—who does not feel that this grandeur, this beauty, this sublimity inspires him with devotion and fits him for prayer? But it does not rest here; God has been pleased to express himself in the most decided manner upon this head. Did He not direct the tabernacle in the wilderness to be built with the utmost care and beauty—did He not even mention the very details—did He not stoop to define its construction and even the shape and colour of the sacred vestments—did He not command that no expense should be spared, that nothing but gold and jewels should surround the place wherein His own Majesty was to dwell? And when the great King of Peace and Wisdom was ordered to erect a temple, was it not the order of the Almighty that it

should be built so as to astonish the world with its magnificence—that the House in which He was to hear the prayers of his people should exceed all others in beauty and grandeur? And although He foresaw that scarcely one generation should pass away before the ornaments of that temple should be borne away to Egypt, and that in a few more years all those grand decorations should be stripped from it, yet even with this knowledge of its ruin did He exact the utmost exertions and the utmost splendour in its construction. And in later times did He not send out one of his prophets to warn the Jewish people that He would scourge them with famine, because they prepared for themselves coiled houses, and suffered the temple of the Most High to remain unbuilt. After some further observations on this head the preacher proceeded. And it is only within the last four centuries that a different principle was held in this island—it is within the space of a few ages that a different feeling has entered the heart of man. And it came into his heart, not through the inspiration of religion—not through a simple and child-like faith—not from emotions of piety and virtue, but it entered it through the crooked ways of vice—through selfishness and sordidness, and a coveting of those things which belong to God. Men took up the principle that God was not to be worshipped by 'outward pomp,' because they wished to snatch all from his Church—because they stripped his temples, robbed his altars, and then they exclaimed, 'God loves not wealth—God loves not splendour!' Need I go further? Turn to the history of the human race—go to the most distant countries—the most uncivilised regions—go to the very 'corners of the earth,' explore them, and tell me if you will find any nation—any race—nay, any tribe—who, although themselves living in the meanest huts, have not, if they have any religion at all, the highest, the best, the loftest place in which they worship the God in whom they believe? Visit the remote East. Behold its cities, and when you see the splendid pagodas, the lofty domes, the towering minarets, have you to ask that those works of art, which exceed all the others in magnificence, are temples in which they adore their God? Again, as I said before, go into the wilds, penetrate the forests and the marshes—go where civilisation has not placed its foot, and when you see one hovel better and more carefully constructed than all the rest, may you not feel assured that it is the temple of these rude people? And were not our ancestors in this country actuated by the same feeling, imbued with these sentiments? Did they not bring to the structure of the Lord's House all that wealth could effect—all that could reach—all that genius could design—all that labour and perseverance could accomplish—temples which remain to this day monuments of their piety, silent witnesses of their faith? Oh, ye who are now ready to turn away with a derisive smile from all this pomp, who despise this religious triumph, who disregard this great festival, do you think this is all?—do you imagine that the Catholic Church does no more?—that this is the beginning and end of her labours? If you do, come here, I pray you, in a few Sun-

days hence, and when the keen edge of curiosity is blunted, and all this pomp shall have passed away, take your place in this temple, and you will see that nave which is now filled with the noble and the great crowded with those in humble garments—with the needy, the afflicted, and the wretched—you will then see those aisles thronged with those who would not be admitted within the walls of your houses—with the ragged, ill-fed poor children—the little abandoned ones of Christ. And this latter scene is what we consider the real grandeur of God's Church. The Catholic Church can be magnificent when the honour of God requires it, but she is ever homely to the poor, and kind to the humble. Come here, I say, and you will hear not an elaborate discourse, but a simple exposition of the Christian doctrine—come and stand by that Font, and you will see those babies just born into the world as poor as their Saviour, waiting their time to be regenerated with the waters of life. Come and look at those mysterious portions of the building, and you will see crowds with marks of compunction in their countenance; outside them (the confessionals,) you will see the humble penitents, and within, not the richly attired minister, but the humble priest, listening for hours to the frailties of his flock, consoling them and preaching in their ears the words of hope; and then raising his hand, and with affectionate earnestness pronouncing upon them the words of forgiveness and absolution—you will see that penitent, who, when he entered the Church bowed down and sorrowful with the weight of his iniquities and trembling at the exposure of his frailties, go away with a heart beating with joy, and a smiling face, and thanking that God who has committed to his ministers the power of absolving the contrite and the humble. After dwelling at some further length, the Bishop explained the words 'Catholic Church,' and having alluded passingly to the early ages of the Christian Church, and glanced at its subsequent history, went on to show how its different ages were collected and linked one with the other. What is there in the past (he said) which is not present to us—are we not in communion with former ages—are we not bound to them in bonds of love and fidelity—do we do not feel grateful to their martyrs, and is not the saint in whose honour, after that of God, we have erected this building, now enjoying the rewards of his fidelity to the Church, and I trust aiding us by his prayers? He lived in ages so remote, in countries so distant, that his history is lost; and yet all Christians honour and venerate St. George, as one of the most zealous champions of the Catholic Church. Almost all countries concur in acknowledging his piety and his valor, but yet none can define the age or the place in which he lived. And then St. Alban, the first English martyr—how imperishably is that name connected with the Christianity of our native land. He too is most ancient, for the venerable chronicler of the Saxon Church, Bede, says he, was separated even by ages from his time. After alluding at some further length to St. Alban, and alluding to the many martyrs who had shed their blood in defence of the Church, the Bishop said he would

not pass over this opportunity of expressing how conscious he felt that there was also another martyr, the last the Church had seen, who lived and had died in the service of God, and who now, he felt sure, wore that crown which was reserved for the good shepherd who laid down his life for his flock. I (said Dr. Wiseman, in a manner which showed how deeply he was affected) received a letter from the late Archbishop of Paris a day or two before he fell a victim to his charity and zeal for the good of his people—(Sensation)—I will read to you his letter. The Bishop then read as follows, translating from the original French as he proceeded:—

FROM THE LATE ARCHBISHOP OF PARIS.

'I can scarcely express to you how touched I have been by your cordial invitation and the motives which have induced you to address me. I have reflected for several days upon the possibility of joining you in your beautiful solemnity—the desire which I feel made me hope that I would be able to overcome the difficulties which in the first instance presented themselves; but, after having thought much upon it, and taken the advice of wise persons, I have thought it preferable not to abandon my diocese at this moment. You can all comprehend the duties which present circumstances exact from me, how lively will be my regret at not being able to join my prayers to those of so many venerable brethren, and what would otherwise be my answer to your kind appeal. Receive, therefore, the expression of my sincere regret, and the assurance which I give you of my sentiments of regard.'

The Bishop cried whilst reading this letter, and many of those present wept. The right reverend preacher went on to remark, that whilst every other Bishop who was obliged to decline a similar invitation as-sured him that he would this day join in their prayers, it appeared that the Archbishop of Paris, as if having a presentiment of his fate, felt that upon earth he could not join his brethren in prayer. After some eulogistic remarks upon the character of the deceased Prelate, and expressing his gratitude to the foreign Bishops who honoured the festival with their presence, the Bishop concluded an eloquent sermon by imploring the blessing of Heaven upon the labours of this mission, and giving his blessing to the congregation. The remainder of the ceremony was then performed, and the procession left the church in the same manner in which it had entered.

At half-past four the bell again tolled for vespers. The procession again formed, and entered the church in the same order as before. The church was still more crowded than in the forenoon, and appeared still more magnificent, from the greater number of lights. Dr. Gillis, of Edinburgh, preached a most eloquent sermon, of which neither time nor space permit me to say a word.

We were told that the collection was very large at both services; £8,000 is due upon the edifice, and it will require many thousands more to finish the great tower, and bring the whole design to a worthy completion. A defect painfully obvious in many of our large modern build-

ings is not at all felt here—the imperfect transmission of sound. Every word the preachers uttered here was, we were assured, heard in all parts of the church. The ventilation was admirable. In the evening Doctor Wiseman entertained the foreign Bishops and Clergy who had assisted in the ceremony at dinner, at his residence in Golden-square.—*Post.*

THE YOUNG CONVERT.

A SKETCH.

Mr. Beaufort was a gentleman of unblemished reputation and respectable literary acquirements who held a distinguished place in the estimation of his fellow men. But as is the case but too often, a liberal education had failed to teach him the true value of that greatest and most enduring sweetener of life, religion. But although Mr. Beaufort was inattentive to religion, it was probably more to be attributed to his never having discovered the truth than to any other cause, for when he *did* find it, none more fully performed the duties of the Christian.

The subject of this sketch was the youngest of four children, the eldest of whom was entering upon his eighteenth year. At the time at which our little story opens he was but nine years of age. He was a lovely boy, whose slight form and thoughtful eye, were the very impersonation of peace and softness. The gentleness naturally belonging to his character was, perhaps, increased by continual ill health—for it was plain consumption had marked Charles Beaufort for an early victim. This circumstance, added to his pleasing manners, caused every one to regard him with tender interest, and the impression made by his appearance was confirmed by his amiable conduct. Indeed he was a general favorite, even his play fellows, who generally prefer the boisterous companion to one of his disposition, seeming to feel an unusual and inexplicable charm in his society, and never attempting to take advantage of his peaceable nature.

Being sent by his parents to an eminent Catholic college, he there first imbibed a dislike to the church at whose meeting he had been used to attend. When he was sent to the college, it was with the distinct understanding that the rule which the directors of the institution thought to be required in order to the preservation of order should be complied with, viz. that all the pupils should attend divine service.

From being a constant witness of the happiness in which the lives of those who profess the Catholic faith glide on, and influenced by the doctrines taught in the true church, he became unhappy in a thought which, a short time since, would have afforded him superlative pleasure. He dreaded to return home, for he knew he would have to attend the meeting which his father's regard to custom induced him to visit.

He returned home, but the fullness of happiness the fireside of his parent had afforded him was no more. Young as he was, God had gifted him with a degree of power and maturity of mind uncommon to his age. The most cherished feeling of his heart was a desire to arrive at the

truth; and it was the reflections he was wont to indulge on the true means of salvation, which had shaded his pale face with an expression of thought whose depth was beyond the tenderness of his years. Perhaps the wish which entered his breast would never have found a place there, had his parents been strict Protestants, but his desire to join the religious exercises of his young Catholic friends had gradually stolen into his soul and fastened itself upon his heart with a firmness which was not to be overcome. God had doubtless designed that young child to be the means of the conversion of his family.

Through his earnest solicitations, his father consented to accompany him, with his whole family in a visit to the Catholic church. The sermon was one calculated to produce no ordinary effect, and they left the house of God, with a more favorable opinion of the *Papists*, than was entertained by them upon entering it. The affecting ceremonies they had witnessed, had not failed to produce a salutary effect, for their eyes were not blinded by bigotry, and they saw in them nothing of that *manumery of superstition*, which has afforded so ample a theme for some of our Protestant brethren. Altogether the impression of the visit was favorable to the true cause, and they repeated it often, deceiving themselves by thinking it was the eloquence of the preacher which drew them thither. But a void which had long existed in their hearts, was beginning to be filled up. Books defending the principles of Catholics, which were obtained by Charles from one in whom he had secured a friend, the venerable priest who was stationed in the village, were read: in short, the blissful moment at length arrived when the whole family to whom religion had been so long a stranger, were gathered into the fold of the Lord, and, under Providence, their conversion was owing to the feelings which God in his mercy, had implanted in the breast of the young Convert.

reeds of the vulgar herbage grows,
If chance a violet rears its purple head,
The careful gardener moves it ere it blows,
To thrive and flourish in a nobler bed."

Hold! 'tis a scene of death—the death of youth. Behold the afflicted parents, the weeping brethren, whose deep affections have been his. With love and grief, they gaze upon that wasted form, and with intense anxiety, watch each movement of the departing soul. Beside the bed which supports the light weight of Charles Beaufort, the best candle which a few months since, was borne by those weak attenuated hands to his first participation of the banquet of the Lord, sheds its sacred light, and fills his breast with the purest emotions of pleasure. On the verge of the grave, pleasant memories are within his heart, as messengers of peace to him. Bright visions of the happy place which is the home of the blessed, shed their sacred influence over his soul. Angels hover near his pillow, and softly breathe in his ear, celestial invitations to happiness. Hope paints the bright crown which soon may be his; the music of seraph salutes his senses with its soothing strains and confirms the whispers of hope.

The pains of the body are all forgotten in the joys of the soul, and the agony of death is unfelt.

And now, in the sweet tones of resignation, come the words of consolation from the dying boy. He bids the parents, whose souls are convulsed with grief, think upon the eternal love of the Father to whom he is going, and cease to mourn his loss. He bids them consider the happiness of the home to which he hopes a few moments of suffering will remove him, and no longer regret his leaving a world in which was so much misery.

The office of the priest is performed, yet still he lingers to shed around the dying bed those consolations it may be within his power to afford. Again are his venerable silver locks bowed in holy prayer, again are the ardent outpourings of his soul addressed to the Deity in behalf of that stricken one, over whose face the ghastliness of death is fast stealing, and in whose hands the blessed emblem of our redemption is clasped, and respectfully pressed to his lips. The venerable priest prays long and fervently.

The appeal of the minister of God is made, and the voice of prayer has ceased. They rise and look upon the sufferer—suffering now no more! The crucifix has fallen from his hands and rests upon his breast, his eyes are directed towards heaven, and a sweet smile of inward peace is upon his pale face, but it is fixed:—it is the smile of death! The Young Catholic Convert has sought the bosom of his God! R. W.

Cincinnati Ohio.

O'Connell on Emmet and Physical Force.—

"He meant well, but I ask whether a madder scheme was ever devised by a Bedlamite? Here was Mr. Emmet, having got together about £1200 in money and seventy-four men; whereupon he makes war upon King George III, with 150,000 of the best troops in Europe, and the wealth of three kingdoms at his command. Why, my good sir, poor Emmet's scheme was as wild as anything in romance! No; I always saw that, divided as Ireland is and has been, physical force would never be made an available weapon to regenerate her. I saw that the best moral force, I have combined the peasantry in moral organisation, and on them, with their revered pastors to guide them, do I place my reliance. And I am proud of them—they are the finest people in the whole world!—*Dan's Recollections.*

The Dutchess D'Angouleme.—Go some autumn eve to the Prater at Vienna—go when the leaves are falling and unkind winds are blowing; or to the Haradschin at Prague, when storms howl over that deserted throne of by-gone kings—go searchingly about when gloom is in the sky, and on the earth, and in the soul, but never when sunshine and gladness are abroad, and you shall haply see an aged woman moving purposelessly about as one on whom something like insanity has gently descended; but if you have time to mark her well without offending respect, you will see that she feels the iron that is in her soul. Those aged eyes still weep for parents murdered and a brother slain; and, as that venerable woman passes on, you may perceive, directed as her thoughts are to heaven and forgiveness of her enemies, that she still has fierce and bitter me-

mories of the things on earth.—*Church of England, Quarterly Review.*

A tenth planet, belonging to the group which revolve between Mars and Jupiter, has just been discovered by Professor Kaiser, of Leyden. It is calculated that this planet performs its revolutions round the sun in three years and eight months. The ninth asteroid, which was discovered by Mr. Hind about three months ago, has not yet been named; it may, perhaps, be the same as the one now noticed by Professor Kaiser.—*Globe.*

Mary May, formerly a married woman, in the village of Wick, has been committed to Chelmsford jail, to take her trial for the wilful murder of her brother, whom she is charged with poisoning, by putting arsenic into his food, her object being to obtain 10l from a burial society, in which she had entered her brother's name only a fortnight before. Some suspicious circumstances attending her application to the clergyman, the Rev. G. Wilkins, for a certificate of the death, led to inquiry which has resulted in her committal. She has had two husbands and sixteen children, all of whom are dead, and as she is now suspected of having poisoned them, their bodies are to be exhumed.

An Ancient Post Conveyance.—In Mr. George Robert's introduction to the "Diary of Walter Yonge, Esq." (printed for the Camden Society), he says.—"Though no post-office had been established in England before the year 1635, I have discovered in my researches among the archives of Lyme this last winter, certain foreshadowings of a post. The entries are not very intelligible, from the smallness of the sum paid:—'Item, the 11th of June, 1588, paid the foot post, for one month's wages, at 6d. per week, 2s. This may have been some arrangement connected with the watching for the Spanish armada. The same year, 10s. 8d. are charged for post-horse, at 1s. 4d. per week. In 1624, the corporation of Lyme paid 5s. per week for the *portage* of letters to London, doubtless by drivers of the packhorses, with fish or other commodities. It is interesting to read the very great charges incurred for sending letters from Lyme to Salisbury, London, Exeter, and the residence, of the great men, by a messenger. Sometimes, a messenger was dispatched to Chard, a distance of twelve miles, to find some one who would convey the letter to the metropolis. By one entry, it appears the vicar had £1 given him to take charge of a letter, the sending of which would otherwise have occasioned great cost. The first running post between London, Exeter, and Plymouth, was established in 1635."

At Colchester, an atrocious traffic in human life has been detected, husbands, wives and children, having been recently sacrificed by poison, but pretendedly a natural death, for the sake of burial fund fees, averaging from £5 to £10 each. Mary May, one of the parties, is committed on charge of wilful murder.

The last person put forward for the authorship of Julius is Lieut. Colonel Barre, M.P., an Irishman, on the authority of Mr. J. Britton, F.S.A.

The last six months 124,000 persons have emigrated to the colonies from the United Kingdom.

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CATHOLIC HERALD.

“One body and one spirit—our Lord, one Faith, one Baptism.”

CALCUTTA: SATURDAY, SEPTEMBER 16, 1848.

VOL. XV.

CONNEXION BETWEEN RELIGION AND MORALITY.

(Continued from our last)

If morality without religion is an uprooted tree, which the least wind will blow off the ground, religion, on its part, finds its strength in its union with morality. Here I freely acknowledge, that the world is entitled to appear on the offensive; and this, indeed, it does with uproarious joy, whenever the occasion offers. “We admire the morality of the Gospel,” say the adepts of the age; “but how comes it to pass that we find among those who call themselves Christians, men like that honourable English captain of the Indian time, who was the great robber of his profession and who called himself the friend of God and the enemy of every one else? How is it, that we find persons whom the prosperity of others causes to pine away with jealousy?—others, who, viper like, secretly gnaw away their neighbour’s reputation?—misers, who serve God in public and Mammon in private?—nobles, who are not for their dependants the palm tree that gives its sweet fruit for food and its cooling shade for shelter to those that repose beneath it, but thorns and briars which tear the very rags of the indigence that approaches to them? Is religion without morality better than morality without religion?”—This is the question so often put by worldlings

Alas! it is not: but the cockle has always grown up with the good grain; the enemy of God and man has sown it, and reaps his harvest of it. It existed under the Old Law—it exists under the New Dispensation, notwithstanding the anathemas of Jesus Christ. Those who make religion—not the discharge of a duty, but the practice of a profession—who design to serve both God and the world,—who dishonour their faith by their works, are children of him who betrayed the Son of Man with a kiss. What ingratitude! Twelve men attached themselves to the fortunes of Jesus Christ—lived on the bread which he miracu-

lously multiplied,—drank of the chalice which he had blessed—heard from his lips the doctrine of life—and yet, one of them betrayed him, and sold him for thirty pieces of silver! Remembering this, we say to the world—We have not dissembled your bitter sarcasms; we have faithfully repeated what you daily utter. Yes, you see the cockle which comes up in the field of the Father of the family: but why do you turn away your eyes from the good grain? Why, above all, by confounding man with religion, render the latter a sponsor for all the crimes and weaknesses of human nature? Has the Gospel any precepts that favour hard heartedness, falsehood, or hypocrisy? When Christ was crucified by the persecutors of the synagogue, did he say that they were models to be imitated? When his arm stretched out to bless the world, if to comprehend the whole human race in his embrace, did he say—I dispense those who are mine from the practice of virtue; I break all your moral ties; I absolve you from all your secret crimes, provided you wash the outside of the cup, and preserve the exterior of virtue? Has this been said by him who was spirit and life? And if he has not said that, but has always inculcated the contrary, is it fair to charge religion with the enormities which she condemns?

According to us, the holiest alliance ever made on earth, is the union of morality with religion; and, in our ideas, perfection, a thing so beautiful and so rare, is comprised in one word—CHRISTIAN MORALITY. But Christian morality tends to servility, say our adversaries—it commands us to obey princes.

It enjoins obedience to those who govern, whatever be the name they bear. At Rome, it prescribed obedience to the senate, when the senate was charged with the government of the republic;—in Greece, to the assembly of the people;—in Turkey, to the Sultan—

and to the Incas in South America. If a government be equitable and just, what matters it to religion whether it be of this or of that form? We no where find that Jesus Christ, his apostles, or any of the Fathers of the Church, ever sought by their discourses or writings, to deprive those with whom they lived, of the liberties guaranteed to them by their respective governments. If any proofs of the contrary exist, let them be produced:—but such are no where to be found.

And yet, it is daily repeated that catholicism is hostile to the liberty of the people, and that its doctrines favour despotism. This assertion is a malignant calumny: it is an insult to the religion of Jesus Christ, to suppose it capable of entering into an iniquitous compact with tyranny, oppression, or injustice. No, thank God, such is not the case. When usurpation, conquest, violence, or dire necessity have placed on the people's neck the heavy yoke of servitude,—religion, remembering that civil war and insurrection have most disastrous consequences, suggests to such a people, a spirit of patience, of submission, and of peace, as the best remedy for their evils: it is by this means that she lightens the yoke of tyranny, but never has she herself imposed or sanctioned it.

PRAYING FOR THE DEAD.

The following is a list of quotations from various eminent Protestant divines in support of the doctrine of praying for the dead. It appears to be drawn up with considerable care, and may be interesting to such of our readers as are curious in regard to Theological matters.

1. Calvin, L. 3. Inst. C. 5. intimates, that the souls of the just are detained in Abraham's bosom till the day of judgment; and it is well known that his disciples at Geneva, and, perhaps, every where else, instead of adhering to his doctrine, in condemning mortals to eternal torments, without any fault on their part, now hold that the most confirmed in guilt and the finally impenitent shall in the end be saved. (Encyclo. Art. Geneva;) thus establishing, as Fletcher of Madeley observes, 'a general purgatory.—*Checks on Antinom.*, vol. 4.

2. On some occasions Luther admits of purgatory as an article founded on Scripture.—*Assertiones Art. 37, Disp. Leipsic.*

3. Melancthon confesses that the ancients prayed for the dead, and says, that the Lutherans do not find fault with it.—*Apolog. Conf. Aug.*

4. Dr. Thorndike, *Just weights, &c.* ch. 16.—'The practice of the Church, in interceding for them (the faithful departed), at the cele-

bration of the Eucharist, is so general, and so ancient, that it cannot be thought to have come in upon imposture, but that the same assertion will take hold of the common Christianity.'

5. The Protestant translators of M. Du Pin, Cent. p. 3, confess, 'It is evident from some very ancient records of the Church (nothing can be more so,) that it was a custom among Christians, *ab antiquo*, to pray for the souls of the faithful departed, in the dreadful mysteries.' And a little after, they tell us that 'St. John Chrysostom, in his third Homily on Philippians, plainly asserts it was decreed by the apostles.'—'And this we find practiced,' say they 'by many eminent fathers of the Church.'

6. 'Let not, for example,' says Dr. Forbes, 'let not the ancient practice of prying, and making oblations, for the dead, received throughout the universal church of Christ almost from the very time of the apostles, be any more rejected by Protestants, as unlawful or vain. Let them reverence the judgment of the primitive church: and admit a practice, strengthened by the uninterrupted profession of so many ages,'—*Discourse on Purgatory.*

7. 'Nay, says Dr. Taylor, 'we find by the history of the Maccabees, the Jews did pray and make offerings for the dead. This practice was, at first and universal; it being plain in Tertullian, Cyprian and others.'—*Liberty of Prophecy.*

8. Bishop Montagne, also, in his Appeal, c. 18, asserts a middle state, or third place, for he says positively, 'That the souls of the righteous, before Christ's ascension, were not in heaven, strictly taken, not in that heaven which is now the receptacle of the righteous.' Then in relation to the texts, which seem to restrain the state of departed souls either to hell or heaven, he says, 'This is to be understood, of the final state of souls after the day of judgment, when there will be no more than two conditions of souls everlastingly; viz, heaven and hell, and in this both churches agree.'

9. Bishop Andrews, in his private devotions printed at Oxford, an. 1675, says: 'Give to the living mercy and grace: and to the dead, rest and light perpetual.'—p. 326.

10. Dr. Barrow, Bishop of St. Asaph, and Dr. Thorndike, in the epitaphs they composed for themselves, desire the prayers of the faithful—the one, that he may find mercy in the day of the Lord; the other, that he may have rest, and a happy resurrection.

11, 12, 13. Bishops Usher, Sheldon, and Blandford believed that the dead ought to be prayed for; and were wont, like the Catholic, to pray for them.—*Collier's Hist.*

14. The published *Meditations* of the religious Dr. Johnson prove that he constantly prayed for his deceased wife.

15. The late Bishop of Exeter in a sermon just published; prays for the soul of poor Princess Charlotte, 'as far as this is lawful and profitable.'—*Dr. Milner's End of Controversy*.

16. 'Indeed,' says the Encyclopedists 'the belief in purgatory is now—by one of those strange revolutions to which the human mind is subject—becoming the general belief of Protestants.'

17. What were the opinions of the Fathers on purgatory may be collected from the following remarkable confession of Mr. Fulke in his 'Confutation of Purgatory,' p. 362, where he says that 'Tertullian, Cyprian, Augustin, Jerome, and a great many more of the fathers, have erred in believing that sacrifice for the dead was in apostolic tradition.'

18. The Jewish Church to this very day employs prayer for the dead, as is evident from the books written by the Jewish Rabbis who lived before and after the birth of Christ. In proof I shall produce the following authors, who declare this truth;—Rabbi Seneon in lib. 20. ar. in cap. 18 Gen.; Menachim Sum. in comment, ad Levit. c. 16; Rabbi Hsam Alphon Scholastes, ad cap. Roch.; Rabbi Kumbeli David in Psalm 32; and Rabbi Moses, in his *Symbolum Fidei Judaorum*, printed in the year 1569, fol. 26, 27 and 32, where we see the Jewish prescribed form of prayer for the dead. Nay, Whitaker's words are a sufficient testimony, for he acknowledges (cont. Duræum, lib. 1, p. 15.) 'that prayer for the dead is some of the Jewish doctrine.'

19. In *The Saturday Magazine*, July 27th, 1831 p. 30, under the title 'The manner in which the early Christians treated their dead,' we read, 'From the early writers we learn that the primitive Christians did sometimes offer up both private and public prayers for the dead; that is, for 'all the servants of Christ departed this life in his faith and fear.' For saints and martyrs, and not for ordinary Christians only, they offered up prayer as well as praise. They give thanks to God 'for delivering the deceased out of the miseries of this sinful world;' and they prayed that he would receive to himself, 'to rest and happiness, the souls that he had taken out of this world; and that, at the general resurrection, he would consummate the glory and bliss of his elect, both in body and soul. Orations were likewise very frequently made in honour of those who had been eminent for piety and virtue. A deacon read such portions of Scripture as contained promises of the resurrection; and appropriate psalms and anthems were sung at the interment, as well as during the procession.

The Eucharist was likewise commonly celebrated, when the funeral happened to be in the morning; for, at that time, the communion was generally received by all, fasting.—*Abridged from Shepherd*.

20. The following is the conclusion of the learned Leibnitz: 'The most ancient sentiment of the Church is, that prayers are to be offered for the dead, and the dead are helped by prayers, and that those who have departed out of this life, though received by God to grace through Christ, their eternal punishment remitted, and themselves made heirs of life eternal, do still often-times suffer some paternal chastisement or purgation from sins, particularly if in this life they have not sufficiently washed away this stain; and to this some have applied the words of Christ about paying the last farthing, and that all flesh shall be salted with fire, others the passage of Paul concerning those who have built upon the foundation wood, hay, stubble, and shall be saved yet, so as by fire, others the passage about baptism for the dead. The holy fathers differ as to the mode of purgation; . . . But be that as it may, almost all have agreed in a paternal chastisement or purgation after this life.' *Vetustissima Ecclesiarum sententia est orandum esse pro mortuis et mortuos precibus juvari, et eos qui ex hac vita discesserunt, etsi in gratiam per Christum a Deo recepti, remissa aeterna poena, haeredes vitae aeternae effecti sint subinde adhuc pro peccatis castigationem aliquam paternam sive purgationem pati, praesentim si hanc labem in hac vita non satia diluerunt; et huc accommodarunt alii verba Christi de solvendo novissimo quadranti, et quod omnis caro igne salietur, alii locum, Pauli de his qui fundamento maedificaverunt lignum, fenum, stipulam, et salvi erunt quasi per ignem, alii locum de baptismo pro mortuis. Sancti Patres variant quidem circa purgationis modum; . . . quidquid hujus sit, plerique omnes consenserunt in castigationem paternam, sive purgationem post hanc vitam.*—*Leibnitz Systema Theologiae ad finem*.

21. Bishop Bull: All the Christian churches in the world, however distant from each other, agree in the prayer of the oblation of the Christian sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper (and the same applies to prayers for the dead): which consent is indeed wonderful. All the ancient liturgies agree in this form of prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whoever attentively considers, must be convinced, that this order of prayer was delivered to the several churches in the very first plantation and settlement of them.'—*Bishop Bull on Common Prayer, Sermon 12. vol.*

22. Bishop Overal, 'Notes on the Common Prayer,' p. 64 says, . . . 'Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest times of the Church, and by the Greek fathers, who never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding.'

23. Dr. Nicholls, 'Additional notes on the Common prayer,' p. 64, says, 'Although it cannot be exactly and distinctly declared what benefit the dead receive by these prayers, which the living make for them; yet, if there be nothing else, this is there at least in it, that hereby is declared the communion and conjunction which we have still with one another, members of the body whereof Christ is the head.'

24. Bishop Cosin: 'Upon the prayer *that we, with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss*' says 'And whatsoever the effect and fruit of this prayer will be, though it be uncertain; yet hereby we show that charity which we owe to all those that are fellow servants with us to Christ; and in this regard our prayers cannot be condemned, being neither impious nor unfit for those that profess the Christian religion.'

25. In King Edward's first Liturgy we read the following suffrage in behalf of the deceased:—

'LET US PRAY

'O Lord, with whom do live the spirits of them that are dead, and in whom the souls of them that be elected after they be delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant that the sin which he hath committed in this world be not imputed unto him, but that he escaping the gates of hell, and pains of eternal darkness, may ever dwell in the regions of light, &c., &c.'

26. Finally, leading eminent Protestant divines confess and admit, that 'All the liturgies published from the Council of Ephesus to the 16th century, Catholic, Nestorian, Abyssinian, and Ethiopian; those of Constantinople, of the Greeks, Syrians, whether Orthodox or Jacobites; those of St. Basil, St. Chrysostom, St. James, explained in the fourth century by St. Cyril of Jerusalem; that, in fine, of the apostolic constitutions, written before the others in the third century—all are uniform on the subject of praying for the dead.

'He who begins by presuming on his own sense, has ended his studies as soon as he has commenced them.—*Sir J. Reynolds.*

EMIGRATION.

Important Letter from the Catholic Bishop of Adelaide.

MY VERY DEAR LORD ARCHBISHOP,—I received your letter a few moments ago, and as a vessel sails for Calcutta on to-morrow, and as I have learnt how anxious you are to receive a speedy reply to your enquiries about the state of this colony, I now lose no time in communicating to your Grace all the information in my power on this subject.

South Australia as a colony, is only in existence about ten years. It is a free colony, that is, no convicts from England or the neighbouring colonies can be sent here. This privilege is guaranteed by charter. The population is therefore composed of free emigrants, Irish, English, Scotch and Germans. Great numbers of the latter are emigrating here every year and are realizing an independence. The present population of Adelaide the capital is about eight thousand souls, and the population of the whole colony is about twenty eight thousand. One hundred thousand pounds are now deposited in the treasury of England for the purpose of defraying the expenses of emigrants to this colony. This money is the produce of the sale of crown lands. We expect an emigrant vessel from Great Britain every month for some time. Numbers are coming to us from the neighbouring colonies. The climate is undoubtedly by all accounts one of the finest in the world. The thermometer is often higher than in India, but the air is so exceedingly fine that very little languor is felt. We have very little sickness except now and then in Adelaide and this occasioned by want of cleanliness and drainage. The Rev. Dr. Backhaus formerly one of your Graces clergy, is now residing with me, and is rapidly regaining health since he came to this colony. We are not troubled with drought, as is sometimes the case in N. S. Wales, we have always an abundance of rain in the winter season and a sufficiency of rain throughout other parts of the year.

The wheat and barley of this colony fetch the highest price in the English market. The land is particularly adapted for the growth of wheat, the flour the finest that can any where be found, generally sells for £10 per ton. Bread of the first quality about 1½d. per lb. Beet 3d and mutton 3d. and 2d. per lb. Sheep sell for 6s. 7s. and 8s. each. Milch cows from £3 to £5. Horses £14, £18, £20 and £30. Working bullocks £5 each. Poultry can be reared in great quantities, at present fowls sell for 2s. 6d a pair, geese 8s. each and turkeys 10s. and 12s. each. A labourer can now earn 24s. a week. Shepherds £25 per annum with

rations of meat, sugar, tea and bread more than sufficient for the consumption of one individual. We are in great want of labor—female servants are in great demand—they can earn £16 to 18 per annum with board and lodging, boys and girls who are able to work, soon find employment at 7 and 8£. per annum and rations.

Government sells land at certain times, sometimes more than once in the quarter of a year. The very best land in the colony is put up at 20s. per acre, if no one bid more than a pound it is knocked down at that price.

This land is sold in sections, each section containing 80 acres, with a right of depasturing 14 head of cattle upon the government land unpurchased, and which may be adjoining the purchased section. For every purchased section of 80 acres, 14 head of cattle may be fed free of expence on the government land. The land offered for sale is nearly quite cleared of timber, so that the purchaser may run his plough into it at once, without paying three or four pounds an acre for burning the wood of it as is often the case in N. S. Wales.

A person who understands farming and who would be steady and industrious, and who could command a capital of one hundred pounds, would be sure to realize an independence in a very few years. If a person has not eighty pounds to purchase a section of land, he can have abundance of land to rent at 5s. per acre per annum, this land will produce him 25 bushels (on an average) of wheat per acre at 4s per bushel. To begin therefore on rented land he would require £20 for a team of bullocks, six pounds for a plough and ten pounds to put up a log hut; he would require about twenty pounds for meat, flour, tea, sugar, &c. until his crop would come round. In the mean time, he would be living rent free, have abundance of wood for burning and fencing his ground, and could also have a small dairy, as cows can be had for 4 or 5 pounds each.

Young men looking for situations as clerks in offices have no business here, we are always overstocked with persons of this kind. Carpenters and masons are in great demand; they can earn seven and eight shillings a day. Shoemakers, tailors, blacksmiths, in fact all mechanics are in great demand. I really do not know of any country, where there is such a facility of making one's family comfortable and independent as this. If any person purchases 80 acres of land, it is an estate for himself and his children; and his children's children. I would advise persons coming here with capital, to convert that capital in Calcutta into sugar, it would be sure to sell here at a good profit. There is an advalorem duty on furniture in Adelaide, I would therefore

advise that the emigrant should sell off every article of furniture before he starts, and convert the proceeds into sugar. He can easily procure here rough kinds of furniture for the farm which he may purchase.

The value of our mines has not been exaggerated, the whole country seems to be one mass of mineral. We have a mine now working, called the Burra mine, the shares were each at first £5, now each share sells for £250 and pay £10 per year interest. I was fortunate enough to purchase 10 of them for £230, I could sell them now for 1,500 or 2,000. They bring me in £400 per annum, and it is thought that their value will be trebled very shortly. The miners in England are astonished at the richness of the ore, it sells at £30 per ton, whereas English ore only fetches £16 per ton. We have no dominant religion here, the government give a small aid towards the erection of churches and the support of ministers of every denomination. I have seven priests, and shall shortly have four little churches.

I began in a dilapidated ware-house, I had a flock consisting of four hundred Catholics, now we have two thousand. An English gentleman (a convert), residing in England, sent me the means of building a house and small chapel; since I received his donation, I have been enabled to get on prosperously. I shall send you a newspaper from time to time—I always remember you at the altar. I hope that you do the same for me—Oh, how happy should I be to see you once more before we leave this world. I fear however, that we must wait patiently until we meet in heaven. I saw Dr. Callan when I was in Ireland, in July 1816, I was in Waterford for the first time, and in Melheray Abbey, and visited Rome, and saw his present Holiness. I must now conclude, by wishing your Grace every happiness, temporal and eternal, and by assuring you that I shall ever hold your Grace in the most affectionate remembrance.

Your sincerely attached
brother in Jesus Christ,
✠ FRANCIS ADELAIDE.

Adelaide,
April 27. 1848.

The figure which a man makes in life the reception which he meets with in company, the esteem paid him by his acquaintance; all these advantages depend as much upon his good sense and judgement, as upon any other part of his character. Had a man the best intentions in the world, and were the farthest removed from all injustice and violence, he would never be able to make himself be much regarded, without a moderate share at least of parts and understanding.—*Hume.*

SUPPRESSION OF MONASTERIES.

(Concluded from our last)

But the mandate has gone forth, the devout contemplative, the zealous student, the good landlord,* the teacher of youth, the feeder of the poor, is to be driven from the land. Even political economists have learned to appreciate the religious element: it is now to be plucked forth. Neither the voice of learning nor the cry of the poor can stay the ruthless hand. The men of the court grasp at the prize: the libraries of the monks are scattered,† and their noble edifices sink in ruin. The tenantry find the rents increase, the peasants are driven from the common lands which they before enjoyed. Discontent breaks forth into rebellion, and sullenly subsides into the depths of society. Poverty increases and what charity refuses, is now chiefly wrung from the hard earnings of the middle classes. Before 1810, the poor-rates had risen to five, six, and even seven millions per annum. Its pressure has of late increased to an alarming extent. Incendiarism, popular commotion, checked for awhile, and again appearing, sternly announce the deep-rooted evils of society. Government avows its alarm. Lord Ashley discloses the degradation, moral and physical, of the manufacturing population; Osborne reveals the equally frightful condition of the Dorsetshire peasantry; and their statements are fully corroborated by those of the government commissioners, and of many local magistrates. The multitude of those that are grossly ignorant of the first principles of religion, as well as of their respective social duties, is enormous; the pressure of bodily want is absolutely shocking. Whether we look into the cellars of Manchester, or the crowded huts of Dorsetshire, we are sickened with the

all but universal combination of poverty, immorality, and bitter discontent.

Four centuries ago, the nobles massacred one another in civil war: the people joined in the contest; then returned to their employments, and prospered as before. What if the upper ranks of society were now to draw the sword? Would the masses, once armed, once disciplined, sit down contentedly at the bidding of their chiefs? There has been a change; a great and fearful change. But whence? We do not mean to deny that it is the result of many causes; but certain it is, that within the last three hundred years, there has not been so great, so violent, a change as in the suppression of the monasteries; and it is almost equally certain, that the poverty and moral degradation of the lower classes can, in a great measure, be traced to no other cause. It is, moreover, generally acknowledged that the present evils arise from privation and want of religious principle. Thus, also, even more clearly than the former, can be traced to the same period; and it is undeniable that the monks were the teachers, as well as the feeders, of the poor.

We leave the reader, then, to draw his own conclusion: to say whether the suppression of the monasteries was just, to say whether it was really for the benefit of his country. It has been said, with truth and deep meaning, England was "merry England then:" too truly, it is such no longer. — *Dublin Review*.

There is nothing which we receive with so much reluctance as advice. We look upon the man who gives it us as offering an affront to our understanding, and treating us like children or idiots. We consider the instruction an implicit censure, and the zeal which any one shows for our good on such an occasion as a piece of presumption or impertinence. The truth of it is, the person who pretends to advise, does, in that particular, exercise a superiority over us, and can have no other reason for it but that in comparing us with himself he thinks us defective either in our conduct or understanding. — *Addison*.

Education begins the gentleman, but reading, good company, and reflection, must finish him. — *Locke*.

* "The religious were far from making the most of their property, and straining the farms to rack rents. On the contrary, they granted leases to laymen upon small rents and gentle fines." Yet, "the monks are known to have made the most of their farms, which they kept in their own hands. Neither were they at all defective in the serviceableness of buildings and other improvements." *Collier*, vol. ii. p. 108.

† "When the covers were somewhat rich, and would yield a little, they pulled them off, threw away the books, or turned them to waste paper." (*Collier*, vol. ii. p. 166.) In the same page Collier quotes the following passage from John Bale, the Centurist, "a man remarkably averse to popery and the monastic institution: "Some they sold to the grocers and soap-sellers, and some they sent over sea to the bookbinders, not in small numbers, but at times whole ships-full. . . . I know a merchantman. . . that bought the contents of two noble libraries for forty shillings price; a shame it is to be spoken. This stuff hath he occupied instead of grey paper, by the space of more than ten years, and yet he hath store enough for as many years to come." (p. 166.) Collier then proceeds: "Fuller complains that all arts and sciences fall under this common calamity. . . . If a book had a cross on it, it was condemned for popery, and those with lines and circles were interpreted the black art, and destroyed for conjuring."—p. 166.

* We hail, as harbingers of better times, various events, in themselves perhaps unimportant, yet telling clearly that the utility of the monastic system is becoming more generally acknowledged: among these may be mentioned the late discussion at the Union at Cambridge. The subject proposed was to the effect that, 'The dissolution of monasteries by Henry VIII, has been highly injurious to this country, and the circumstances of the time imperatively demand the restoration of similar institutions.' After a debate for three evenings, eighty-eight declared in favour of the motion: and it was thus carried by a majority of twenty-eight votes.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOW'S ASYLUM.

To the Most Rev. Dr. P. J. Carew, Archbishop of Edessa Vicar Apostolic of Bengal.

MY LORD ARCHBISHOP,—I beg leave to send the accompanying clothes for the Orphanas.

I have the honor to be,
Your Grace's most obedt. servt.

JOHN FLEURY.

September 12, 1848.

A Friend through Mr C. Sarrao, Rs. 1 0

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Selections.

A Thing of which an American may be Proud.
—It was Mr. Hannah Moore, we believe, who said that to speak of “proper pride” was a contradiction in terms. A perfect *non sequitur* between the noun and adjective. An American, however, may, we think, feel a “proper pride” in his country when he reads the following from the *Daily Union* (Washington). Mr. Wm. H. Macfarland, of Richmond, Virginia, (treasurer of the fund for the relief of Ireland,) acknowledges the receipt of D 4,564,58, from various sources, which are to be transmitted for the relief of the sufferers in Ireland.

LOUIS PHILIPPE.

The Personal History of Louis Philippe, from 1773 to 1848. Translated from the French of M. Boutmy, by a Member of the Middle Temple.

When the time is come, indeed, the life of Louis Philippe will be almost unique in the lives of kings and princes. The cousin of a king, and the son of a prince of the blood royal who turned ultra-revolutionist and then lost his head on the scaffold, he was driven from his country by the violence of the times, wandered about Europe, gaining his bread as a teacher, to return again to boundless wealth and influence, after a while to mount on the throne from which his kin-man Sovereign was banished, and in the end to fly, almost a beggar, to the land which he had known in his exile, and whose good faith he had abused in his prosperity. Such a destiny befalls but few of all mankind; and the personal character of Louis Philippe has not been such as to render his career less singular and remarkable than destiny would have made it. Wonderfully well educated for a prince, endowed with great talents and self-command, he passed through adversity with honour, and in the days of his prosperity for a while seemed to be a blessing to Europe. The romance of fiction is tame and spiritless in comparison to his chequered career; and when the time comes for the competent biographer to take pen in hand to record its vicissitudes, one of the strangest episodes in the sad epic of human life will be given to the world. In the mean time a few of the broad facts of his life may be gleaned from M. Boutmy's pages, fulsome and servile as they are. We shall quote one or two of the incidents of his days of exile, when he fled from France before the wildest excesses of the revolutionary fury. The first records the steps that led to his gaining occupation as professor in a small college in Switzerland.

“At Gordona, as at St. Gothard, his dress and luggage caused them to refuse him hospitality. Meanwhile, night was fast closing upon him, the weather very bad, and through humanity, they agreed to let him have a bed of straw in a barn. Extremely fatigued, the wanderer accepted it with joy, and continued in a sound sleep until about the break of day, when he was awakened by the dull monotonous noise of footsteps pacing up and down the floor before him. On opening his eyes, the prince beheld to his astonishment, a young fellow, armed with a musket, standing as a sentinel by his side. On being asked what had brought him there in so strange and menacing a manner, the peasant replied, ‘My aunt sent me into this barn for the purpose of shooting you if, on getting up, you should intend to rob us of anything.’ The duke smiled at the suspicion, allowed himself, on leaving his straw couch, to be attended by a body-guard, paid his little account, and pursued his roving career. Arrived at the lake of Lucerne, he met there a French priest and a tradesman, who were arguing with a waterman about the fare for their passage. The priest had no money, and notwithstanding his own poverty, the prince paid for him. During the passage, the tradesman informed his companions that his name was Nauséda,

and that he was an optician in the Palais-Royal. He then began to speak for a long time about the Duke of Orleans, to whom he said he had sold spectacles more than once. He also spoke about the young princes, his sons, pretending to know them all very well. The Duke de Chartres, however, could soon perceive that he had no more reason to entertain any fear of being recognised by the optician of the Palais-Royal than by the host of Coblenz. The priest, as a testimony of gratitude to his benefactor, offered him his services as chaplain. The personage to whom the offer was made could much more easily have engaged chaplains some years afterwards, but now he was exiled, poor, with worn-out raiment, and an empty purse. He, of course, declined the proposal, and thanking the worthy ecclesiastic, with a smiling countenance he received, on leaving the boat (as if a favour sent from Heaven), a letter from M. de Montesquieu, whom he remembered at Bremgarten. The proscribed general was hardly able to afford him a reception at his abode, but he proposed to him a resource which the strong and courageous spirit of the prince did not hesitate to accept. M. de Montesquieu knew that M. Chabot-Latour, who had quitted France, had been admitted to a professorship in the College of Reichenau. Not seeing the prince arrive, he thought of asking some such appointment for him from the burgomaster, M. Aloys Toost, whom he knew intimately, having been introduced to him by M. Boul, director of the college. This proposal being agreeable to the prince, then twenty-two years of age, he was examined with all that strict severity enjoined by the importance of the duties which he was desirous to discharge. He was unanimously admitted as a great acquisition to the college, entering on his duties under the name of Chabot, in the month of October 1793, at a salary of 1400 francs per annum."

Another quotation details an incident of another and very different colour :

"Destiny upon one occasion seemed as it were desirous of affording him consolation, while he proceeded to minister to the happiness of a poor Frenchman, who being like himself a fugitive from his country, had fixed his abode on the banks of Lake Ontario. The prince recognised him at once from his dress and his language ; but after a few words of conversation, he perceived with surprise that the person with whom he was speaking appeared to be much more occupied with looking at him, than with listening to what he said. ' Ah, *monseigneur!*' (my lord), said the poor man, ' it is not at you I am looking, it is at your hat ; if I had it only for an instant my fortune would be made.' ' Very well ! then make your fortune,' said the prince, with a smile, at the same time entrusting him with his hat. The latter (for he was one) jumped with joy, copied the form and shape of the hat, and thanked him as if he had received a treasure. It happened that some time afterwards the prince, being at the Havannah, met the very same man there, established in business as an opulent manufacturer. ' It is to you,' said he to the Duke of Orleans, ' it is to your hat I am indebted for all this. I made some after the same model, and all

the world wished to have *des chapeaux à la Française à la Duc d'Orléans*. At this time, if I had a sufficient supply of water on my premises, my stock in trade would be doubled. I have long sought for it in vain, but perhaps your presence will also bring me good luck in this instance.' His anticipation was realised ; a copious spring was discovered, and the latter became a *millionnaire*."—*The Rambler*.

TESTAMENTARY PREFACE.

TO THE MEMOIRS OF M. DE CHATEAUBRIAND.

Paris, 1st December, 1833.

As it is impossible for me to foresee the moment of my end, and as at my age the days granted to man are only days of grace, or rather of rigour, I am about, in the fear of being overtaken by death, to explain myself on a work intended to while away the ennui of those last and lonesome hours which we neither wish for, nor know how to employ.

The memoirs, at the commencement of which this preface will be read, embraced, or will embrace, the entire course of my life: they were commenced in the year 1811, and continued up to the present time. I narrate in what has been already completed, and shall still further recount in that which is as yet but just sketched out, my childhood, education, and youth: my entrance into the army, my arrival at Paris, my presentation to Louis XVI., the first scenes of the Revolution, my voyages to America, my return to Europe, my emigration to Germany and England, my return to France under the Consulate, my occupations and works under the Empire, my visit to Jerusalem, my pursuits and writings under the Restoration, and, finally, the complete history of that Restoration and its overthrow.

I have come in contact with almost all the men who in my time have played a part in the world's history, more or less important, both at home and abroad; from Washington to Napoleon, from Louis XVIII. to Alexander, from Pius VII. to Gregory XVI., from Fox, Burke, Pitt, Sheridan, Londonderry, Capo d'Istria, to Malesherbes and Mirabeau; from Nelson, Bolivar, Mehemet, pacha of Egypt, to Suffren, Bougainville, Lapeyrouse, and Moreau. I was one of a triumvirate which is without parallel. Three poets of antagonistic interests and different nations were about the same time ministers of foreign affairs,—myself in France, Canning in England, and Martinez de la Rosa in Spain. I have passed successively through the uneventful years of my youth, the busy years of the republican era, the magnificence of Napoleon, and the reign of legitimacy. I have traversed the oceans of the old and new worlds, and trod the soil of the four quarters of the globe. After encamping under the hut of the Iroquois and the tent of the Arab, in the wigwam of the Huron, and amongst the ruins of Athens, of Jerusalem, of Memphis, of Carthage, and of Grenada, in Greece, Turkey, and the Morea; after wearing the bearskin of the savage and the caftan of the Mamlouk; after suffering poverty, hunger, thirst, and exile, I, a minister and am-

bassador embroidered with gold, and covered with gems and orders, have sat at the table of kings and at the fêtes of princes and princesses, only again to fall into indigence, and suffer incarceration in a gaol.

I have been on terms of intimacy with crowds of men distinguished in arms, in religion, politics, jurisprudence, science, and arts; I possess materials in the greatest abundance; more than four thousand private letters, the diplomatic correspondence of my different embassies; those of my ministry of foreign affairs, amongst which are some particularly addressed to myself, which have never been made public. I have shouldered the musket of the soldier, carried the stick of the traveller, and the staff of the pilgrim: as a navigator, my destiny has been as inconstant as my sail; like a kingfisher, I have made my nest upon the waves. I have been mixed up with peace and war; I have signed treaties and protocols; and have published a vast number of works. I have been initiated into the secrets of party, both of court and government; I have seen around me the victims of misery, the most favoured by fortune, and the most renowned by fame. I have assisted at sieges, congresses, conclaves; at the restoration and destruction of thrones. I have formed a part of history, and am able to write it; while my life, solitary, thoughtful, and poetic, has strolled through this world of realities, catastrophes, tumults, and confusion, with the children of my songs, Chactas, René, Eudore, Aben-Hamet, and with the daughters of my imagination, Atala, Amélie, Bianca, Velleda, Cymodoécé; both during, and beyond my generation, I have exercised, without perhaps wishing or seeking it, a triple influence—religious, political, and literary. I have now around me but four or five cotemporaries of long-standing renown; Alfieri, Canova, and Monti have disappeared. Of those brilliant days Italy but preserves Pindemonte and Manzoni; Fellico has passed his prime in the dungeons of Spielberg; the genius of the countrymen of Dante has been condemned to silence, or forced to languish in a foreign land. Byron and Canning both died young; Scott has left us. Goethe has departed laden with glory and with years. France has scarcely any of her last and golden age left,—she is beginning a new era. I alone am left to write my era, like the old priest who, in the sacking of Béziers, had to toll the bell before falling himself, when the last citizen would have expired.

—*The Rambler.*

HAMMERSMITH.—CONVENT OF THE GOOD SHEPHERD.

—The Religiouses of this house are about to build a new church, and to convert the present small chapel into dormitories for the penitents, whose number will for the future be greatly increased. Mr. Pugin is the architect, and the building is to commence forthwith. The resources of the convent are insufficient to meet the whole expense of the church, but we trust that in this case no serious difficulties will be allowed to press on the Nuns, and that the comparatively small sum which they require will be theirs before the completion of the church. His Lordship the Bishop will lay the first stone of the church on the Feast of St. Mary Magdalen.

THE ROMAN CATHOLIC CLERGY IN IRELAND.

(From the Sunday Times, July, 23)

It is truly cheering to witness the determination of the Roman Catholic clergy to suppress rebellion in Ireland, and thus prevent the re-enactment of the bloody tragedy of 1798, the bare idea of which horrifies and chills the very blood in our veins. We see them not only in their churches, but also in the courts of justice exerting their influence to suppress insurrection, and to bring to justice offenders against the laws. A few days since two fellows entered Crook parish, to which they were strangers, for the purpose of establishing a repeal club. The moment the Rev. Thomas Dixon, the parish priest, heard of their arrival, he hastened to their residence, and, despite of all their protestations of patriotism, love of country and of their anxiety to make her 'great, glorious, and free,' he insisted upon their quitting his parish, there and then, or to abide the consequences of their refusal to do so. The clubbists, finding that they had no chance of disturbing the inhabitants of Crook from their allegiance or their peaceful industrious pursuits wisely decamped. In Clonea parish another attempt was made to establish a club, but the attempt was foiled by the Rev. Mr. Henncherry, the parish priest, who imitated the example of the Rev. Mr. Dixon, and chased away the would be legislators and leaders of his flock. The zeal of Rev. Mr. Vaughan, another Roman Catholic priest, although it led him into an unpleasant mistake, is equally commendable. Travelling by railway from Dublin to Limerick, he met in the carriage in which he was riding a gentleman who spoke so much about Mitchel, pikes, rifles, and outbreaks that he suspected he was either a dangerous demagogue, or a Paddy M'Kew; acting upon his fears, he had his loquacious and suspicious travelling companion arrested upon his arrival at Limerick, when instead of being either physical force repeater, or a Paddy M'Kew, fellow traveller turned out to be a very quiet man of the law on his way to attend the Limerick Assizes. Although it is to be regretted that such a mistake occurred still the conduct of Mr. Vaughan must convince the discontented and the rebellious that they will find no sympathiser in him. But last, though not least, to the Rev. Mr. Quinn, to whom justice is indebted for the arrest of James Conmus, charged with the murder of the late Major Mahon, who was tried before Baron Lefroy at the present assizes. Flynn, one of the witnesses, having been asked, what induced him to give evidence against the accused, replied:—"I did so in consequence of the Rev. Mr. Quinn, my parish priest, having denounced from the altar all who had any part in the murder, and as he had also declared that any one who could assist in the apprehension of his murderers, or give evidence against them was bound to do so." So long as Ireland has such priests to advise, direct and lead her people, the government need not dread rebellion, nor need men of rank and property fear for the safety of their lives, or for the security of their wealth, for, to use the words of Lord Chancellor Plunkett, 'Such priests are the real magistrates of the country.'

PROTESTANT CLERGYMEN IN IRELAND.

(From the *Sunday Times*, July 23)

We cannot find language sufficiently strong to denounce the conduct of a portion of the Protestant clergy of Ireland on the 12th instant. Instead of being peace makers, endeavouring to have the laws obeyed, and the bad feelings which are now keeping Ireland in a high state of feverish delirium soothed and softened down, they did all in their power to excite into action the worst feelings of the human heart. In several instances they headed orange mobs, orange meetings, and orange processions, although well aware that such assemblages are opposed to the laws, and are highly calculated to lead to outrage and bloodshed. At Belfast, the Rev. Mr. Nixon headed thirty lodges, and the Rev. Mr. Wilson concluded a violent illiberal philippic against his fellow Roman Catholic countrymen, with the following declaration:—'I will go to the house, and shout no Popery—down with Romanism.' He was followed by another of the brotherhood, who, with tears in his eyes, while he ground his teeth with rage, said, 'I recollect the time when a Popish priest dared not look me in the face. But now he appears as independent as a protestant clergyman.' At Lisburn, the Rev. Mr. Lynar and the Rev. Hartly Hudson, and in Dublin, the Rev. Mr. Montgomery acted a similar part, endeavouring to raise the 'no popery' howl, and to excite throughout the land the foul fiend, orange-in, as if it had not been sufficiently gorged with the human blood upon which it has fed for centuries. It now remains to be seen how their bishops will act, and whether they will imitate the example of the Roman Catholic bishops, who are resolved that their clergy shall not be political agitators, but that they must confine themselves to the solemn duties of the altar, or at once renounce their peaceful profession, and openly adopt that of a demagogue and an incendiary, well aware that they cannot serve two masters at once.

IRELAND.

The wisdom of O'Connell and the folly of those who opposed his policy in Ireland are daily and hourly becoming more apparent. 'I am for constitutional agitation,' he was wont to say, 'because when it's in the right, good will be done by it, and when it's in the wrong, there is no easier way of letting the popular passion expend itself—right or wrong I'm for it; there can be no safety in an oppressed and impoverished country without it.' And for many a year there was safety from conspiracy and anarchy in Ireland. O'Connell knew his country to the core. He knew the swelling sense of injury and neglect that was in its bosom. He knew that every strong emotion of an excitable multitude throbbeth in unison—the generous for a day of rescue, the selfish for a night of terrible revenge. Left to themselves, or to reckless and unprincipled plotters, he knew that their bitter thoughts would drive them blindly into secret councils and sanguinary deeds, wherein his foresight showed him

but one dim and dreary future of individual misery and national defeat and humiliation. Returning when a young man from St. Omer, where he had been sent for study, he met by accident John Sheares, afterwards a leader and victim of the insurrection of '98. The ill-fated enthusiast had been in Paris enjoying the triumph of Jacobinism, and in the course of conversation he produced a handkerchief which had been dipped in the blood of Louis XVI. O'Connell shuddered, and resolved to take arms against the physical force men in his own land, which he lost no time in actually doing, when the militia of his native country were enrolled. But the impulse of horror and disgust did not exhaust itself there. Throughout all his varied life his aversion to bloodshed, and fear lest his fellow countrymen should by any possibility be unfortunately drawn into a physical struggle with their mis rulers, never ceased to guide and govern him. It was in this spirit he founded and directed the Catholic Association; and it was in the same spirit that he called into peaceful though dangerous being the monster array for Repeal. His strong sense of the manifold evils under which his country laboured led him to desire such a gigantic exhibition of popular might as at his bidding was displayed at Tara and Mullaghmast. He believed that such spectacles have their moral effect, both on those who share in them, and on those who hear their voice, as of many waters, from afar. And undoubtedly he reckoned truly. But O'Connell had sworn that never while he lived and swayed the mind of his country, should scoundrelism or violence have a chance of even momentary triumph. He honoured the bravery of his people too highly to see it led out to unavailing slaughter. He looked forward to their eventual redemption from political disability and social bondage with too clear and steadfast an eye of faith, to be dazzled or bewildered by the trumpery parade of hair-brained zeal, or the treacherous false lights of the fomenters of confusion. O'Connell is gone, and his wisdom would seem to have perished with him. The organisation of secret clubs—that old trap of crime and sedition-mongers, to which he never could be beguiled into lending the least toleration—is now actively set for its prey. Open and advised speaking is no longer relied upon exclusively. The far more mischievous and insidious mode of spreading schemes of anarchy and plunder, through the instrumentality of secret societies, has begun in many parts of Ireland; and to stimulate the formation of these clandestine associations, emissaries from the confederation, or, as it is now called, 'the League,' are publicly sent through all the provinces. Enrolments everywhere are thus going on. Twenty men in a locality are sufficient to constitute a club. It elects a commander or president, and every member undertakes to contribute to its funds, and to obey its orders. In due time the process of affiliation will come. Some secret and irresponsible knot of desperadoes in Dublin or elsewhere will hold the strings of mischief in their hands, and should they hold long enough together they may one day plunge thousands of their hapless dupes into frantic acts of guilt and ruin. Meantime

there is all the glory and bad importance of mischief-making on a large scale, to say nothing of the meaner perquisites of lawless power. After vainly endeavouring to dissuade his associates from entering upon this infatuated course, Mr. John O'Connell has retired from the scene altogether. With those who were bent upon such expedients and devices, he had of late, to his credit be it spoken, grown exceedingly unpopular. He refused to bid with them or against them for contraband influence. The maxims of his father were still sacred in his eyes, and his conscience would not permit him to depart from them. For the moment he has seemed to stand alone; but the returning judgment of the people will, we are convinced, one day vindicate that true courage which has impelled him to lay down within a year from his father's death that post of leadership to which he had been raised. His opinions on repeal and other important questions he of course retains. But he protests against sacrificing the lives of the people, or hazarding that sacrifice. He knows the impossibility of successful revolt, or armed menace, and he has acted the part of an honest and a brave man, in boldly telling the credulous multitude a truth which it behoves them to know, just in proportion as they are unwilling to hear it.—*Daily News*

THE NEW ORGANIZATION.—**THE CATHOLIC CLERGY.**—The following additional communication has been received on the subject of the new organization:—

“Athlone, June 23d, 1848.

“My dear Ray—Ever since the miseries and sufferings of poor impoverished Ire. and compelled me to mingle in political affairs or concerns I have adopted the late illustrious Liberator as my guiding star. It is with extreme reluctance that I can bring my mind to consent to the slightest modification of the rules of the Loyal National Repeal Association, drawn up by his consummate wisdom, and founded on the most heavenly principles of peace and good-will to all men, with one distinction of creed or sect—secured from all danger of violation of law—by his deep legal experience, maintaining the stability of the throne, the integrity of the empire—while, if unfortunate disunion had not crept into its ranks, it must in a reasonable time have forced from the most formidable opposing Ministry the object dearest to every Irishman's heart—the restoration of our native Legislature.

“However, as it appears manifest that a vast preponderating majority of the Irish nation requires and demands a concentration of Repeal exertion, a temporary suspension or adjournment of the old Repeal Association, and of the Confederation, in order to the formation of a new League, as a bond of union and of consequent strength, to effect with greater energy and promptitude the regeneration of our much-beloved but sadly oppressed country, I joyfully concur with many of my illustrious brothers in the Episcopacy—the staunchest lovers of peace and order—and other noble patriots, in giving the League a fair trial, according to the rules submitted to me for my opinion. I, however, respectfully submit the indispensable necessity of taking the opinion, not only of one (let him be ever so eminent), but

of the most tried and constitutional lawyers, as to the legality of the League, of its rules and regulations, of the security of its members from all impeachments for sedition, misdemeanour, &c., that those who would never consent to seek Repeal except by legal and constitutional means, shall not be drawn into the vortex of extreme physical force principles, or be made responsible for the acts or proceedings of its advocates.

“This was the great security of the old Association; the opinion of the Liberator was in itself a host. The legal decision of at least three or four of the best counsel will be required to inspire the same confidence in the legality of the new. I never will consent to be a member of any society not demonstratively legal and constitutional. Satisfy me on those points and my heart and soul, and all my energies, shall be with the League.

“Many ardent lovers and devoted friends to Repeal will hesitate to become members of the new proposed Association until they are satisfied upon these points.

“I deferred sending in my adhesion to the League until I could ascertain the views and opinions of my beloved and patriotic Clergy. I have their authority to state their unanimous, unbiased opinion upon this all-important question submitted to their consideration. They are all, in the exercise of their own solemn judgment, in perfect unison with mine.

“I have the honour to remain, dear Mr. Ray yours very faithfully and sincerely, &c.,

“GEO. J. P. BROWNE.

THE BISHOP OF KILLALOE AND THE CLUBS —

A very important movement against the Club system has been made in the Diocese of Killaloe, by the Roman Catholic Bishop, Dr. Kennedy, and his Clergy. A declaration signed by the Bishop and fifty-seven of his Clergy appears in the *Dublin Evening Post*. In this document, of which we have room only for an extract, they declare—“1. That we as ministers of religion, cannot deliver, or suffer to be delivered, to the people, even under present circumstances, any other message than the Divine Message of Peace, Patience, and Charity.....2. We pledge ourselves to our countrymen, that they shall have our hearty co-operation in any course, not inconsistent with religious obligation, which they shall maturely adopt, for the raising up of our prostrate country from its present degradation and misery.....3. It is but charitable to believe, that our enduring and increasing miseries are owing, not to any unwillingness on the part of the British Government to do us tardy justice, but to the utter incompetency of Englishmen to legislate beneficially for Ireland. We hold therefore, fourthly, after an experience of nearly half a century of Imperial legislation, during which our ill-fated country has been continually sinking into deeper and still deeper misery, that a native Parliament alone can save Ireland from utter ruin. May we, then, in conclusion, venture, with all deference, earnestly to recommend to our patriotic fellow-countrymen—of every creed, and class, and party—that, flinging to the winds their prejudices and their feuds—their Clubs, their pikes, and their rifles—their

abstractions and their place seekings—they unite at once in a legal association, such as existed before the secession (the time is peculiarly favorable for it), and make one more generous and constitutional effort to restore our native Parliament, and save our beloved country from impending ruin."

PROTESTANT SYMPATHY TOWARDS THE LATE
ARCHBISHOP OF PARIS.

The ministers of the two Protestant churches of the capital expressed a desire to be present at the funeral of the Archbishop of Paris, and so to pay a just homage to his memory. They charged their colleague, M. Coquerel, to wait on the Abbe Jaquet, first Grand-vicar, to express to him the sentiments of the Protestant ministers, and to inform him of their intention to follow the funeral procession from the palace to the cathedral if he could assign to them a place, which should conciliate the scruples of their faith with the rules of Catholic worship. The Abbe Jaquet received M. Coquerel most politely, but expressed his regret, that the Catholic religious ceremony being fixed both for the moment of taking up the body and during the passage to the church it became impossible to assign a place to the ministers of the Protestant communion. The Grand-Vicar charged M. Coquerel to express to his colleagues, how grateful he felt for the homage which was thus paid to the memory of the Prelate.

The Constitutional observes, that the funeral of the Archbishop of Paris took place on the day of the Feast of St. Thomas of Canterbury, who died like him a martyr to his courage and devotedness.

Monseigneur Sibour, Bishop of Digne, has been nominated Archbishop of Paris. This prelate was born at St. Paul Trois Chateaux, in the department of the drome, on the 4th of April, 1792. He was elevated to the Episcopacy on the 30th of September, 1830, and was consecrated on the 24th of February following. He was a Canon of Nismes, and he enjoys the reputation of being a distinguished preacher. He has composed amongst other work, a treatise on Diocesan Institutions, placed in conformity with the civil and political institutions of modern times.

THE FATHERS OF THE IMMACULATE CONCEPTION.—The Fathers of the Immaculate Conception whose missionary labours in Cornwall and others parts of England are already well known to many of our readers, have recently purchased the commodious mansion of Ashbourn Hall, formerly the residence of the late Sir William Boothby, with the view of establishing an Ecclesiastical seminary and novitiate for the education of the young men of their Order, who have been hitherto sent to the Colleges of the Fathers on the Continent, but which, in consequence of recent disturbances are not at present available for this purpose. They have likewise taken under their spiritual care the important missions in Derbyshire, of Ashbourn, Worksworth, and Belper, including a population of about 40,000 inhabitants, hitherto almost entirely destitute of the succours afforded by our Holy Religion. The

Very Rev. William Daly, O. I., M. is now in London, for the purpose of soliciting the pious contributions of the Faithful, towards defraying the heavy expenses necessarily involved in this undertaking, which we cannot more strongly recommend to our readers than by subjoining a copy of a letter from the venerable Bishop of the Central District which has been sent to us:—

“ Birmingham, May 5, 1848.

“ The proposed establishment at Ashbourn of the Rev. W. J. Daly, seems to me so eminently calculated to extend widely in the town and neighbourhood, the influence of our Holy Religion, that I feel it a sacred duty most earnestly to recommend the pious undertaking to the kind consideration and charitable aid of the Faithful.

“ (Signed) ✠ THOMAS WALSH, Bishop of
“ Cambysopolis and V. A. of the
“ Central District.”

OUR WEEKLY GOSSIP.

(From the London Athenæum, July 1.)

On Friday in last week a number of gentlemen interested in mechanical science were afforded a 'private,' view at the offices of Mr. Wishaw, in Gray's Inn Square, of a number of inventions for facilitating verbal communication:—some of which we have ourselves had an opportunity of witnessing before. An account of these several inventions, we will borrow from a contemporary. Among the most remarkable were several hydraulic telegraphs, all in working order, and performing their functions in a very satisfactory manner. In the original invention the medium of indication was water in small columns which at each end descended in perpendicular glass tubes, after the fashion of the mercury in a thermometer. This system being somewhat defective, on account of the oscillation to which the water in the tube was subject, a brass float has been supplied in the new model at the top of the fluid in each tube. These have the effect of indicating the desired point with great exactness. The tube can be laid down to any length,—and its cost is stated to be about 80l per mile.—The 'uniformity of time telegraph' also claims attention. It is proposed to fix one of these machines at either end of the line of communication. By means of electricity the hand of one is pointed at the required mode or signal, and at the same instant the corresponding hand at the other end of the line indicates the same point. It should be observed that the success of the operation depends upon the two machines being kept precisely to the same time; and for this purpose Mr. Wishaw has adopted a very ingenious instrument, which appears to answer the purpose very well.—The 'Telekophonon,' another of the inventions exhibited, is a sub way telegraph. If laid down under earth or water for three-quarters of a mile, it is stated that a person speaking at one end can be distinctly heard at the other. There is also another form of the same invention, for above-ground communications. The pipe in this instance is composed of gutta percha, and through it the lowest whisper can be heard for about three quarters of a mile.—Among

other means of communication exhibited may be mentioned the "Telegraph," a mechanical telegraph, with a rotatory motion:—which, like the other specimens, appears likely to answer most of the purposes for which it is planned.

* * * * *

Messrs. Puttick and Simpson disposed last week of a very curious collection of early wardrobe accounts,—formerly the property, it is thought, of the late Mr. Craven Ord, and certainly at one time in the Queen's Remembrancer's Office. Lot 217. *Jornale Garderobe, de receptis et exitibus eiusdem, incip. vij die Aprilis anno xxxjº (A. D. 1302)—fin. xxvjº die Aprilis xxxiv. (A. D. 1305)*—a manuscript on vellum, in good condition—brought 61*l.*—Lot 218. *Liber Garderolæ, Edwardi I. ab anno xxxi. ad annum xxxv. (A. D. 1302—1306), on vellum, sold for 63*l.*:—and lot 215. *Liber Dni. Johis de Berewiche de expens in Garder Rge anno R. R. E. xvijº (A. D. 1289), also on vellum, for 40*l.** The cheapest lot (No. 215) was also the most curious; being the Wardrobe Book of Eleanor of Castile, the Queen of Edward I., from the Feast of St. Michael in the eighteenth year of Edward's reign to the Feast of St. Edmund in the following year, and further continued to the death of the Queen in 1290. This valuable volume, hitherto unknown to our historians, contains many curious entries, and certainly deserves to be printed entire. The original MS. should have found a place in the British Museum, and Mr. Botfield should have printed it as a supplement to his volume of household expenses edited by Mr. T. Hudson Turner. The authorities at the Museum (the keeper and some of his assistants) are so extremely partial to missals and maps that they have little sympathy with the MS. materials for English history. It is easy to make a Trustee perceive the beauty of a thirteenth century Psalter full of coloured illustrations and rich with initial letters, but difficult to make him comprehend the importance of a few entries in an account without illuminations or ingenious initials. It appears to us that the necessity of securing every important MS. throwing light on English history should be one of the leading instructions to an officer in the Museum. We may perhaps return to this subject:—in the mean time we may observe what the MS. leads us to believe, that the Queen's disease was dropped. Has the MS. gone to Middlehill?*

The name of Mr. Sheridan Knowles has at length found its way into the pension list—for a sum of 200*l.* Literature and science have other recognitions also in the distribution of the fund for the present year. Mr. Carleton, the able delineator of Irish character, receives 200*l.*; Mr. Adams, the astronomer, 200*l.*—a mere instalment, we hope, of far larger rewards awaiting him; and the sisters of the late unfortunate Professor M'Cullagh are down for 100*l.* a-year.—*Star, September 1, 1848.*

ANTIDOTE TO DUELLING.—A salutary blow has been struck at duelling in Mississippi, by a case of enforcement of a law of the State, which requires that the survivor shall be responsible for the debts of a man he kills in a duel.

WAKEMAN'S IRISH ANTIQUITIES.

In about the middle of the sixth century St. Kieran founded on the west bank of the Shannon the great monastery of Clonmacnoise, and materially aided in the formation and maintenance of those schools which assisted with so much effect in the preservation of learning, and the dissemination of scholastic theology. The peculiar phenomenon of the retention of a taste for letters among a primitively barbarous population is thus ingeniously accounted for by the Benedictines, in the *Histoire littéraire de France*. Speaking of Ireland, they say, "On a déjà remarqué ailleurs que les gens de ce pays, presque à l'extrémité du monde, avaient mieux conservé la littérature, parcequ'ils étaient moins exposés aux révolutions que les autres parties de l'Europe."

Perhaps the most interesting evidence of the extent and depth of Irish patristic, philological, and theological study, in the sixth century, is to be found in the learned epistle written by St. Columban to Sogienus, Abbot of Hij, a work which, as Mr. Moore tells us, "enforces the great argument derived from the unity of the Church, which he (St. Columban) supports by the authority of all the most ancient fathers, Greek as well as Latin; he passes in review the various cyclical systems that had previously been in use, pointing out their construction and defects, and shewing himself acquainted with the chronological characters, both natural and artificial. The various learning, indeed, which this curious tract displays implies such a facility and range of access to books as proves the libraries of the Irish students at that period to have been, for the times in which they lived, extraordinarily well furnished."

To these schools and libraries thus established, such men as St. Aidan, St. Ailbe, St. Finnian, and the Great Columba, and crowds of men, young and old, who were thirsting for increased knowledge, and the pleasures of a tranquil and regular life, hastened, not only from the other parts of Great Britain, but from many of the other countries of Europe; and from them again after a while, issued that band of apostolic missionaries whose labors tended so essentially to advance the cause of Christianity throughout Europe. The brilliant career, and final settlement in Italy of St. Columbanus, we have already alluded to; the efforts of his disciples, of St. Gall and St. Dichmill, are scarcely less remarkable. In France the memory of SS. Caidoc, Fiacre, and Fursa; in Brabant that of St. Livin, of Ultran, and of Foifan; and in Germany that of St. Fridolin, St. Kilian (the apostle of Franconia), and St. Virgilius, were long regarded with the highest veneration. Towards the eighth century we gather from Tiraboschi that learned Irishmen were sent for, to inoculate even the Italian monasteries with new blood; and Muratori gives us in his forty-third discourse a most interesting notice of the books brought to Bobbio by Dungal, an Irish monk, who was founder not only of a great school at Pavia, but of others at Turin, Fermo, Verona, and Vicenza. There is something quite delightful in the grateful way in which that patriarch of antiquaries speaks of this elegant and erudite ecclesiastic. After giving a very ancient catalogue of the ma-

nuscripts deposited in the monastery, and congratulating Europe on the preservation, through his means, of much learning that might have otherwise been altogether lost, he exclaims, " Nil mirum si Dungalus Socius singulari amore in locum sacrum ac celebratissimum afficeretur, et bene de illo meritus fuerit. Gratæ quoque Dungallo, aliisque Magnæ Britanniæ viris, qui manuscriptorum codicum suppellectilem in Italia auxere."

In thus dwelling on the succession and accomplishments of this series of great and good men, we may at first sight appear to be wandering from the subject of material and monumental antiquity; but a little deeper examination will shew, that it is impossible to be enabled to affix a date to manuscript, relic, church, or round tower, without tracing, as far as possible, the nature and condition of those minds through the direct influence of which they have most probably been called into existence. The fact is, that while every variety of decorative process practised by the ancient Irish, and every species of ornamentation, whether applied to stone, vellum, enamel, or metal-work, exhibit highly original and strictly local peculiarities, it would be impossible, with any shew of reason, to set up a claim to a reputation for precedence in science and art, at so early a period, unless history assisted our researches and conclusions, by demonstrating, beyond a shadow of doubt, the pre-eminence of their intellectual capacity,—the probability that mind, taste, and enthusiasm were working well together, and that cultivation and refinement by education had created aspirations for beauty, which a great improvement in her material embodiment could alone satisfy.

The noble and most instructive corollary that concludes every chapter in the history of art teaches and assures us, that every great improvement, every forward movement on her part, has been, and must ever be preceded by a corresponding activity and kindling energy of head or heart, developed outwardly, either through more earnest depth of thought and study, or more animated love for, and faith in, all that is pure, and morally or intellectually beautiful.

To apply this lesson, then to the case in point;—in *Irish Architecture* we find, from a period probably as early as the seventh century, a remarkably developed style of ornament pervading their monuments of every kind. The richly sculptured crosses at Monasterboice present us with carving, both of figures and conventional detail, more perfect than was probably executed in any other country at the same time. The round towers at Timahoe and Kildare display an elaborate system of decoration; and, as Mr. Wakeman tells us, in speaking of the generation of churches which succeeded the primitive edifices to which we have already alluded, "as the style advanced, the sides of the doorways became cut into a series of recesses, the angles of which were slightly rounded off. The addition of a slight moulding, at first a mere incision, would seem to have suggested pillars. Chevron and other decorations, which in England are supposed to indicate the *Norman period*, are commonly found, but they are generally simple lines cut upon the face and soffit of the arch. Pediments

now appear, and the various mouldings and other details of doorways and other openings become rich and striking, and, in some respects, bear considerable analogy to true Norman work. The capitals frequently represent human heads, the hair of which is interlaced with snake-like animals." To the truth of this description, the beautifully sharply cut details of the churches of Killeslin, Rahin near Tullamore, St. Pádraic at Clonmellen, of Killaloe, and Freshford, bear ample testimony.

(To be continued.)

SINGAPORE.

On the 13th inst., the Rev. John Tschu, a Chinese Catholic Priest, died after a few days' illness at the age of 64 years. The following brief sketch of his life has been communicated to us:—

The Rev. John Tschu was born in the Province of Canton of a respectable Chinese Christian family, his father being a literate Mandarin. He was, whilst young, sent by a French Missionary to the College established at Pinang for the education of Native Priests. Having completed his studies, he began his sacred ministry by opening, as a Catechist, a Mission among the Chinese in the island of Barukawan, close to Pinang. He was afterwards sent to Siam, where he opened another Mission, which has become very flourishing. The Bishop of the Mission, the Right Rev. Dr. H. Courvez, seeing how great was his zeal for the Propagation of the Faith, ordained him a Priest in 1838, and sent him to Singapore, in the following year, that he might put the Chinese Mission in this place on a good footing. During his stay of 9 years at Singapore, he has with great zeal and much success preached the Christian religion to his Countrymen and baptized many of them. The Rev. John Tschu was a well informed man, thoroughly versed in all Chinese Sciences, most skilled in teaching and preaching Religion to the Pagans, and so amiable in all his demeanour, that he was loved and revered by all those who knew him. His loss has therefore been much felt, and the many tears which were shed on the day of his funeral showed how much the good Priest was held in veneration.—*Singapore Free Press, July 27.*

Letters from St. Petersburg confirm the accounts of the fearful progress of the cholera. The malady broke out in the Russian capital on the 24th ult. and an immense number of patients have already succumbed beneath its virulence. Six hospitals have been prepared for the reception of cholera patients alone. In Moscow it is decimating the population. In two days (the 11th and 12th of June), of 222 patients, 122, or more than one half, died. It is affirmed, moreover, that the disease has appeared in twenty other "governments" or districts in the southern parts of the empire.

BOOK-KEEPING.—A friend, who has suffered largely by lending books, begs us to state that the reason people never return borrowed books is, that it is so much easier to retain the volumes than what is within them.—*Sydney Chronicle.*

THE
BENGAL
CATHOLIC HERALD.

'One body and one spirit--one Lord, one Faith, one Baptism.'

[No. 13.]

CALCUTTA: SATURDAY, SEPTEMBER 23, 1848.

[VOL. XV.]

CONNEXION BETWEEN RELIGION AND MORALITY.

(Continued from our last)

If to enlighten the understanding by moderating the passions, be to render a service to morality, no religion has the superiority over ours in this regard. Julian, the apostate, although he hated Christianity, could not avoid, infidel as he was, perceiving the immense advantages which the people derived from our moral instructions. Wishing to resuscitate polytheism, which had never condescended to speak reason to any one, he ordered the priests of idolatry to give sermons to the people in the temples! But what could these creatures say! The poets had sullied and dishonoured all the divinities of Olympus; there was no vice, no dark and disgraceful deed, which had not its apotheosis in heaven. In whose name could these priests of Mars, of Apollo, and of Venus, have presumed to preach! Every word they uttered would be belied by their religious annals.

The young debauchee of Terence,—who excited himself to crime by the sight of a picture of the gods whom he adored, and concluded it to be presumption in a poor mortal, like himself, to wish to be better than the great Jupiter,—only drew a legitimate consequence from his principles; for it is to be presumed that the divinity protects on earth those who are assimilated to him; and if he himself has given the example of vice, he must necessarily encourage it in others. It was very different with the Christians, for whom the light of good example beamed from heaven, and who recognized in God the source and exemplar of all moral excellence. The first benefit of Christianity among the pagans, was to purify the morals, and resuscitate morality, which, like the victims of Heliogabalus, was expiring amid the flowers with which it was adorned.

But it may be said, if Christianity be such as you describe, to what can be attributed the immorality that prevails? Are Christians; are we the better on that account?

Undoubtedly you are: and if you are not still better than you are, it is because you seek to neutralize the benign influence which would render you virtuous and wise. I acknowledge that the present generation, although Christian, is bad and corrupt; which is indeed a reproach, when we consider the motives to virtuous action which are found in so holy a religion; but if, degenerate as we are, we no longer possess the primitive virtues of our fathers, we are at least better than the pagans; and never can a Christian people, even in the lowest stage of degeneracy, tolerate the abominations which Rome witnessed under the Caesars. If our religion has not opposed an insurmountable barrier to the corruption of the age, it is because it was not possible to raise one which this could not transcend.

Christian worship tends of itself to infuse morality into the people, but it only produces its effect where it has the elements of faith to act upon. When these elements no longer exist, the influence of religion is retarded in its action, for it cannot act on nothing; but then morality has little to lose. When men have gone so far as to be able to live without God, what restraint will they consent to tolerate?

But why does not religion always elevate the mind to the most sublime inspirations?—why is it sometimes allied to narrow views and niggardliness of soul?—The fault is in the nature of man, not in the doctrine which he professes. Weak and manly souls are equally capable of cultivation, says an Indian moralist, but they always produce fruits anodogous to their nature. The science of the teacher does not make the scholar: the resplendent diamond reflects the gloriofs rays of light by which it is penetrated, while the sluggish earth absorbs and buries the ray it receives.*

Religion and morality, like two powerful and natural allies, cannot be at variance.

* Barabibouti.

without mutual ruin and dishonour: whoever attempts to separate them, is no friend to either.

Whenever an advocate of morality declaims against religion, there is always reason to believe that it is not his intellect, but his passions, that have triumphed over his faith. A bad life and a holy religion are two things which cannot well dwell together. When man endeavours to separate these twin-born of heaven, it can only be with the view of, obtaining, cost what it may, a shameful peace within himself.

ON THE ORDER OF KNIGHTHOOD

The public Journals announce, that the Right Hon. the Governor General has received Her Majesty's commands to invest Sir J. Littler and Sir Dudley Hill, with the insignia of the most Hon. Order of the Bath.

The solemnity is to take place at Government House on Thursday the 24th instant.

It will be both interesting and instructive to our readers to mark the great change, which the Reformation has introduced in the disciplinary preparation required now for Knighthood compared with that which was observed in Catholic antiquity. In times of old, Fasting, Prayer, Confession, Communion, the observance of the Vigil or spending the night before the solemnity of Investiture in prayer in the Church, were conditions invariably complied with by the candidate for Knighthood. We subjoin an interesting extract from Dr. Lingard on the ceremonies observed in the collation of Knighthood in the Anglo-Saxon Catholic Church.

BENEDICTION OF THE ANGLO-SAXON-KNIGHTS.

1 That there existed among our ancestors from the earliest times, a species of knighthood or military distinction, which was afterwards commuted for the more splendid and romantic chivalry of later ages, has been satisfactorily proved by a recent historian (*). But at first it was a mere civil institution, unknown among the rites of ecclesiastical worship (†). Religion was the daughter of peace: she abhorred the deeds of war; and refused to bless the arms, which were destined to be stained with human blood. But in the revolution of a few centuries, the sentiments of men were altered. To unsheath the sword against the enemies of the nation; to protect by force of arms the church, the widow, and the infant, were actions which humanity approved: the warrior, who hazarded his life in

such laudable pursuits, deserved the blessing of heaven; and before the extinction of the Saxon dynasty, we behold the order of knighthood conferred with all the pomp of a religious ceremony. The youth, who aspired to this honour, was taught to repair on the preceeding day to a priest to confess his sins with compunction of heart, and to obtain the benefit of absolution. The succeeding night he spent in the church; and by watching, devotion, and abstinence, prepared himself for the approaching ceremony. In the morning, at the commencement of the mass, his sword was laid on the altar. After the gospel, the priest read over it the prayer of benediction, carried it to the knight, and laid it on his shoulder. The mass was then continued; he received the eucharist, and from that moment was entitled to the rank and privileges of a legitimate miles (‡).

For this account we are indebted to the pen of Ingulph, where he relates the exploits of an Anglo-Saxon soldier, whose valour deserved and obtained the honour of knighthood. His name was Hereward. In his youth, the turbulence of his temper had alienated the affections of his family; and by Edward the Confessor he was banished, at the request of his father, from his native country. In Northumberland, Cornwall, Ireland, and Flanders, the bravery of the fugitive was exerted and admired; his fame soon reached the ears of his countrymen; the martial deeds of Hereward formed the subject of the most popular ballads; and his family were proud of the man, whom they had formerly persecuted. When William the conqueror landed in England he returned to the defence of his country; and at the head of his followers avenged the injuries, which his mother had received from the invaders. It was at this period that he repaired to Peterborough, to obtain from the abbot Brand, his uncle, the belt of knighthood (†). But the sequel proves, that Hereward was little better than a barbarian. His hatred to the Normans was incapable of distinguishing between friend and foe. His uncle died: Turold, a Norman, was appointed to succeed him; and, though Hereward had sworn fealty to the abbey, though the monks were his countrymen, and had been his benefactors, he determined to enrich himself by the plunder of their church. As the gate could not easily be forced, his impatience set fire to the nearest houses; he burst through the flames, despised the tears and supplications of the brotherhood, and carried off the riches of the monastery. The spoils, which he thus sacrilegiously acquired, and the conflagration of the town and abbey, of which only the church and one apartment remained standing, are described

(*) Ingulph, p. 70. I have not met with any Anglo-Saxon ritual, which mentions the prayer used on this occasion. In a MS. copy of the Sarum missal written long after the conquest, it is as follows:—Deus concede hunc famulo tuo, qui sine te corde gladio se primo nititur cingere militari, ut in omnibus galea tuae virtutis sit protectus: et sicut David et Judith contra gentis suae hostes fortitudinis potentiam et victoriam tribuisti: ita tuo auxilio munitus contra hostium suorum saevitiam victor ubique existat, et ad sanctae ecclesiae tutelam proficiat. AMEN.

(†) Ing. ibid. In the council of London, held by St. Anselm, in 1102, this Anglo-Saxon custom was abolished, and the abbots were forbidden to confer the dignity of Knighthood. Wilk. con. tom. i. p. 382

(*) Mr. Turner, hist. of the Angl. Sax. vol. iv. p. 171.

(†) It seems originally to have been conferred by the sovereign, and perhaps the more distinguished among the thanes. Alfred the great is said by Malmesbury to have knighted his grandson Athelstan, while he was yet a child. *Queen etiam premature militem fecerat, donatum chlamyde coccinea, gemmato balteo, ense Saxonico, cum vagina aurea.* Malm. de reg p. 49.

with lamentations by the historians of Peterborough (*). *Lingard's Antiquities of the Anglo Saxon Church.*

We annex a compendious narrative of the origin of the Order of the Bath taken from the British Encyclopædia *Britannica*:—

“*Knights of the Bath*, a military order in England, concerning the origin of which antiquaries differ in their accounts. The most probable deduction seems to be the following.

The knighthood of the Bath is supposed to have been practised by the ancient Franks, the inhabitants of Lower Germany, with whom it is highly probable the Saxons, who invaded England, had the same common descent, and, with other customs, upon their settling here, introduced the same method of knighthood. These ancient Franks, when they conferred knighthood observed, amongst other solemn rites, bathing before they performed their vigils: which custom continued to be practised in England: they were from thence denominated *Knights of the Bath*.

In the reign of Henry IV. there was a degree of knighthood specified under the express appellation of *the Bath*. That king, on the day of his coronation in the tower of London, conferred the same upon 46 esquires, who had watched all the night before, and had bathed themselves. From that time it was customary with our kings to confer this dignity preceeding their coronations, the coronations of their queens, the birth and marriage of the royal issue, and their first advancement to honours, upon their designed expeditions against foreign enemies, upon installations of knights of the garter, and when some grand anniversary festivals were celebrated. The last knights of the Bath so made were at the coronation of King Charles II. in 1661; after which the order was neglected until the year 1725, when George I. was pleased to revive it, and to order a book of statutes for the government of the order. By this the number of knights is fixed to 38, viz. the foreign, and 37 knights-companions.

The apparel of a knight of the Bath is a red surcoat, lined and edged with white, girded about with a white girdle, without any ornament thereon; the mantle is of the same colour and lining, made fast about the neck with a lace of white silk, having a pair of white gloves tied therein, with tassels of silk and gold at the end! the mantles are adorned upon the left shoulders with the ensign of the order, being three imperial crowns, or, surrounded with the ancient motto of this knighthood, *Tria juncta in uno*, wrought upon a circle *gules*, with a glory or rays issuing from the centre, and under it the lace of white silk heretofore worn by the knights of the Bath. They have red breeches and stockings, and have white hats, with a plume of white feathers thereon. The king allowed the chapel of King Henry VII. to be the chapel of the order, and ordered that each knight's banner, with plates of his arms and style, should be placed over their several stalls, in like manner as the knights of the Garter in St George's chapel

in the castle of Windsor; and he allowed them supporters to their arms. His Royal Highness Prince William, second son to the prince of Wales, on this occasion, was made the first knight-companion, and his grace the duke of Montagu grand master of the order, the dean of Westminster (for the time being) dean of the order; the other officers of which are, Bath king of arms, a genealogist, register and secretary, gentleman usher, and messenger.—*Enc. Britannica, vol. 3.*

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM

(Translated from the Original Latin by F. W. O'Mahony, Esq.)

PREFACE.

“The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.” *Proverbs* xxix. 4.

“Have no fellowship with the unfaithful works of darkness, but rather reprove them.” *Ephes* v. 11.

“Every man that spareth us, is not our friend—neither is every man that chastiseth us our enemy.”

“Better are the wounds of a friend than the deceitful kisses of an enemy.” *Proverbs* xxvi

“It is better to love and be severe, than to be lenient and act the deceiver.” Aug. vol. 2. Epist. 48. to Vincentius, on the Rogatian Heresy.

DEAR FELLOW-CHRISTIANS,—As we hold on the authority of Saint Paul, that there is but *one* God and *one* Faith,* and as all men have an equal interest in the salvation of their immortal souls which must mainly depend on holding this True Faith once delivered to the saints, and without which it is impossible to please God.—I have, therefore, deemed it right to dedicate this Work to Christians of all denominations. For I sincerely believe, that—if read with the proper disposition—it is well calculated to dissipate those doubts, and put a period to those unseemly differences, which, for the last three Centuries, have unhappily distracted and divided the great Christian Family of Christendom. To effect this so desirable object was the high and charitable purpose for which the learned Author went through the immense labor required in order to produce the following inestimable Treatise; and to contribute to this same object, even in the most humble way, is what has induced me to devote myself to the rendering of it from Latin into the English Language.

The present work was written, nearly two hundred years ago, by the Rev. Alexander White, who was educated in the bosom of the Church of England—was a Minister of that

(*) Hug. Cand. p. 48. Chron. Sax. p. 176.

* Ephesians iv. 6.

Religion—the zealous defender of its doctrines—and the intimate friend of Charles the First, whom he then regarded as the visible Head of his Church. The Author himself tells us, that until after Charles had been beheaded—when he left the Kingdom and retired to the Continent—he never once doubted the claim set up by the Church of England to be the True Church of Christ; but after his departure from his native country, and when he found that wheresoever else he went, he could meet with no form of Religion coinciding with that in which he had been brought up, he then began, rationally enough, to entertain doubts with respect to the justice of this claim. These doubts were by no means removed by turning his view to the state in which England was at the time involved. For he clearly saw that in case it pleased the caprice, or suited the political purposes of Cromwell to encourage any other form of religion in preference to the one established by Law, he would have no hesitation in doing so; and that the religion of the Church of England—which he had hitherto considered to be the true One—should, in such event, incur the risk of utter destruction. His reliance on the promises of Christ and his confidence in their fulfilment were, however, too strong to suffer him to believe that, because the narrowly-limited Church of England should cease to exist, therefore the Church of Christ—*against which the gates of Hell never can prevail*—should disappear along with it.

Our Author, on perceiving that such was the monstrous absurdity to which the foregoing conclusion would lead him, immediately besought of Almighty God, in humble and fervent prayer, to direct him in discovering the Church which His DIVINE SON had descended from Heaven to establish—and with which he abides and will continue to abide, even unto the consummation of the world. He devoutly persevered in addressing his earnest supplications to God for this purpose, promising at the same time that so soon as he should discover which was the Church whereof His Divine Son was the Founder, so soon would he—regardless of all earthly considerations—join in its holy communion; but notwithstanding his vehement desire to find the truth, he was for a considerable time before he could even determine on the proper mode of arriving at it. His confusion was increased by the number and variety of the sects which even then distracted England; and each of which would fain arrogate to itself the exclusive title of the Church of Christ—appeal to Scripture as the arbiter—and assert that the evidence of the Sacred Volume lay on its own side. But he knew that truth was permanent and invariable—that each of these

could not be the true Church—and that if one amongst them were true, the rest should of necessity be false. For he believed the Holy Scriptures to be the Word of God; and he knew that the Holy Scriptures distinctly state, that as there is but *one* God, so there is but *one* Faith. He likewise knew from the same Divine source, that Jesus Christ had established a Church against which the gates of Hell never shall prevail—and which the Holy Ghost is to guide in all truth to the end of time. He always believed—for the Scripture so declares—that as there is only *one* shepherd, so there is only *one* fold or true Church. For a long period of his life, he conceived that he was of this Fold, that he was a member of this true Church—the Spouse of Christ. But when he seriously reflected, and saw that the Church to which he belonged was founded upon human law, and depended for its success upon such precarious support, his mind became disquiet and unfixed; and he resolved, with the assistance of the grace and blessing of God, to labor unceasingly until he should succeed in discovering which was THE CATHOLIC CHURCH.

After much time spent in deliberating on the best mode whereby to ascertain this all important fact, he at length determined on consulting the eminent Fathers and Doctors who flourished in the *early* ages of the Church. For it appeared to him, that as these holy and learned men, lived at a period remote from his age, they should therefore be free from the prejudices and party feelings that then prevailed—and should consequently be the most disinterested advisers and unerring guides whom he could follow.

Having formed this resolution, he commenced a long and arduous course of study, during the progress of which he minutely searched, diligently compared, and carefully weighed the texts of the Holy Scripture. He also read with the utmost attention the comments of the *early* Fathers, Doctors, and Ecclesiastical Historians upon the Sacred Volume—and he invariably noted down whatever appeared to him of importance, either in Scripture, the Fathers, or in History. At length he terminated this course of study which occupied him for upwards of SEVEN YEARS; and which, to use his own words, he concluded—“with great delight, but with still greater fruit and advantage.”

When he had completed his protracted studies, he carefully read over the texts of scripture, and the notes which he had so choicely collected during all this time—compared them with the doctrines taught by the Church of England—then with those taught and maintained by the Church of Rome: and the

result of all his enquiries, his study, and his deliberation was—that he became convinced the doctrine taught by the church established by law in England was in many points opposed to—whilst that taught by the Church of Rome was in every particular the same as—the Doctrine of the *ancient Catholic Church*, established by JESUS CHRIST, and propagated and continued by His Apostles and their lawful successors. When convinced of these facts, our Author then unhesitatingly redeemed the solemn promise he had made to his God—renounced the errors of his former way—and joined in communion with the invariable Catholic Church—THE PILLAR AND THE GROUND OF TRUTH.*

VISIBILITY AND PERPETUITY OF THE CHURCH.

Conference of Claud and Bossuet.

Mr. Claud will I trust perceive from what I have already alledged that hell cannot prevail against the visible and external society of the Church; but he will find also, that it is because it cannot prevail against the elect, who are the purest and most spiritual part of this Church,—it is, I say, because it cannot prevail against the elect, that it cannot prevail against the Church which teaches them, in which they confess the gospel and receive the sacraments." Thus, instead of believing that this Church, which subsists eternally, can according to our principles, subsist without the elect; it is, on the contrary, seen that we consider the elect as making the most essential part and strength of this Church.

He will there find that it is of the essence of the Church, until the general resurrection, to have the ecclesiastical ministry, which renders her visible; but he will find also, that the effect of this ministry is to bring the children of God to the perfect stature of Jesus Christ—that is, to perfection; which, after it has rendered them holy, will render them glorious, both in body and soul.

Hell will not prevail against the predestinate, it is certain; for if it cannot prevail against this external society, with much greater reason it will not prevail against the elect of God, who are the purest and most spiritual part of this Church. But by the same reason that it cannot prevail against the elect, it cannot prevail against the Church which teaches them, in which they confess the gospel and receive the sacraments. It is this external society, in which the elect serve God, that we ought to understand by the word

Church, and at the same time admire the invincible force of Jesus Christ's promises, who has so invigorated the society of his people, though weak in comparison with the infidels that encompassed it without, though torn by heretics who divided it within, that there has been not so much as a single moment in which this Church has not been seen by the whole earth.

But the "Reformed" have not dared to retain this natural sense of the gospel; for, that they might establish themselves, they have been forced to say in their Confession of Faith, article xxxi., "That the state of the Church was interrupted, and that it was needful to raise it up anew, because it was in ruin and desolation" In fact, when their Church was set up, it entered not into communion with any other Church then existing on earth; but was formed by breaking with all the Christian Churches which were in the world. They have not then the consolation which Catholics have, of seeing Jesus Christ's promise visibly accomplished and maintained during so many ages. They cannot show a church which has ever been since Jesus Christ came to build on a rock and to save his word they are obliged to have recourse to a church of the predestinate which neither themselves nor any one can show. Now Jesus Christ intended to exhibit something striking and clear when he said that his church, despite the opposition of hell; should be always invincible: he would, I say, exhibit something clear and resplendent, which might serve, in all ages, for a sensible and palpable assurance of the immutable certainty of his promises. And, in fact, let us consider when he spoke this word: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."* It was when, after asking his apostles, "Whom say ye that I am?" Peter in the name of them all answered him, "Thou art Christ the Son of the living God." Upon this illustrious confession of faith, which flesh and blood had not dictated, but the heavenly Father had revealed to Peter; upon this illustrious confession of faith, I say, are founded both St. Peter's dignity and the Church's immovable firmness. This Church, which confesses Jesus Christ to be the true Son of God, that against which hell shall never prevail, and which shall subsist without interruption, despite all the efforts and artifices of the devil. It appears, then clearly, that the Church of which Jesus Christ speaks in this place is a confessing Church, a Church that publishes the faith, and consequently an external and visible Church. And mark what he

* 1 Tim. iii, 15.

* Matt. xvi, 16

adds: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall also be loosed in heaven." Whatever is to be understood by these words, whether preaching or ecclesiastical censures, or the ministry of priests in the sacrament of penance as Catholics understand them, it is certain, at any rate, that here is an exterior ministry given to this Church. It is then this Church which confesses the faith, and confesses it principally by the mouth of St Peter; it is this Church which uses the ministry of the keys; it is she that shall always be on earth, hell never being able to prevail against her.

And because Jesus Christ intended that she should always visibly subsist, he invested her with discernible marks which are always to continue; for see how he sends his apostles, and what he says to them at his ascending into heaven: "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the consummation of the world;*" teaching with you, baptizing with you, instructing with you, my faithful, to observe all things whatsoever I have commanded; consequently, exercising with you in my Church an external ministry. It is with you it is with those that shall succeed you, it is with the society assembled under their guidance that I shall be, from this present, even to the consummation of the world; always without interruption, for there shall not be any one moment in which I will abandon you; and though absent in body, I will be always present by my Holy Spirit.

RELIGIOUS INSTITUTIONS IN FRANCE.

FEMALE INSTITUTIONS DEVOTED TO THE CARE OF THE SICK AND THE IMPRISONED.

1. *Congregation of the Mercy of Jesus*, founded in the year 1630.—This congregation follows the rule of St Augustine, and has been approved by the Holy See. In the last century they directed four-and-twenty hospitals; and such was the universal estimation wherein they were held, that when the revolutionary decrees expelled them from the hospitals, they nevertheless were enabled to prosecute in quiet their vocation of charity, and render many services to the poor.

2. *Sisters of Charity*, daughters of St. Vincent of Paul: founded in the year 1633.—This very wide-spread, meritorious congregation owes its origin to the Saint whose name it bears; aided as he was, by the blessed Madame Le Gras, whose maiden name was Louise de Marillac. In its origin, it consisted entirely of associations of pious secular ladies, who devoted themselves to the visiting of the sick; but, in order to give to the institution a solid existence, it was found expedient to select pious virgins, who should devote themselves to the service of the sick, the care of foundlings, and also to culprits; for this triple object did the institute embrace. Such was the origin of the famous order of "*Sœurs de la Charité*." And, as if this sphere of activity were not sufficiently large, all their spare time they employed in the instruction of poor children. At the end of the last century, the congregation numbered four hundred and twenty-six houses, in various cities of France. After its destruction, by the revolutionary tempest, the order was restored in the time of Buonaparte, and has ever since been waxing in extent and vigour, till at the present time it reckons three hundred houses, wherein three thousand sisters are employed.

The zeal, the unwearied activity, of these sisters are above praise. They are of the most experienced nurses; they are called in cases of sickness to most houses of the great; and the humble sister, who, a moment before, stood by the death-bed of the poor labourer, now renders the same service to the mighty one of the earth. She prepares for the priest the way to the patient's heart; she knows how to seize the favourable moment, and her inventive love refutes the principles of infidelity, which, on the bed of illness, by the mild suggestions of the sister turns to seek the consolations of religion.

By the side of this great congregation, whose parent house is at Paris, and which extends over many departments, numerous filiations have since sprung up, which, independent of each other, labour for the common end. This is a consoling sign, and insures to France the title it has acquired of being the classic soil of Christian charity. These congregations we will now briefly name.

3. *Hospital Sisters of St. Joseph*, at Bourg, in the diocese of Bely; founded in the year 1673.—They dedicate themselves chiefly to the care of the sick, and possess upwards of eighty houses.

4. *Hospital Sisters at Besancon*: founded in 1685.—Since the year 1807, they have formed themselves anew, in conformity to their ancient rules, and serve at present twelve hospitals in the diocese.

* Matt., xxviii. 19-20.

5. *Hospital Sisters of St. Martha*.—They are spread over many diocesses. Many of these congregations of Martha have undertaken the duty of the instruction of children. But their principal occupation is the care of the sick and the poor.

6. *Hospital Sisters of Strasburg, Sisters of Mercy at Bourges, Sisters of Mercy at Besancon, Sisters of Mercy at Tours*;—these congregations all devote themselves to the care of the sick; and some superintend, with admirable skill, various houses of correction and asylums of lunatics.

7. *Hospital Sisters of St. Thomas of Villanova*, founded in the year 1660, by the celebrated Archbishop of Valencia, and introduced into France by Father Angelus de Pronst. The sisters follow the rule of St. Augustine, and are under the immediate jurisdiction of the Archbishop of Paris.

8. *Daughters of Wisdom*, founded in 1716.—After the great congregation of the *Sisters of Charity*, the above-named is the most numerous and the most extended. The sisters have their allotted sphere of activity; they serve the naval hospitals of almost all the maritime ports of France, even that of the galley-slaves; and at Toulon all the hospitals are entrusted to their care. They have also undertaken the direction of the deaf and dumb institute, in the *Chartreuse of Anray*, where they have adopted the method of the Abbé Sicard, and are a real blessing to the country where they are established. They possess about one hundred houses, and in Toulon, Brest, Boulogne, Cherbourg, Nantes, their communities are the most numerous.

9. *Sisters of St. Joseph at Lyons*.—This association owes its origin to the zealous Abbé Cholleron, who not long ago died Vicar general of the diocess. The members devote themselves to the service of prisoners, and often share their society, in order to provide the better for their spiritual and bodily necessities. They have established, at Montaubon, a house of refuge, under the name of St. Magdalen's solitude, for such female culprits as have been liberated from prison, and where they receive employment, and are guarded against the danger of relapse.

10. *Association of our blessed Lady of good Succour*: founded some years ago by a pious lady at Paris, Mme. de Montal, and encouraged by the late excellent Archbishop of Paris, M. de Quélen.—The object is to procure pious and capable nurses for the sick.

11. *Sisters of the Deaf-and-dumb*: founded fifty years ago by a female disciple of the celebrated Abbé de l'Épée. At Mdlle. Bluin outlived the stormy period of the revolution, and in order to insure stability to the institute,

formed an association of pious maidens, who gave themselves up entirely to the study of signs. An ordinance of the government has decreed, that fourteen circumjacent departments should defray the expense of educating six-and-thirty deaf-and-dumb children. But this is not the complete number of the pupils; spirit of order and economy enable the ladies to impart to other poor children the blessings of this institution.

BEAUTIES OF PROTESTANTISM.

SABBATARIANS

When the Puritans, or Dissenters of Queen Elizabeth's "glorious days," were brewing the storm that burst upon the kingdom in the reign of Charles I. and were striving, in every possible way, to pull down the "church by law established," a similar attempt was made to Judaize the Sunday as is now in agitation by the Dissenters, or Puritans of the present time. One Dr. Bound, the Sir Andrew Aethew of that period, wrote a book "of the Sabbath" in which he advanced many propositions for restraining the people in the exercise of their public and domestic avocations. Among other things, such as not being allowed to recreate themselves as on other days, "or even talk of recreation, news, or business;" public entertainments or wedding dinners were to be forbidden, *except of lords, knights, and gentlemen of fashion!* "Precious consistency! Talk of indulgences!!"

The Sabbatarians, as they were called, went so far, that some of them preached from their pulpits, "that to do any servile work on the Lord's day, was as great a sin as to kill a man or commit adultery. That to throw a bowl on the Lord's day was as great a sin as to kill a man. That to make a feast or dress a wed-

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A dead or a barren faith is compared by St. James to a carcass without a soul, and to the faith of the devils who believed and trembled. It is active and animated was faith, in the souls of all the saints; the eminent virtues which we admire in them were all the fruit of their faith and sprang from this root.

ding dinner on the same day, was as great a sin as for a father to take a knife and cut his child's throat. That to ring more bells than one on the Lord's day was as great a sin as to commit murder"!!!—*Heylin's Hist. Presbyt. lib.* 10.

There were other, much more ancient, Sabatarians, especially among the mongrel Judæo-Christian heretics of the first centuries. Some of these "savoury professors" were such blockheads, that when at sea, the steersman let go, or tied up the helm, and falling upon his face on the deck, lay there all day, and let the ship drive as the winds and the waves thought proper. I wonder what our goodly-godly Sir Andrew would do in such a case; would he consent to be wrecked rather than allow the seamen to work the ship as circumstances required? ---

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.
London, A. D. 1781.

ON TRADITION.

Whether it be not a great cheat to impose tradition upon the world, for the doctrine of Christ, and the word of God?

The profession of faith obliges all in communication with the Church of Rome, to receive traditions; but what traditions are these? Only *Apostolical*, and *Ecclesiastical* traditions: for so it is expressed in the said profession. And what is meant by these, is expounded in the council of Trent. *Sess. 1. Decr. de Can. Script. viz.* Such doctrines as were delivered by the apostles, without being committed to writing, and being preserved by the Church in all ages, have been delivered down to our days. So that by this article no more is required, but what we already agree to; that is, to receive whatever has been taught by the apostles.

Hence in that Church is liberty of renouncing all vain, and superstitious traditions of men; and no submission required, but in such particulars, which have a very full and sufficient testimony of having been received from the apostles and purest ages of the Church. In this principle, I know of no disagreement. And though there be not that accord, as to what these particulars are, yet here are good grounds for an accommodation, while both sides agree upon receiving whatever is warranted by the practice of the primitive Church. Some of ours reckon up some of these unwritten traditions: as bishop *Montague* names Infant Baptism, and receiving in both kinds; and then adds, There are six hundred particu-

lars of this kind, which have been instituted by God in the point of religion, commanded, and used by the Church, of which we own, that the scripture delivers, or teaches no such things. *Orig. p.* 396 We have others, who come to more particulars; as the number of canonical books, the apostles creed, the fast of lent, the Lord's day, the great festivals of Easter and Whit-Sunday; of not fasting on Sundays, of adoring towards the east, prostration before the altar, of signing the baptized with the cross, of receiving the eucharist fasting; these are acknowledged to be primitive, and even that it is in the power of the Church, to ordain such rites and ceremonies; which, if it can be conceded, will be a means of healing all the breach in this point.

ROBBING PETER TO PAY PAUL.

Henry VIII. as head of his Church, erected Westminster into a bishopric, of which the abbey, or "St. Peter's collegiate church," was made the cathedral. Pope Edward, his son, dissolved his father's bishopric, and let his courtiers have the best part of the lands; (poor boy, how could he hinder their greediness) the remainder was laid out in repairing St. Paul's cathedral, which was miserably injured by some of the gospellers of those times. Hence came the common saying of *robbing Peter to pay Paul*—*Collier*, ii. 324.

Bengal Catholic Orphanage.

MY LORD ARCHBISHOP,—The bearer will hand your Grace 5 Rupees which I received this morning, from Serjeant Shannahan of the Fort, for the Orphanage.

I remain,
my Lord Archbishop,
Your Grace's most respectfully,
21st September, 1848. J. MCGIRR.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOW'S ASYLUM.

J. G.	.....	Rs.	2	0
Mr. C. B. Piaggio,	.....	...	2	0
Mrs. C. Wood,	...	.....	2	0
Sergt. Shannahan thro' Rev. J. McGirr,			2	0

THROUGH MR. N. O'BRIEN.

M. S. Templeton,	...	...	3	0
J. W. Tevelling,	..	...	2	0
E. Masters,	...	...	2	0
J. M. Castles,	...	...	2	0
J. R. Jennings,	..	...	"	"

Donation of Clothing for the Male Orphans.

THROUGH MR. N. O'BRIEN.
The Late Mrs. C. Kelly, a large bundle.
Sergt. John Gleeson, ditto.

Selections.

MILLENGEN'S REPUBLICAN FRANCE.

(Second notice)

Every one knows of the horrible blasphemes with which the Parisian people, in the old revolution, instituted what they termed the worship of the Goddess of Reason; but the companion follies with which Robespierre re-erected the authority of natural religion are not so generally familiar to readers of this date. The attention is so painfully absorbed by the wickednesses and horrors of the reign of Terror, that the fooleries into which an occasional reaction of feeling hurried the popular fancy are overlooked in the general scene of carnage and atheism. It was during one of these momentary lucid intervals that the *spectacle* described by Dr. Millingen was exhibited in Paris. Robespierre determined that France should worship a Supreme Being; and with the aid of David the painter, and Courier, a writer of pantomimes and melodramas, got up an inauguration. Here is the record of the scene:

It was in the beginning of June, and the day was most resplendent. The preceding evening crowds of young people had repaired to the Bois de Boulogne to collect branches of trees, and to the neighbouring fields and gardens to cull flowers; garlands and festoons of oak foliage and wheat-sheaves, were hung from every window, and thrown across the streets on the tops of the *verobers*, or night lamps. The procession was numerous, and most picturesque in its appearance. Children in white tunics crowned with violets, youths with their brows shaded with myrtle; athletic men, in a Roman costume, and with chaplets of oak-leaves, were followed by old men, whose silvery hair was braided with ivy and olive leaves. Women and children, in ancient costumes, bore baskets of flowers; and on a triumphal car, drawn by twelve oxen, was borne the goddess Ceres, represented by Clothilde of the Opera. In this cortège moved the members of the Convention. They were dressed in garter blue coats with steel buttons, with a tri-colored scarf round their waists, and three-coloured plumes in their hats; each of them carried a nosegay, with ears of wheat; but at their head, and several paces in advance, walked Robespierre; he stepped out with an assumed, haughty, and proud bearing, little compatible with the notions of equality then entertained. He was evidently inflated with pride, and considered himself the pontiff of the reintegrated divinity. In front of the centre pavilion of the Tuileries was erected an immense amphitheatre, crowded with musicians and public functionaries. The front seats were reserved for the members of the Convention, who gradually took their seats as the head of the procession reached the flight of steps leading to them. In front were erected colossal statues of Atheism, Discord, and Egotism. Robespierre, in the centre and front of the Assembly, still preserved his predominance. A glorious hymn to the Supreme Being, the

words by Chenier, the music by Gossec, was now performed. It might be considered a paraphrase of Pope's Universal Prayer; and the two first verses, as well as I can recollect, ran as follows:

• Père d'Univers, suprême intelligence,
Bienfaiteur ignoré des aveugles mortels,
Tu revels ton être à la reconnaissance,
Qui sait l'élever des autels,
Ton temple est sur les monts, sur la terre, et sur l'onde,
Tu n'as pas de passé, tu n'as pas d'avenir,
Et sans les occuper tu remplis tous les mondes,
Qui ne peuvent te contenir.

“ At the conclusion of this canticle, Robespierre made a long oration on the solemn occasion, and then, seizing a torch, he stepped down from the amphitheatre, and set fire to the statues of Atheism, Discord, and Egotism, which, being full of combustibles and crackers, were rapidly consumed, in a dense smoke, and with a loud explosion.

“ The orchestra now executed a piece of Mehul's, descriptive of the Battle of Fleurus; and the fire of the contending armies was imitated by a singular accompaniment of musketry and field pieces, fired in time at a signal of the leader. The effect was most surprising and effective. While this composition was performing, the procession started again for the Champ de Mars, Robespierre displaying, if possible, more arrogance and pride than before, heading the National Convention.

“ In the centre of the Champ de Mars (where the altar of the country had once been erected, and round which the mob had been fired upon by Baully and Lafayette), stood an artificial mountain, of difficult ascent; a spreading cedar-tree was on its summit, and the members of the Convention were seated around it, while the sanguinary triumvirate, Robespierre, St. Just, and the crippled Couthon, who had been carried up in an arm-chair, occupied the centre of the mountain, casting a look of proud disdain, not only on the multitude around them, but on their colleagues of the Convention.

“ Other hymns were now sung by numerous performers. Young men drew their Roman swords, and swore to die, if necessary, in the defence of their country; and women held up their babes and children, and consecrated them to the service of France and the Supreme Being! while salvos of artillery were pealing from the platform of the Invalids, and the procession returned to the Tuileries in the same order. The gardens were illuminated, fire-works were let off, and orchestras, placed in different parts, invited the pious people to end the festivity by dancing. Such was the *fête de l'Être Suprême* from whence may be dated the downfall of Robespierre, its founder. The summit of the pasteboard and canvass mountain, raised by theatrical carpenters and machinists, which he had proudly ascended, intoxicated with pride, proved his Tarpeian rock.

(To be continued.)

It is a great proof of sincere virtue, a great, but rare victory over pride, for a learned man to own himself vanquished by truth in a disputation. Pride recoils at opposition, and however the understanding may be convinced, the will usually becomes by it more averse and more obstinately fixed in error.

THE EVIL EFFECTS OF BAD AIR.

Dr Webb's observations on the agency of bad air in producing fatal disease occupy about thirty pages of the *Pathologia Indica*. He introduces this part of the subject with a strong fact, the story of the Black Hole of Calcutta. Our author attributes the majority of deaths in this case (out of 146 persons who entered as eight in the evening only, were alive at six the next morning), to the sulphuretted hydrogen evolved from the bodies of those who died shortly after entering the godown. Suffocation from carbonic acid gas—suffocation from sulphuretted hydrogen—pestilential fever and plague would appear to be indicated as the order of destruction; typhus fever and plague breaking out in the survivors. But the diseases occasioned by bad air assume a hundred different forms, and all of them possessing a malignancy peculiar to the class. In 1750 four Old Bailey judges, out of a bench of six, besides counsel, jurymen, officers of court, and spectators to the number of forty in all, died of a fever contracted in court, where a great number of dirty prisoners were assembled. It may be said that these are extreme cases, but there is surely something to be learnt from them. Though we may swallow the poison in a more diluted form, its deleterious effects are quite as certain, the difference being only in degree. And when we reflect that the whole native part of Calcutta, covering as it does a space of thirty square miles, is a vast laboratory of these deadly gases, and that a great part of the Christian town is not much better, we may thank our stars that we are to the windward of the centre of the evil during the hottest months of the year. We are convinced that to this cause alone is attributable the degree of exemption from pestilence that we enjoy. We are told by the historians, that when the Vandals invaded Africa, they used to take walled cities by putting a few hundred prisoners to death and piling up their corpses on the windward side of the place. The sulphuretted hydrogen soon did the work of fire and sword there was no beating off the assaults of an enemy like this. Now whether the fatal gases come from a stale corpse or a foul drain, we suppose their effects are the same in shortening the days of those who breathe them. "For the poor," says Dr. Webb—"this is the city of death. And but that Calcutta pours out its working population to sleep in the adjacent villages, it would, in all probability, soon prove the city of the plague; for it is eminently fitted to receive the leaven of a true plague."

The Lower Orphan School at Kidderpore had better be looked into. Hear what Dr. Webb has to say about it, "The girls of the Government Orphan school are miserably overcrowded; and hence subjected to the pernicious influence of foul air. Their dormitory is upon the ground floor, which is constructed with a bomb proof arch, so that there is no ventilation through the roof, and the openings into one side of the arch are fronted by a wall. At the end of the rainy season—(it is we who mark the iridic.) the air is sometimes faint even after a night's sleep in this impure open. Diarrhoea and dysentery are enumerated by Dr. Kinloch Kirk as conse-

quences of this low fever; as well as scorbutus, hæmorrhoids, sloughing ulcers, ophthalmic affections, spleen, enlarged liver, dropsy, and many other chronic and cachectic affections, most of which, I regret to say, are very common diseases in the Lower Orphan School. The girls' hospital has always presented, during the last six years, a preponderance of these affections, although the locality is, in my opinion, one of the healthiest near Calcutta. On the contrary, La Martinière Institution is situated in a bad locality, but the noble dormitories very seldom allow me to have many patients in hospital, and there has been only one death among the boys in this institution during the last six years." We have heard a great deal about this same Lower Orphan School, and after this we should say it was high time. We could open our readers' eyes still wider if we had room for our further details, and they were fit for publication. According to the author the children die in there rot to death occasionally. "Mortification has carried off most of the children who have died since the Orphan school hospitals have been under my charge." The reader will ask how long the Doctor has been there, and how many children have thus owed their deaths to a public charity. Indeed rotting to death seems to be by no means an uncommon occurrence in Indian hospitals. At page 240 we have the following facts. In 1837 the convict gangs on the Bardwan road, 1,300 in number were dying, at the rate of 105 a month, when Dr. Webb was sent to take charge of the hospitals. Here is his story. "I found every form of death, of gangrene, of the various organic tissues produced among the prisoners from being chained together at night by a single chain running through their ankle irons, constraining them to lie upon ground close together, 100 men, in a shed 100 feet long by 16; there 100. The sick men were strung like beads, and one man could not be unstrung even if he died without others too being released. The stench horrible and no escape from it. Their noses were to the ground. Gangrene of the lungs, gangrene of the mouth, of the liver, of the bowels, and of the brain were the result, all duly recorded by the apothecary, under the heads of pneumonia, cancerum oris, dysentery, &c. The eye was frequently utterly collapsed from destruction of its coats and consequent evacuation of humours. What effect could medicine have here? But of their brutal native keepers, (the burkundauz's) not a man was sick. Very many of the prisoners broke out with a popular eruption, very like chicken pox—this was common to the skin and to the mucous membrane. When these broke in the inside of the bowels they left ulcers—and consequently, colliquitive diarrhoea and dysentery were the prevailing forms of disease. I had authority from Government to break up the gang and send the men to their zillahs, few however recovered."

And now back again to the Orphan schools.

"The same kind of eruption is repeatedly breaking out in the girls of the Orphan schools, double from the same cause, breathing the air tainted with the exhalations from living animal secretions; very frequently large and deep abscesses form in the arms, or thighs, or neck, or

behind the ears, especially if these eruptions be rashly suppressed; or effusions even take place into internal organs. One child was a whole month insensible from this cause. Another had liver abscess and psoas abscess; of both of them she quite recovered." The number of morbid specimens which have been furnished by this same Lower Orphan School to the Medical College Museum, give one a very favourable idea of the advantages which this charitable institution has conferred on pathological science, but we are not aware that this is the object for which it was established. It is believed on the contrary that the children go there to get an education, and if this is a popular error the public had better be disabused immediately.—*Hurkaru, Sept. 12.*

TRUE RELIGION NO CAUSE OF INSANITY.—An important distinction is to be drawn between those deranged affections of the mind resulting from the influence of false religion upon the understanding, and the healthy effect of legitimate Christianity upon the feelings and actions of man. During the course of our experience we have never seen a case of insanity which could be clearly traced to true religion—we mean, the religion as inculcated by the great author of Christianity—the religion that teaches "peace and good will towards men"—which advocates the noble sentiments of love and charity—which inculcates the feeling of "preferring others to ourselves"—the religion which represents love, mercy, and forgiveness as the pre-eminent attributes of the Godhead—the religion whose tendency is to induce us to take lowly views of ourselves, to humble human pride, to produce a cheerful serene, and happy state of mind—the religion which enables us to bear with fortitude "the whips and scorns of time, the oppressor's wrong, and the proud man's contumely." We cannot believe that the influence of such a religion can be otherwise than sanitary in its effects on the human mind.—*Dr. Forbes Winslow's Journal of Psychological Medicine.*

WAKEMAN'S IRISH ANTIQUITIES.

In Irish palaeography, from the sixth century downward, we find convincing evidence of the possession, by the ancient scribes, of a highly original and eccentric style of calligraphy. In the splendid Book of Kells, the most elaborations of its period existing, are ornaments of the most singular degree of elaboration, executed by the marvellously unerring and delicate hand of the great St. Columbkille.

Led to his conclusion chiefly by a most careful examination of the illuminated books, Mr. Westwood asserts with, we believe, perfect truth, that

"At a period when the fine arts may be said to have been almost extinct in Italy and other parts of the continent—namely, from the sixth to the end of the eighth century—a style of art had been established and cultivated in Ireland absolutely distinct from that of all other parts of the civilised world. There is abundant evidence to prove that in the sixth and seventh centuries, the art of ornamenting manuscripts of the sacred Scriptures, and especially of the Gospels, had attained a perfection in Ireland almost marvellous, and which, in after ages, was adopted and

imitated by the continental schools visited by the Irish missionaries. The chief peculiarities of this school consist in the illumination of the first page of each of the sacred books, the letters of the few words, and more especially the initial, being represented of a very large size, and highly ornamented in patterns of the most intricate design, with marginal rows of red dots; the classical acanthus being never represented. The principles of these most elaborate ornaments are, however, but few in number, and may be reduced to the four following:—1st. One or more narrow ribbons diagonally but symmetrically interlaced, forming an endless variety of patterns. 2d. One, two, or three slender spiral lines, coiling one within another till they meet in the centre of the circle, their opposite ends going off to other circles. 3d. A vast variety of lacertive animals and birds, hideously attenuated, and coiled one within another, with their tails, tongues, and top-knots forming long narrow ribbons irregularly interlaced. 4th. A series of diagonal lines, forming various kinds of Chinese-like patterns. These ornaments are generally introduced into small compartments, a number of which are arranged so as to form the large initial letters, and borders, or tessellated pages, with which the finest manuscripts were decorated."

In the mechanical manipulation of the sacred vessels and ornaments, as well as the fibulae and articles of personal use and adornment, we trace the same marked ability and characteristics. Several usages peculiar to Ireland tended much to foster the metallurgic arts, and the abundance of pure gold and silver found at the remotest periods in the island, provided materials which were comparatively wanting in other countries.

One of the customs common in the earliest ages of the Irish Church, that, namely, of enclosing the copies of the Gospels or Psalms which had belonged to or been transcribed by deceased saints, in precious "cumdachs" or coverings, led to the formation of most elaborate works of *repose* and filigree. That extremely interesting relic, the Cash, as it had been called for ages, was opened by Sir William Betham, who has published an interesting account of the exciting moment when the mystery attaching to this long-cherished talisman of the O'Donnell family was unfolded, and the curious fact, ascertained, that the elaborately ornamented double case contained the autograph psalter of St. Columba or Columbkille. Of all these precious relics the "Domnach Airgid," or copy of the Gospels traditionally related to have been given by St. Patrick to Mac Carthen, the first Bishop of Clogher, appears to be the most ancient. Dr. Petrie has, in a short though most interesting article, published in the Transactions of the Royal Irish Academy, completely illustrated its various details. He describes it as having been made of "three distinct covers," of which the first or inner one is of wood, yew; the second, or middle one, of copper plated with silver, the third, or outer one, plated with gold. "In the comparative ages of these several covers," he says, "there is obviously a great difference. The first may probably be coeval with the manuscript, which it was intended to preserve; the second, in the style of its scroll,

or interlaced ornament, indicates a period between the sixth and twelfth centuries; whilst the figures in relief, the ornaments, and the letters on the third or outer cover leave no doubt of its being the work of the fourteenth century." Of all these shrines (for as such they invariably served) the most peculiar in the method of its execution is the very curious cundach of St. Maidoc or Aida, the Bishop of Ferns. The extraordinarily minute mosaic, resembling that of some of the Egyptian amulets, which makes up the imitation gems that decorate it, is very singular. Ornaments of a somewhat similar kind adorn the celebrated Cross of Cong, a specimen of a small portion of the beaten and chased silver-work of which we gave in our last number.

This cross is the most superb relic of ancient Irish skill that has been preserved to us; and, with the shroud of St. Muloc, and some of the beautiful hand bells possessed by Dr. Petrie, convince us that the artificers, up to the year 1,000 were more accomplished in Ireland than in any other country, except Byzantium.

The number of coloured glass beads and striated amulets, evidencing the highest antiquity, which have been found in various parts of the island; the enamel pastes which may be frequently observed attached, on the *chambre leek* plan, to the metal ground of the *phulo*, and other personal ornaments; the imitation gems and amber, and the remarkable little glass mosaics to which we have alluded,—prove that, in almost every process connected with vitification, the Irish had acquired not only most of the knowledge possessed by other people at contemporary periods, but, in addition to that, many original practices unknown to any other country of Europe.

The curious satchels, in which the precious cundachs were wont to be conveyed from place to place for certain important purposes, demonstrate the Irish acquaintance with the ancient art of preparing "*cuir bouilli*," and of cutting and ornamenting leather in the most elaborate manner. Dr. Petrie has engraved several beautiful specimens; and an inspection of the cover for the celebrated Book of Armagh, preserved in the museum of the Royal Irish Academy, must fully satisfy the most sceptical. The delicate damascening, or metal-inlaying, that adorns some of the curious handbells, so highly venerated by the Milesians, prove their perfect knowledge and practice of this most difficult variety of handicraft.

We have thus endeavoured to run through, though necessarily with haste, a few of the arts in which existing monuments demonstrate the fact that the ancient Irish preeminently excelled; and are brought to the interesting question, How far were they indigenous? how far exotic? It is in answering this question that the historic evidence of the genius of such men as St. Columbkil, St. Columbanus, St. Gall, St. Kilian, and St. Cumman, assumes its real importance. It bears testimony that her schools needed no masters from abroad; it tells us that her saints were scholars and philosophers, and asserts that they were for several centuries the self-elected intellectual teachers of Europe. In Germany, Italy, and England, the Irish monastic institu-

tions of St. Gall, of Bobbio,* and of Glastonbury, gave to the world such men as Dunstan, Aldhem, Turilo, and many others, whose technical skill has grown into a proverb; and connecting the intellectual development of their minds with the natural corresponding movement of the fine and liberal arts, we cannot but feel ourselves justified in asserting, that the claims of Ireland to a very high position in the history of art, as the creator and disseminator of many interesting practices, and yet more as the recipient and preserver of much curious and recondite Celtic tradition, more particularly touching the metallic and vitreous arts, have, up to the present time, been scarcely sufficiently insisted upon, that she has not yet received her meed of glory as the shining light of the world of northern art, from the fifth to at least to the beginning of the eighth century.—*The Rambler*.

AMERICA

OFFICIAL COMMUNICATIONS of the most Illustrious Capitulary Vicar of the Archbishopric of Mexico with the Generals of the North American Army. (From the *New York Freeman's Journal*)—Governor Smith's reply to the Remonstrance. — Office of the Civil and Military Government, City of Mexico, January 15. 1818. — To the Most Illustrious Archbishop of Mexico.— Sir—In conformity with your Grace's request, made a few days since, that I would answer the communication I had the honour to receive from your Grace, in the nature of a protest against the decree issued by me on the 23rd of September last, re-enacting a decree of the Mexican Government of the 6th of July last, which forbids the alienation of Church property, I have now the honour to reply. Your Grace offers two principal grounds for the repeal of the decree of November 23rd. The first is, that it is contrary to the fundamental laws of the country, which secure to the Church perfect independence and freedom in the administration of its property — *su independencia, y libertad en la administracion de sus bienes.* The other refers to the inconvenience and scandal that might arise from the appearance of the Church as a defendant in a suit to compel the payment of its debts. To establish the first, your Grace invokes the wise principles established by the ecclesiastical and the ancient civil laws—*«a los sabios principios establecidos por las leyes ecclesiasticas y antiguas leyes civiles.»* The second is manifest to all, and to prevent this inconvenience and scandal, and to maintain in all points the rights whether individual or corporate, founded on established law, is the object of the decree referred to. It is not necessary that I should decide the question, which appears to have risen between the Mexican Government and the Church, as to the right of the former, being the supreme legislative power, to alter the laws relative to the administration of Church property. This point, agitated in many countries in the 17th, I have avoided by making the decree *concurrente* to and not alter the ancient laws. The independence and freedom of administration of its property, claimed by the

Church, does not exist under the ancient laws of Spain or Mexico, to the extent alleged.—The object of these laws was to secure to the Church the full and perpetual enjoyment of its property, and they provided not only against the rapine and extortions of the powerful, but against the mal-administration and corruption which might find its way among those to whom this property was confided. Giving them the privilege to dispose of the property only in certain cases, thus restricting their right of alienation for the purpose of maintaining the rights of the wealth of the Church inviolate. This is the provision I refer to:—“*Et res ecclesie in se casibus duntaxat possunt alienari—propter magnum debitum ecclesie, et redemptionem captivorum—pro cibariis pauperum tempore famis—pro fabrica ecclesie—pro emptione terrarum ad cimiterium, et causa utilitatis, vel commoditatis.*” The expression in the quotation—a large debt due by the Church—is the only one which can be cited in support of the right now claimed. But it is evident that the debt must have been created in one of the other five modes recited above, viz., ‘to redeem captives, to buy food for the poor in time of famine, to repair the Church, to purchase land for a burying ground, or to buy it for the use or convenience of the Church;’ if it were for any other purpose the whole law would be a nullity, for by incurring a debt for any purpose whatever, the Church would find itself empowered to sell all its property, when it is a very well known maxim of law that what is forbidden to be done directly can never be done indirectly. The restriction on the right of alienation, applies as well to moveables as to real estate, for a subsequent provision is:—*In casibus permissis alienatio rerum ecclesie debet fieri per episcopum eum consensu capituli et prius de nobilibus non sacerdotibus, deinde sacerdotibus, et de ceteris ad inuicem procedentibus*—and concluding:—*prædicta tamen a principe, vel ejus uxore reiecta, nullatenus possunt alienari;* the latter provision showing that grants or bequests, from the supreme civil authority of the State, can never be alienated. From this it is evident that the property of the Church is so sacred in the eyes of the ancient laws, that the Church herself can neither alienate it nor enter into any obligation that will hereafter cause its alienation, except for one of the six reasons above given. If the ‘*Episcopus cum consensu capituli*’ has given an obligation for any other than one of those reasons, that obligation is null and void, for as the conditions under which only such a debt can be incurred, and the restrictions on the right of the Church to alienate, form a part of the laws of the country; landowners, even those who have paid a full price, are bound by them, everyone being in the law, presumed to have full notice of the provisions of the law. If the Church has been forced to incur such obligations, the argument is still stronger, for no contract is binding which is the result of an unlawful force. If any one alleges that these ancient ‘laws’ are repealed or replaced by others which permit or enact the alienation of Church property, then the decree of November 25, 1803, issued by an authority which has supplanted the Mexican Government within these limits, and succeeded to its

rights and powers, is in full force, and of itself forbids any alienation, except with the consent of such authority. So that, whether the ‘ancient laws’ are inviolate or unchangeable, or whether modern legislation governs, the effect will be to sustain the rigour of the decree of the 23d of November, leaving only the question, whether the property of the Church can be confiscated, because those who administer her affairs have violated the laws. So simple and plain that no violation of law will proceed against them, that I can well postpone the examination of this point until the case shall occur. And now to take up the second ground for the repeal of the decree—the inconvenience and scandal that may arise; it will be sufficient to refer to what has been said before as to the right of alienation, and of incurring debts, and as far as has been shown, the decree of November being valid, no alienation of Church property will be allowed, without the consent of the American authorities, and any attempt of any tribunal to enforce an action, forbidden in that provision shall be stopped by the means which may be thought most convenient. If the tribunals of the country recognise the old laws, they will declare all these obligations void, and if they recognise the new they must obey them. It will be seen from this, that so far from forgetting what the general commanding in chief has promised in regard to the rights of the Church, recited in the first paragraph of the letter of Mr. Grace, he is only desirous of protecting and assuring the rights, and all others which the laws of civilisation recognise. I have the honour to be, with sincere respect, your obedient servant, PEARSON F. SMITH, Br. Brig. Gen. Governor.”

Mr. SMITH O'BRIEN.—At the present moment the following account of Mr. O'Brien and his family may be read with interest. He was born at Dromoland, County of Clare, on the 17th of October, 1803, being the second son of Sir Edward O'Brien, fourth baronet (who died in 1837,) by the daughter and co-heiress of W. Smith, Esq. of Cahirmoyle, county of Limerick. The latter lady was a very rich heiress. The issue of this marriage, in addition to the subject of our notice, consisted of eight other children, including Sir Lucius, the eldest son; Edward born in 1806, and married to the daughter of Massy Dawson, Esq., late M. P., a scion of the house of Cremorne; Robert, born in 1809, married to the daughter of Sir Aubrey de Vere; the Rev. H. O'Brien, married to the daughter of J. Godley, Esq.; Grace, unmarried; Anne, married to the Rev. A. Martineau; Harriet, married to the Rev. C. Monsell, a relative of Mr. Monsell, M. P., the colleague of Mr. Smith O'Brien in the representation of Limerick county; Katherine Lucia, married to the Hon. and Rev. Amaryd Harris, brother of the Earl of Malinesbury, one of the prebendaries of Salisbury, and rector of Wilton. The present head of the house of O'Brien, or Bryen, is the Marquis of Thomond, who adopts the latter form of orthography, and he deduces his descent from the royal line of Thomond, a race of princes which sprang from the celebrated Iberian monarch, Brian Borroime, or Boru, who commenced his reign in 1002, terminated it with his life near Clontarf, in 1014.

Should the present marquis die without male issue, Sir Lucius O'Brien will succeed him as Baron Inchiquin; but not to the higher titles, which will become extinct. In reference to the existence of these titles, it may be added, that in 1543, Murrough O'Brien, the then head of the house, repaired to England, and resigned his sovereignty to Edward VI., and was in recompense created Earl of Thomond for life, and Baron Inchiquin. The second holder of the baronetcy, Sir Edward O'Brien, was son of the Right Hon. Lucius O'Brien, who died during the lifetime of his father, by Catherine, daughter of Thomas Keightley, Esq., of Harlingford, county of Herts, grand-daughter of the first Earl of Clarendon, and first cousin of Queen's Mary and Anne. In the latter points the records of the several families agree. Mr. O'Brien married about twelve years since the daughter of Joseph Gabbett, Esq., of Limerick, by whom he has had issue either six or seven children. Mr. O'Brien is a graduate of Trinity College, Cambridge. When first returned for the family borough of Ennis, in 1830, Mr. O'Brien was a Tory, and as such opposed Mr. O'Connell in the case of the memorable Clare election. He subsequently became a Whig, then a Radical, and in 1843 he first joined the Repeal ranks. Since 1835 he has represented the county of Limerick. On the last occasion he succeeded in defeating Mr. Caleb Powell, the Old Ireland candidate, by 24 votes. Mr. O'Brien fought a duel with the late Mr. Thomas Steele, having exchanged two shots with that gentleman. Sir Lucius O'Brien, elder brother, is lord-lieutenant of the county of Clare. The Dowager Lady O'Brien is still living, and possesses a property of about 5,000*l.* per annum, to which her second son was always considered to be the heir, but in other respects than as a heir in prospect, Mr. O'Brien never was wealthy. He has, when in Ireland, taken up his residence at the seat of his mother.

CANADA.

The following is an extract from a private letter, from Bytown, dated the 3d instant:—"Canada is dull quiet, healthy—no complaint as yet of emigrant fever. Bytown is to be a Bishopric; the new Bishop will be consecrated on the 12th of July next. Bishop Phelan (Bishop of Kingston) arrived here on Tuesday the 27th ultimo. A great number of horsemen and carriages went to meet him, so that his entry was like that of a Prince. He is beloved by every one, for his charity knows no bounds. On Ascension Thursday there was a large and respectable procession on occasion of removing a large cross from the church to the ground set apart for the convent and hospital. Immediately after the consecration of the Bishop, I hope to forward you a letter, giving the progress of religion in this town, which in 1827 was a dense forest, but now contains 4,000 Catholics, two churches, a nunnery with twenty nuns, a general hospital under the superintendance of the Sisters of Charity, a large female school under their charge, and four Priests of the Order of Oblats."

PUBLIC WORKS (IRELAND) BILL.—ENDOWMENT OF THE ROMAN CATHOLIC CHURCH.—The Marquis of Clanricarde moved the second reading of this bill. The Earl of Ellenborough took the opportunity of observing upon the state of Ireland, and said that almost all countries had passed through the same ordeal that Ireland had passed through. They had been conquered—the property of the original holders had been confiscated—and yet matters had settled down advantageously to all parties. This being so, there must be some peculiarity in the state of Ireland that a similar result had not taken place in that country, and that peculiarity appeared to him to be the position of the Catholic Church of Ireland the church of the majority being unendowed. Lord Castlereagh, who knew Ireland well and loved it sincerely, never intended that Catholic Emancipation should be granted unless it was accompanied by the endowment of the Roman Catholic clergy; and he (the Earl of Ellenborough) was always of opinion that it would be a wise policy to pay the clergy of the Roman Catholic religion, and not allow them to depend for subsistence upon their flocks. In conclusion he begged to suggest, that the four millions and a half about to be raised under the bill before the House should be laid out in the purchase of glebes for the use of the Catholic clergy of Ireland, to be appended to their several cures.—Lord Montagu concurred in the propriety of paying the Roman Catholic clergy of Ireland; for he knew that many priests were forced to become agitators, in order that they might ensure an income to themselves.—Lord Stanley considered it was extraordinary that his noble friend should have taken the present moment to bring under the consideration of the House his speculative views on this important question. He objected to the money to be raised under this bill being applied in any way to the endowment of the Roman Catholic Church in Ireland. He deprecated any hasty expression of opinion on this most important question; and if any intention of endowing the Roman Catholic Church was contemplated he would only consent to entertain it on the condition that it was brought forward on the responsibility of the Government, and that the fund out of which that endowment was to come was clearly set forth and defined. He would say this much, that the people would never tolerate that the endowment should come from the funds of the Protestant Church, or from Imperial resources. He believed that the people of England and Scotland would oppose any endowment of the Catholic Church, and he, therefore, believed that the Government would find no ordinary difficulty in dealing with the subject.—Lord Beaumont thought the subject was very properly brought under the consideration of the House. He concurred entirely in the views taken of the question by the noble earl opposite (the Earl of Ellenborough), and thought that it was for the peace of the country that the Roman Catholic clergy should be paid by the State.—The bill was then read a second time.

Let us be humble and let us rejoice in being poor; without the virtues we cannot be true disciples of Jesus Christ.

BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 14.]

CALCUTTA: SATURDAY, SEPTEMBER 30, 1848.

[VOL. XV.]

FAITH.—(THE EXISTENCE OF GOD.)

EARTH! thou temporary abode of man; who has made thee so beautiful in thy aspect—so touching in thy harmonies—so picturesque in thy contrasts? Who has thrown round thee this superb mantle of verdure, fringed with flowers? Who has crowned thee with these woods, whose deep shades are relieved by the rich and variegated plumage of birds? Who has bound thee round with rivers, as with diadems, and encircled thee with the ocean, as with a cincture? O, Earth! say, if thou dost know, what powerful hand, by pressing on thy flattened pole, has inclined thee gently on thy axis, that thy seasons, by their succession, might correspond with the various wants of thy inhabitants, and save thee from the listlessness engendered by satiety? Say, what hand has stretched out for thee that magnificent pavilion, where, amidst the fleecy clouds, the undying lamp of day shines forth? Earth! hast thou produced thyself, all these wonders? Hast thou peopled thy mountains, thy forests, and thy valleys, with this innumerable host of living beings, who, after feasting for a few hours at the gorgeous banquet thou dost prepare for them, fall successively into thy bosom, with the faded flower and autumnal leaf? No; it is not thou, beautiful slave!—thy servitude is seen amid thy rich decorations; thou dost receive laws, but canst not enact them.

Inert matter cannot originate motion or impart life: it is impossible for an agent to communicate to another properties which it does not itself possess: a stone, a tree, a blade of grass, cannot give either thought, or instinct, or intelligence, to other beings; and the loftiest of the Alpine heights cannot restore life to the insect that has frozen to death on its summit. Who, then, has drawn thee from chaos, thou little and lonely planet, that shinest like a glow-worm amidst the great stars?

A pagan philosopher, who ventured to clothe absurdity in the vesture of charming poetry, explained the creation of the world by the fortuitous agglomeration of atoms; but he forgot to tell us whence these imaginary creative atoms themselves received existence, and this was the difficulty he ought to have solved. Either these atoms were created by some other Being, or they created themselves. In the first supposition, these clever and imperceptible geometriens were the agents of a superior will—of an ever-ruling power; in the other case, they would have acted before they existed, which would have been, to say the least, rather premature.

But laying aside the atoms, there remain yet two powers on earth—man and the brute. The brute creation experiences no emotion at the view of the world's wonders, and never yet thought of sowing the seed of the grass it eats, or the acorn it nurtures. Like ourselves, it loves heat during the cold season, but yet never rekindles the fire that the shepherd abandons in the valley: can it, then, be said to have any thing to contemplate in the creation of the heavens? The least informed will confidently answer, no!

The earth abounds with animals of various species: but one only has received the privilege of reason; one only has followed the stars in their courses—dug up the bowels of the earth to rob them of their metals—studied the virtues of the plants—cultivated the flowers—improved the fruits—covered the plains with golden harvests—and forced the winds and waves to bear them to the most distant shores: one only has extracted from the lightning its spark, to apply it to the uses of ordinary life, and discovering the incredible power of steam, has substituted it for the sails on the pathless ocean, and for the fleet coursers on the dusty ways of earth. Has this privileged creature, who holds the

others in subjection, and rules over them with the predominance of a mind which is daily enlarging the sphere of its activity,—has he created the palm-tree that shadows his tent—the fountain at which he slakes his thirst—the grain on which he feeds—or the flower which perfumes his path? Is this sovereign lord of the visible creation, who is able to subject to his sway its most obstinate and rebellious elements—is he the creator of it? When his fields grow yellow and parched with drought, has he at his command a single drop of rain to restore their verdure? When the tempest roars through the forest, and levels the aged oaks to the ground; or when the agitated sea raises its foamy mountains, and dashes its waves at the forked lightnings—can he calm their violence? Alas! he cannot; and he is so conscious of his powerlessness, that he has been seen to offer sacrifice to the winds and the waves, both on the banks of the Tiber and on the borders of the long undiscovered and majestic streams of the New World.

PORTUGAL AND GALICIA

BY LORD CARNARVON

CONVENT OF ALCOBACA.

(*Monastic System.*)

I renewed my journey over hills of mingled heath and oak on the morning of the 27th. Travelling at this burning time of the year is only agreeable during the first and last hours of light. The sun had scarcely risen when I mounted my horse, the distant sound of the convent bells came pleasantly on the breeze; the birds were singing, and all nature seemed to rejoice: but at noon, man and beast were equally subdued by the intolerable fierceness of the heat; the peasants were compelled to suspend their labours; the cattle took refuge in the shady thicket; not a bird flapped its weary wing; not an insect crept along the ground, but an unbroken and universal silence pervaded the fields, which had so lately teemed with every variety of active life. Here, as in other parts of the country, the heath and juniper had been designedly burnt to produce young fodder for cattle. The *Serratula arvensis*, and the *Lychnis Flos cuculi*, are scattered over this district with other plants of a northern parentage, rarely found in the rest of Portugal.

Soon after ten I arrived at the small village of Alcobaca, and stopped at an inn better furnished with wasps than provisions: a pretty young lady babbled much to me concerning England and English manners, which I suppose, meant that some young British officer

was lord of the ascendant. I went to the Convent, and sent in a letter of introduction. Senhor A——, a young monk, of quiet and pleasing manners, received me courteously, and led me round the lofty cloisters which encircle an inner court filled with orange trees. The convent of Alcobaca is constructed upon a scale of feudal magnificence, which affords a striking proof of the great wealth and immense consideration formerly attached to the monastic orders. The kitchen is nearly a hundred feet long, and sixty-three feet high from the floor to the intrados of the vault. The fire-place is twenty-eight feet long by eleven broad, and stands in the centre of the apartment, through which a stream of water flows,—it must be confessed, a magnificent appanage to a kitchen. The refectory is ninety-two feet long by sixty-eight broad. As we approached the clock struck eleven; the brotherhood poured in; the organ sounded; and the chant of thanksgiving arose as we sat down to dinner.

It was evident, even on my first introduction to these monks, that they were very superior to most of their order, an impression fully confirmed by further acquaintance; for they possessed that courtesy, and distinction of manner which birth, or long and early acquaintance with good society can alone confer. I afterwards learned that they were Benedictine monks, whose choice in the election of novices is very much restricted to persons of condition; a limitation which has kept up the respectability of their order, amid the comparative degradation of part of the profession. The Franciscan Convents, on the contrary, from their poverty, and from other causes, have fallen into the hands of persons selected from the lower classes, who, as might naturally be expected, sometimes disgrace the brotherhood by their excesses. The monks of the higher orders are generally restrained by considerations of policy and self-respect, are often swayed by higher motives, and almost always throw a decent veil over any violations of the convent rules. Writers are too apt to involve the monastic orders in one general denunciation, without reference to the different systems pursued by the various orders, and the different results necessarily produced; but no statement can be fair and correct, unless it be grounded on a strict and unprejudiced examination of facts. And I must say that the highly coloured statements, so often put forth by travellers against the monks and the monastic establishments, come with a singularly bad grace from men who, journeying in a wild country, and deprived of the usual comforts of life, partake with freedom of their generous hospitality, and then

repay the benefit by assertions which truth and justice do not warrant, and which gratitude and good feeling should restrain.

Whatever may be the remote effects of the suppression of the wealthier convents in Spain and Portugal, still, in the neglected state of agriculture prevailing throughout so large a portion of the Peninsula, their existence was a blessing, and their abolition is, I conceive, a positive evil to the state. The monks were often the only resident proprietors; and their beneficial influence was visible in the improvement of their estates, and in the increased comforts of the surrounding population; for they brought to the management of their properties great capital and great intelligence, and largely employed and liberally rewarded the industry of the labourer: their estates were, in consequence, not unfrequently the best cultivated in the kingdom, and the sudden and ill-judged abolition of the convents will probably, for many years to come, check, instead of promoting, the interests of agriculture. Every man who has passed through Spain before the abolition of the convents must have observed the difference that existed between the practical administration of estates held by religious corporations and other lands. The traveller cannot have failed to observe that the roads were kept in better order on the estates of the clergy, the bridges repaired with more care, and greater attention paid to the improvement of their properties than to other parts of the country; he will have perceived that many of the monasteries were situated in the neighbourhood of badly-managed and frequently uncultivated estates, from which it may justly be inferred that, in the absence of such establishments, the land attached to them would have shared the fate of the surrounding properties, would have been equally ill managed, or remained altogether without cultivation. These ecclesiastical corporations should have been preserved, and would have been invaluable if altered and improved so as to extend their sphere of action, to comprise other and important duties, and perhaps resemble, in some degree, our college institutions.*

The ministry of a few Priests who are truly animated with the spirit of self denial is productive of more fruit, than that of great many who are too indulgent to themselves and too eager for their convenience.

* Mr. Beckford, in his splendid account of this Convent, alludes most justly to the prosperous condition of the tenants holding under the monks at the time of his visit to Alcobaca; and I can say, with some confidence, that thirty years afterwards their real prosperity had not diminished, although the most unceasing efforts were making to prejudice them against their ecclesiastical superiors.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

PREFACE.

The Rev. Mr. White after his conversion, could not reconcile to himself what the valuable and important notes which he had collected at the expense of so much time, labor, and solicitude, should remain unproductive. So he published the present work, in which these notes are embodied, and which contains the entire substance of all that he had read during the SEVEN YEARS devoted by him to this most laudable undertaking. He published it, firstly, in order that Christians of a Denominations might have the benefit of his labors; but principally, that his English brethren, for whose conversion he burned with an Apostolic zeal, might be again brought back to the fold of Unity. He knew that strong prejudices existed in their minds against the Catholic Church—and that pride, fashion, and temporal interest operated powerfully in keeping them estranged from it. He felt it his duty, therefore, to warn them of their imminent danger: but in doing so, he addresses them, not in invective, but in the language of remonstrance and conciliation. He spares no pains in order to bring conviction to their minds—and where he modestly conceives his own reasoning to be weak, he confirms it by adducing the testimonies of the greatest Historians, and the most learned and holy men the world ever produced.

In referring to authorities, however, he chiefly confines himself to those of the *first five centuries*; because he considered that they would have a greater weight with his English Brethren, who admit the validity of the first Four General Councils—the purity of the Doctrine of the Roman Catholic Church for the first six hundred years—and who entertain a respect and veneration for the Holy Fathers who flourished within that period. The plan he has followed is one which, I am sure, will be admired by all. It is equally applicable in the present time as it was in his—and I am induced to believe that if Roman Catholics and Church-of-England men, would only divest themselves of those prejudices that distract the mind, and obscure men's reason, the differences subsisting between them might easily be reconciled, and their disputes for ever set at rest. I am, the more confirmed in this opinion when I reflect that the Church of Englandman, as well as the Roman Catholic, admits the Creed of

Saint Athanasius, the Apostle's Creed, and the Nicene Creed. In the first place, then, both admit the Creed of Saint Athanasius, whereby they are obliged, under pain of everlasting damnation, to hold, "by all things, the Catholic Faith." Secondly, they admit the Apostle's Creed, wherein each make a solemn profession to God, what he believes in "the Catholic Church." And thirdly, they both hold the Nicene Creed, in repeating which they declare their belief in "One Catholic Church." Hence it is evident, that all the differences subsisting between them resolve themselves into this simple question—*which is the One Catholic Church?* The Roman Catholic maintains, that this is this Church; for that it is the one established by JESUS CHRIST—confirmed by his Blood—guided in all truth by the Holy Ghost—and which is to continue without interruption to the end of time.—The Author of England-man says, on the other hand, that such was the Roman Catholic Church formerly; but that it has since fallen into error—and that the Protestant Church as now established by Law, in England is the ancient Catholic Church as it was previously to its falling into error. Such simply is the whole substance of the difference between them. They both agree that it is necessary to believe in *the one Catholic Church*—and differ only as to which this *One Church* is. Oh! if men really desirous of discovering the truth, would but approach the subject with calm and dispassionate minds, how easy would it not be for them to determine so simple a fact—rather than which thousands of a more complicated, though none of a more important nature, are every day decided by Historical evidence alone!

(To be continued.)

THE OBSEQUIES OF HIS GRACE THE ARCHBISHOP OF PARIS.

To the Most Rev. Dr. P. Carew, Archbishop
of Bengal.

MY DEAR LORD.—I have the honor to transmit you a translation of another interesting article, regarding the late Archbishop of Paris, which will serve as an appendix to the former one, which I sent for publication.

On Sunday last the Maharaja of Bhurtpore, with a suite of about two hundred people, attended High Mass at our Cathedral.

* In the Book of Common Prayer, Article the fifth, entitled "Of the three Creeds," we read as follows:—"The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostle's Creed, ought thoroughly to be received—for they may be proved by most certain warrants of Holy Scriptures."

Trusting that your Lordship is in the enjoyment of perfect health, I remain respectfully,

My dear Lord,

Your most attached Brother, in J. C.

✠ J. A. BORGHI.

Agra, 19th Sept. 1848.

THE OBSEQUIES OF HIS GRACE THE ARCH- BISHOP OF PARIS.

Yesterday the country clad in mourning, celebrated with all the dignity of a national solemnity, the glorious funerals of its defenders. It exhibited this common expression of its gratitude and grief, in the shining testimony of its admiration and mourning.

One of the most illustrious, and the most holy of the victims of these fatal days of June, he whose heroic devotedness, has effaced so many other admirable acts of devotedness, had a right to particular honours; the funeral of the Archbishop of Paris must have been a most special homage of the population of Paris, on account of the sublime sacrifice of its principal pastor. In fact the funeral ceremony which we have witnessed, has appeared to us the more touching, precisely on account of its popular character.

At 9 o'clock we saw assembled in the Archbishop's palace, all the diocesan clergy, all the religious communities, a great number of distinguished persons who had been invited, the relations and friends of the venerable Archbishop, and in all the neighbouring streets, a multitude of the faithful, whom their admiration and piety had attracted thither.

The procession set out along the street of *St. Louis*, the *Pont Marie*, the quays as far as the bridge of *Notre Dame*, the quay *aux fleurs*, the square *du Palais de justice*, the quay *du Marché neuf*, the *parvis de Notre Dame*. The filing off of the procession lasted 2 hours and a half. The religious communities of women came first, the sisters of charity, the sisters *dubon Secours*, the sisters *de la Croix*, *St. André*, the sisters *de St. Marie*, the religious ladies *de St. Thomas de Villeneuve*. After these came the ecclesiastical students, and the religious communities of men, the Brothers of the Christian Schools, the clergy of Paris, the curés of the city and of the neighbouring parishes, the honorary canons of the metropolitan chapter. Ten Bishops were ranged round the coffin, which was preceded by the episcopal insignia covered with crape, and 4 standards, on which were written in letters of silver, the following inscriptions:—"Peace be with you"—"The good shepherd giveth his life for his flock"—"Lord take pity on your people"—"I desire that my blood may be the last shed". Each of these standards which collected the last words of the heroic Arch-

bishop, was carried by one of the *curés de Paris*. Mr. le curé de St. Germain des prés and Mr. le curé de St. Philippe du Roule carried also one of them. A green branch in memory of that which the Archbishop presented in token of peace to the insurgents, the other a palm branch, a true and glorious image of martyrdom.

A funeral car had been prepared to receive the mortal remains of the Pontiff, but the clergy, the national guard, the *garde mobile* and the army wished to carry successively as in triumph, on their shoulders, the ornamented bed upon which the Archbishop, clothed with his pontifical dress, with his countenance uncovered, had been exposed to the view of an immense population whom he seemed still to bless and evangelize upon his journey, by the words written on the standards, and which a thousand lips repeated with tenderness. Behind these venerated remains there came the family of the Archbishop, his brothers, nephews, and other relatives; the deputation from the representatives of the people, to whom were added, more than two hundred members of the national assembly. Soldiers of the different corps formed a double row along the procession, and kept back the multitude which crowded from every street. Notwithstanding this eagerness on the part of the entire population, their attitude was admirable. We heard many feeling words, we have seen many tears shed. The clergy during this slow, and recollected march, sung the psalms of the office of the dead, the chants of which were not interrupted but by the mournful strokes of the drums. At the entrance of the metropolitan Church, the body was received with the usual prayers, chants and ceremonies, by the dean of the chapter. Nothing could be seen more imposing than the interior of the vast church *de Notre Dame* during the funeral ceremony. In the centre of the nave, the catafalque was raised between the two wings of the Church which were occupied by the members of the national assembly, the diplomatic body and the magistracy. Immense draperies of mourning lined the entire church. All these funeral ornaments were in other respect of great simplicity. No armorial bearings, no insignia were displayed, but only the same words which were to be seen in silver letters, upon the four standards. The choir was literally filled by the clergy. The number of ecclesiastics amounted certainly to more than a thousand. The upper galleries had been reserved for the religious of the different communities. The remainder of the Church was filled by the faithful, who had come thither at an early hour, by the national guard, the *garde mobile* and the troops

of the line. The solemn Mass was celebrated by the Bishop of Meaux, as he was the most anxious of the suffragan bishops. He was attended at the altar by two members of the Metropolitan chapter *Messieurs Wesnuux* and *Molinier*. The five absolutions were made by the Archbishop of Nice, the Apostolic nuncio, the Bishops of Orleans, Blois, Versailles and Meaux. The other bishops who assisted at the ceremony were the Archbishop of Chalcedon, the Bishop of Jumper, Langers, Nevers, Beauvais and Anata. We would wish in vain to expression in words, the impression which the admirable and religious sight of this funeral has left in our hearts. The respect, the recollection, the sorrow of more than two hundred thousand spectators, who ran to accompany the procession on its way, have especially filled us with consolation and hope. This entire people, moved even to tears, knew that it was not an ordinary deceased, nor even an illustrious deceased that was borne through the streets of Paris. Tears of great numbers, the veneration of all, spoke highly that, in this point, the voluntary victim of a great duty, they saluted with a last look, and a last prayer, the pastor who had desired to save them, and the benefactor who will protect them from the heights of heaven. For us, we shall express in a single word, what we felt, we did not think that we were assisting at the obsequies of a bishop, but at the triumph of a Martyr.

AMI DE LA RELIGIOUS.

RELIGIOUS INSTITUTIONS IN FRANCE.

MIXED CONGREGATIONS.

A few only of the religious institutes are exclusively engaged with one kind of good works. Charity hath this peculiarity, that it sets no bounds to its beneficence—it does good, where good is to be done. Those corporations, whose business is more particularly the care of the poor and the sick, or who dedicate themselves to the service of the imprisoned, find often an opportunity to cut off the root of all evil—spiritual ignorance, and in consequence to impart religious instruction to children. But the object, for which the society was called into existence, ever remains the principal matter, which distinguishes one congregation from the other.

But there exist other, which conformably to their rules, propose a double or triple end in view. We must now briefly describe them.

1. *Daughters of St. Geneviève*: founded in the year 1636.—They arose in the time of St. Vincent of Paul, and received from their

second foundress the name of Miramions. Their sphere of activity is in and about Paris. Without taking vows, they live in community, and are ever ready to perform every good work. They conducted formerly a hundred schools. In the *Hotel-Dieu*, they attended to the sick, collected alms, contributed their own share, and solaced the infirm and the suffering. Their institute has been re-established, after having been the first to experience the toleration of the philosophic age. History has recorded, with what revolting violence they were expelled from that hospital which had long witnessed their self-devotion, while, to the violation of all decency, they were beaten with rods!

2. *Daughters of the good Redeemer*, at Caen, founded in 1720.—This congregation, which has ever been a blessing to the land, has within the last thirty years received a greater extension. Its object is various, and the institute is divided into several distinct parts. In the lunatic asylum, two hundred patients are served, by the religious, with a love and devotedness which Christianity only can suggest; and their treatment is often very successful. In the infirmary, persons afflicted with all sorts of disorders receive the kindest attention. Medicines and broths are distributed, and the ladies carry the most necessary articles to the sick of the town. In the deaf-and-dumb institute, there are sixty children, who are instructed according to a method discovered by the zealous Abbé Janet. With instruction, manual labour is also combined: many learn trades, and remain as work-people in the convent. Lastly, a very excellent school is opened for young ladies; gratuitous schools are also annexed to the establishment, and young women, who wish to pass their life in retirement, are received on very moderate terms, and occupy separate apartments.

3. *Sisters of Mercy of Ebron*, founded in the year 1679.—The diocese of Mans enjoys the inestimable advantage of possessing this numerous congregation. The number of houses amounts to one hundred and seventy-five, whereof a great number are in the diocese of Mans, the others in those of Sens, Rennes, and Angers. Twenty-five hospitals are served by these sisters.

Their statutes deserve being made known. The diocesan bishop is their superior; the lady abbess is elected for three years. The sisters must under no pretext transfer their property to the community. They come in poor, remain poor, and whenever, for any reason, they retire into the bosom of their families, they find their patrimony again. They make no vows; they merely promise,

on admission, entire obedience to their superior, so long as they remain members of the community. The noviceship lasts five years. Besides the active duties of their calling, they devote a certain time to meditation, spiritual exercises of novices, science, prayer, and pious reading. They recite on Sundays and festivals the offices of the Blessed Virgin and the Penitential Psalms. They also observe the excellent custom of yearly spiritual retreats.

4. *Daughters of St Charles Borromeo*.—This congregation is very much spread in the diocese of Nancy, where it possess about sixty houses. Many girls' schools, and almost all the hospitals, are entrusted to their care. They moreover visit the sick in their private dwellings, and minister medicine gratuitously. They direct also the lunatic asylums at St. Nicholas and Mareville.

5. *Sisters of St. Joseph*.—Their parent house is at Cluny, in the diocese of Autun. They dedicate themselves to education and the care of the sick. They are particularly active in the French colonies; we find them in Guadeloupe and Martinique, in French Guiana, in the East Indies, in Bourbon, and in Senegal. They have recently sent a colony to Algiers.

6. In the dioceses of Limoges, and that of Nevers and the neighbouring districts, we find congregations, which combine the duties of education and the visiting of the sick.

7. *Ladies of the adorable Sacrament of the Altar*.—They are established in the dioceses of Arras, Valence Meude, and Avignon. Each community has a free school and a poor-house. The diocese of Valence possesses also the *Dames of the blessed Trinity*: a congregation which is numerous and extends over many departments. Their occupations are instruction and the care of the sick.

8. *Dames of good Succour* in the diocese of Toulouse.—This community embraces every work of charity; and among its members are to be found ladies of the most distinguished families. Toulouse possesses many laudable institutions which attest the active zeal of the inhabitants of that great city. We need only mention the association of *Ladies of the Dolors of Mary*, who, with singular self-devotion, perform the duties of instruction and attendance on the sick.

9. *Dames of the good Shepherd*.—This institute was established by the blessed Father Eudes, about the middle of the seventeenth century. Its object, as is well known, is to bring back fallen women to virtue. The principal house is at Paris. Great and various are their services to society; and His Holiness himself expressed a wish to see a

Let not the ancient practice, says he, of praying and making oblations for the dead, received throughout the universal church of Christ, almost from the very time of the apostles, be any more rejected by Protestants as unlawful, or vain. Let them reverence the judgment of the primitive church, and admit a practice strengthened by the uninterrupted profession of so many ages: and let them as well in public as private, observe this rite, although not as absolutely necessary, or commanded by the divine law, yet as lawful, and likewise profitable, and as always approved by the universal church; that by this means, at length, a peace so earnestly desired by all learned and honest men, may be restored to the Christian world.

Again: the universal church, says he, has believed this practice, not only to be lawful, but likewise beneficial to the souls departed: and has always most religiously observed it, as delivered, if not from the apostles, at least from the primitive fathers; as is manifest in many places of their writings. Let it be granted, that this custom was always judged lawful, and also profitable by pious antiquity, and most universally received at all times in the church. And then he declares, that it is evident in *Epiphanius*, and *St. Augustin*, that the contrary opinion of *Arius*, who opposed prayers and oblations for the dead, was condemned.

Again: he confesses, that very many of the primitive fathers were of opinion, that some light offences, not remitted in this life, as to their guilt and punishment, were forgiven after death, by the intercession of the church in her public prayers, and especially those, which were offered up in the celebration of the tremendous mysteries; as likewise by the prayers, oblations or alms, given for them by private persons. Many councils concur with these fathers, and the most ancient practice of the church, not to be slighted, or rashly rejected by any, unless it evidently be against the Scripture; which in this matter, will be very hard to be proved. And again: it is no absurdity, says he, to own, that lighter sins, such as were not remitted in this life, are discharged after death, and that soon after the decease; while the ecclesiastical rites are piously and religiously performed, in virtue of the intercession of the church, in her public prayers, and particularly those which are poured forth in the celebration of the sacred liturgy. Again: these things, which I have said of the remission of venial sin after death, through the mediation of the church, may be allowed, as not wanting its probable grounds; that so we may maintain the prayers of the church for the souls departed, to be beneficial, and

not in vain; in as much as that practice of the church, of praying for the dead is derived, as *Chrysostom* confesses, and is very probable, from the institution of the apostles.

Thus is it asserted, and so great is the authority of this practice, of praying for the dead, acknowledged by a prelate of our own church, who, for promoting the general peace of the Christian world, had taken pains to look into antiquity; thus he delivers his sense, and lays grounds for a good accommodation of this point; which yet, according to our fifth rule, we ought not to be made the occasion of separation; since, though not in Scripture, yet it is not contrary to, or forbid in Scripture.

(To be Continued.)

IRELAND.

The College, Thurles, Ireland.

MY DEAR LORD,—Again I beg to thank you for your great charity to us here. I regret having to inform your Grace, what I suppose you have already learned, that the whole sum of money forwarded to Mr. Dowley for our Female Industrial School, except about seven shillings, has been and is lost to us—at least for the present—by the recent failure of the London Houses connected with India. This you will regret, after all you and your good people have done for us. Notwithstanding this loss we have, thank God, prospered amazingly. Allow me to state the few things, which will seem to shew the present condition with the prospects of an Industrial School.

1. It is still, as from the beginning under the care of the Presentation runs here.
2. About 200 Females employed in-doors at fair wages since the famine commenced.
3. At every species of industry suited to their sex and condition—Woollen, Linen, Linen Yarn and Fancy articles of every description.
4. Many poor Females rescued from death—many from moral ruin, the consequence of poverty. Several of them brought in from the streets, and induced to quit a life of begging, their only support and means of escaping from famine and death. The creatures are now very good examples of propriety and industry.
5. The funds contributed by charitable persons in England, America, France and your own India.
6. A breakfast of Indian meal cooked in the Kitchen of the Convent and served up to nearly 100 Females every day for nearly a year. The Breakfast fund created by donations of money from England and America,

• 100 barrels of Indian meal sent to me for this purpose from Baltimore alone.

7. £18 a year paid to a work-woman from Belfort and £20 a year to a Weaver from same place—to instruct our Females.

8. Another year of Famine has come upon us. We are in a most desolate condition—the people, as last year, dying in the ditches and by the Road-sides, as the Coroners' Verdicts attest.

9. This Industrial Institution is as much wanted here now as last year. It is capable of doing treble the good, from its complete outfit and organization.

10. It is now intended to place it on a permanent footing, so that what was originally intended to relieve the passing distress shall with God's blessing prove of lasting benefit when the present calamity shall have passed away.

11. Though we shall fail of making this Institution permanent, still it is our duty to support it until at least the present time of dire distress has passed away. Such Institutions, under the eye of the Clergy and pious Religious are the best safeguards against the system, the wholesale system of Proselytism now carrying on. For, my Lord, the greatest aggravation of the peoples' misery is, that they are not allowed even to starve with the consolations of their religion to support them. The abandonment of their faith, is made in too many places the condition of the relief administered by fanatical demons, assuming the sacred garb of religion and charity. *This is the truth.*

12. If we are not able to continue the Breakfast, the poor girls, now well trained, will quit our School for the Work-House, or some other place, where they hope to be fed even indifferently, as our wages are small.

These things will speak for themselves to your Graces' charity. If you can relieve or assist us yet again, you will.

I remain, my dear Lord,

Ever your Graces' most obdt.

And affectionate,

P. LEAHY.

To
The Most Rev.

Archbishop Cagew,
Calcutta.

PROPAGATION OF THE FAITH.

Letter of the President of the Central Council at Lyons. to the Archbishop Vicar Apostolic of Bengal—Paris. September 27th, 1847.

MY LORD ARCHBISHOP,

With confidence we address to your Grace, the expression of a wish to the realization of which we justly attach the greatest importance. About ten years ago, the Councils

requested all Bishops and Superiors of Missions, then inscribed in our lists, to have a mass celebrated on the 3rd of November of every year, in every place under their jurisdiction for the repose of the souls of the Associates and Benefactors of the work for the Propagation of the Faith. This favor was granted to us and we do not doubt but that it has been both a precious encouragement for all the faithful associated with us, as well as one of the causes which has gained us new subscribers; but as since that epoch the number of missions recently established, or of those which were not then supported by the Institute of the Propagation of the Faith has considerably augmented, we now solicit of the venerable prelates a favour analogous to that of which there has just been question, so that the religious tribute which our Institute already enjoys, may be henceforth acquired for all its deceased associates and benefactors throughout all the missions without exception. We therefore respectfully beg of your Grace, if you are of the number of the heads of missions, who have granted us the signal favour of which we have just spoken, deign to consider it as a perpetual concession, if on the contrary, you now receive our petition for the first time, do not refuse to receive and hear it. Accept the renewed homage of respect, with which we have the honour to be your Grace's very humble and obedient servants. For the Central Council.

BERNARD DES GLAJEURE.

PRESIDENT.

We are authorised by the Archbishop Vicar Apostolic of Bengal to convey to the Rev. Clergymen of Bengal His Grace's earnest request, that each of them would in his respective district, comply with the pious prayer of the preceding letter.

NORTH WESTERN PROVINCES.

A Correspondent residing at a large Military Station in the North Western Provinces informs us, that the Protestant Chaplain in a Sermon which he preached on Ash-Wednesday, strongly exhorted his flock to comply with the obligation of fasting. On a subsequent occasion the same Clergyman impressed on his hearers, the necessity of Confession and finally he assured them that if in conscience, they thought the Catholic Religion to be true, they were at liberty to embrace it.

The same Correspondent states, that the Presbyterians of the Cantonment have separated in Public Worship from the Baptists, as the latter refused to sanction Baptism by Aspersion being administered to Presbyterian Children.

BENGAL CATHOLIC ORPHANAGE.

Rev. Mr. Varalli has kindly presented seven pieces of Long Cloth for Sheetting for the Female Orphanage.

Mr. T. B. McNamara of Midnapore, has sent to the Orphanages and Schools through Mr. Conductor Bentley, twenty sects of excellent Arrow Root.

The Committee begs to return grateful thanks for these useful donations.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS ASYLUM.

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The Names of the Subscribers to the Propagation of the Faith and Native Convert Associations, attached to the above gallant Regt., will appear in our next issue.

Selections.

A BIRD'S EYE VIEW OF BORNEO.

It was a sight which must be seen to be appreciated. Almost as far as the eye could reach was one immense wooded plain, bounded by lofty mountains in the far distance, whose tops pierced the clouds. The rivers appeared like silver threads, running through the jungles; now breaking off, and then regained. At our feet lay the village we had started from, the houses, of which appeared like mere points. Shakespeares' Cliff was as nothing to it, and his beautiful lines would have fallen very short of the mark; and, while we gazed, suddenly a cloud below us would pass between us, and the view, and all would be hidden from the sight. Thus we, were far above the clouds, and then the clouds would break, and open, and pass and re-pass over each other, until, like the dissolving views, all was clear again, although the landscape was not changed. It was towards noon before we saw the first mountain village which we did not immediately enter, as we waited the arrival of the laggards: we stopped, therefore, at a spring of cold water, and enjoying a refreshing wash. Here we fell in with some pretty Dyak girls, very scantily clothed, who were throwing water at each other in sport. We soon came in for a plentiful share, which we returned with interest; and in this

amusing combat we passed half an hour, until all had joined the party.

The mountain villages of the Dyaks are comfortable, and the inhabitants are pleasing in appearance.

A WATER-SNAKE.

Our garden, in which there was a delightful spring of cold water, extended on a gentle slope about a hundred yards in front of the house, where its base was watered by a branch of the Sarwak; in which we refreshed ourselves by bathing morning and evening, in spite of the numerous alligators and water-snakes with which the river abounds. But our incautious gambols received a check. Two of our party agreed to proceed to the mouth of the branch I have mentioned, to determine which could return with the greatest speed. They had commenced their swimming race, when we, who stood ashore as umpires, observed an enormous water-snake with head erect, making for the two swimmers. We cried out to them to hasten on shore, which they did; while we kept up a rapid discharge of stones at the head of the brute, who was at last driven off in another direction. This incident induced us to be more cautious, and to keep within safe boundary for the future.

In the neighbouring islands, some held by the Spanish, and others rarely visited by Europeans, the author had a fine opportunity of observing varieties of manners. In the island of Sooloo he had the honour of being introduced to a Native Sultan.—*Britannia*.

FEMALE INFANTICIDE.—We observe that the Hon'ble the Governor in Council has again authorized the award of two prizes—one of Rs. 600 and the other of Rs. 400—for the best essays against the practice of female infanticide. This is a strong proof of the earnest desire entertained by the Bombay Government to effect the total abolition of the frightful usage under notice; and we sincerely trust that in course of time, by the aid of argument, and personal remonstrance, and still more, by the promotion of the spread of education, the great object in view may be attained.—No doubt some of the unsuccessful competitors for the former prizes will make a fresh effort for these rewards. We trust that should any of the essays reach the standard of excellence fixed by the Committee, Government will lose no time in publishing them for general information. Considerable delay occurred in giving the last essay to the world.—*Telegraph*.

SWITZERLAND.

THE MONASTERY OF GREAT ST. BERNARD.—The following letter has been addressed by F. B. Filliez, Provost of the Great St. Bernard and the Simplon, to the editor of the *Courier des Alpes*:—

“Aoste, Dec. 23, 1847.

“Tradition and history inform us, that the mountain now called the Great St. Bernard was, nearly nine centuries ago a frightful abode of idolatry, cruelties, and robberies; that a true friend of man, a hero of christian charity, freed this place from banditti, overturned the idol, destroyed

idolatry, and near the ruins of the temple of Jupiter Penninus planted the Cross, founded a hospice, wherein to exercise a hospitality truly evangelic, to give numerous travellers a refuge from the storms, and protection from the cruel treatment of the inhabitants of that region. From the end of the tenth century, the date of its foundation, this admirable monument of the charity of St. Bernard of Menthon has not for an instant interrupted its marvellous work. It has been served by Religious, according to the end of its institution and the spirit of its holy founder. Empires have crumbled away, kingdoms have been blotted out, institutions which seemed eternal have disappeared; the hospice of the Great St. Bernard, in spite of the most violent tempests, has always remained upon its savage rock. Napoleon himself respected the Great St. Bernard, and permitted it to live. More than that, he caused two other hospices to be built on the model of this, one on the Simplon, the other on Mount Cenis, for the like hospitality to be exercised therein. That the Great St. Bernard might never lack subjects, the same great man exempted from military service any young men who aspired to devote themselves to the exercises of hospitality, which is so generously given to all travellers who visit this mountain, of whatever condition, or of whatever nation they may be.

“In all places of the world, in all climates, in all languages, is found the praise of the Great St. Bernard. The generous souls of all nations have made it their duty and their pleasure to contribute towards keeping up and increasing its hospitality. It was reserved for our own times to see unheard-of misfortunes befall this institution.

“The Provisional Government of the Valais, sprung from a revolution brought about by the help of foreign bayonets, has just laid upon the hospice of St. Bernard a contribution of 80,000 livres Swiss (120,000f.), and has thereby made it impossible for it to continue its work. The same Government, on December 15, caused it to be occupied by an armed force, most of which were Vaudois, who conducted themselves decently. At the same time there arrived four cantonal commissioners, Messrs. Antoine Dufay, of Monthey; Emmanuel Joris, of Orsieres, advocate; Tavernier, magistrate of Martigny; and the notary Michellod, of the same place, with instructions to make an exact and detailed inventory of all moveable goods and fixtures which the establishment possessed both in Switzerland and elsewhere. The Superior being absent from the hospice by a precautionary measure, the young Religious had to treat with the doers of this wrong by themselves. They refused firmly, but civilly, to put their hands to this work, or to assist in it, and energetically protested, both by speech and writing, against the unjust proceeding. Surprised and disconcerted by the noble firmness and unexpected resistance of a dozen young and simple Religious, Messrs. Tavernier and Michellod, not knowing how to decide, and being unwilling to take such a responsibility on themselves, departed on the 16th to get fresh instructions from the Government.

“On the 18th, two hours after midnight, there arrived at the Great St. Bernard, doubtless to

put these few obstinate Monks to rights, two Federal commissioners, Messrs. Delarageaz, of Vaud, and Frey, of Bale. M. Druzy, chief commissioner, and M. Franchini, also of the commission, had not the courage to proceed to the Great St. Bernard; they halted at the village of St. Pierre, three leagues from the hospice. Soon after his arrival, M. Delarageaz notified to the assembled Religious the mission with which he said he was invested by the Confederation. He spoke without ideas distinct enough to be understood; but they saw, notwithstanding, that all his pathos was directed to wrest from the Religious their co-operation in making an inventory, and a statement of the property they had sent away, to be placed in security, property which he threatened should be brought back to Great St. Bernard *at the expense of the hospice.*

“According to these gentlemen, the property of religious corporations is part of the domain of the Confederation; the Religious are by no means the administrators of it, and not even the tenants, but the mere distributors. They were immovable. They unanimously pleaded the protestations made by the Religious to the Government and to its delegates. The most formal refusals were the answers to all their demands. M. Delarageaz ended by telling M. Dufay to ask the Religious to assist in the inventory, to open their doors, and to state the possessions of the hospice, by three legal summonses, after which, if they persisted in their obstinacy, he was to proceed to force. This was the means they actually used. The Federal Commissioners had taken the precaution to bring with them a locksmith, to pick the locks. This odious means had already been employed in a house belonging to the hospice at Martigny, a house intended to serve as a retreat for the Religious on whom the severe and killing air of the Great St. Bernard too often brings infirmity and sickness;—intended also to provide repose for old men who have need of comfort after a laborious life. This retreat of the aged and infirm has not been spared any more than the hospice of the Great St. Bernard. An armed force invaded it, and proceeded with rigour to a minute inventory. The apartments of the Very Rev. Provost, Superior of all the congregation, were opened by the hands of the locksmith.

“At the Great St. Bernard, those doors which could not be opened by means of false keys were broken open by blows of the hatchet. The cantonal commissioners seized whatever keys they found, and conducted themselves like masters. Sentinels, with loaded firelocks, were placed at the gates, and at some of the windows of the house, with orders to fire on whoever attempted to take away any objects belonging to the hospice. They even went so far as to search travellers on their departure. The garrison (which was changed several times) consisted of thirty men, kept at the expense of the establishment.

“Notwithstanding all these vexations, which embarrass the exercise of hospitality, and render it nearly impossible, the proconsuls of the Government of the Valais did not blush to tell the Religious of the Great St. Bernard that the Government had not in view the breaking-up of the institution, and that its intention was merely to

regulate the employment of the revenues of the hospice.

“FRANCOIS BENJAMIN FILLIEZ,
Provost of the Great St. Bernard and of
the Simplon.”

AN EXHORTATION FROM THE ALTAR.

The Rev. Dr. McEnery, Parish Priest of Tralleg, delivered an address to his congregation on New year's eve, which contains strong truths, and inculcates some admirable precepts. Examining, first, the sad condition of the country, he says—

“Some persons may tell me—and the opinion has been unfortunately put forward—they may tell me that murder, violence, injury to the person and property, must be a good remedy in the present state of things. My answer to this proposition is, that murder, violence, injury to the property and person, will only injure the individual who perpetrates those crimes, and leave a stain on the country, and cause it to continue longer in that misery under which it suffers. . . .

Some people may say, ‘We must beat and abuse such and such a person.’ Now, my brethren, allow me to ask, once that you beat or ill-treat a fellow-man, can you say at what point your ill-treatment may end? the act who begins the act, knows not but it may terminate by pouring out the life of a fellow-man—by being guilty of murder. Another will say, ‘I’ll injure such a man’s property—I’ll burn his house—I’ll do such and an injury.’ I will ask him, is that satisfaction? No! If you damage his property, that property must be replaced, and by whom? Partly; perhaps, by the destroyer himself; but, at all events by the persons in that neighbourhood where the damage has been done; and often does it happen that the person whose property has been injured is paid much more than the amount of that which he lost. Then there is no satisfaction there; you only throw the burden on the community; you injure innocent individuals, and take their property from them. I am entitled to conclude, that the only effect arising from murder, violence, injury to the person or property, is loss, temporal or eternal. One says to me—‘I’ll put a tyrant out of the way.’ My answer is, will you be able to fix the arrangements of the property of him whom you have murdered? You have no control over it while he lived; can you divert it from his heir or his family now that you have sent him before his God? No; his property will go as the law directs. Can you conciliate the owner of that property by the murder of him who possessed it before him? No; by murder, by vile crimes of this kind, you establish an estrangement—you build up a wall of brass, I may say, between the affections of the landlord and the tenant. There is a sentiment of fear—a feeling of insecurity, on the one hand, and dread, on the other. So, what benefit is gained by the acts of violent men? Therefore that can be no remedy for the present state of things. Others may say, ‘We will rely on the press of the country; we hope and believe that better times will come about by its exertions.’ I believe most

sincerely that this is false reasoning, and a delusion: The generality of writers who place their signatures to their letters in the newspapers do not always believe what they publish. The writer of a political letter is tempted to write, not as he feels and believes, but to meet the public wish, by writing as they'd like he should. My belief of all this is, that they never will—never can—raise the country from its prostrate condition; that they cannot—they never will make the people a nation; make the people what they ought to be. I believe they will pass into their graves—sink into oblivion; that their journals, speeches, letters will pass into oblivion before them; that they'll pass themselves into oblivion, and leave the country more wretched, more dependent, less powerful in its own energies, and more miserable, and more discontented than they found it. 'This is not only my opinion, but my firm conviction. I therefore believe that there is not a remedy for the prostration and misery of Ireland. I may be asked, then, do I see a remedy? I most candidly avow that I believe I see a remedy—a full, fair, and moral remedy to serve this country; to raise it from its present suffering, degraded, and prostrate state. There is a large number of persons that must co-operate—co-operate cordially—that must make mutual sacrifices to some extent. Making those, they can promote the prosperity and establish the peace of the country on a broad basis, Dr. McNenery then enumerated the sources from whence he expected assistance. He first named the Queen and the Ministry, but in doing so said that neither could continue to feed millions of poor people in Ireland. There never was a country, never an age, never a time or place, where any power could take on her to feed many millions for any time. But the Ministry can and would do good for Ireland, if they took this in view, that of making Ireland a portion of England. Let them suppose the Channel removed, and Ireland so many millions of acres lying unreclaimed on the western coast of England. They can, if they be willing to adopt this enlarged principle, give a portion of the public works, of the public places, of the public offices to Ireland, and not make London the point of wealth and power alone. Let them pass laws to improve the fisheries of our coasts, and bring that great source of wealth to the people, which will give an abundance of food to their lips. They can likewise make laws to bring more closely—more justly together, the holders of land, as masters, and the tillers of the land, as tenants—establishing the law in such a way that all will do their duty; for we will not—we cannot reasonably expect them to do more than that which they can do within the limits of the law. Next, the great body of the people, what is their duty; They must contribute their share, and contribute largely. Their first duty is, because it is a duty which belongs to God, their first duty is to seek the kingdom of God and His grace. Their next duty is to bear with patience, to bear with manly forbearance, to bear without violence or crime, to bear the privations under which they labour; because impatience, violence, or crime will not improve their condition—it will make them worse here, and infinitely

worse hereafter. Their next duty is to shake off the torpor that generally belongs to the Irish character, and become an active nation, industrious, laborious. Their next duty is to labour with all the means in their power to acquire the knowledge how to till the land and make it more productive—to have their labours crowned by perhaps double—treble, the amount they now receive. It is a truth, my brethren, that there is not in the broad lands of Ireland a single farm which may not be made to produce more—a great deal more, by improved and attentive husbandry. It is a truth that there are thousands millions of acres in Ireland, that could be made to produce double—treble—what they do produce, by a system of husbandry and good management, by paying attention to the farm, and cultivating it on fair, scientific principles. Then it is the duty of the people to be patient, active, laborious, looking after their farms and minding them, improving and educating themselves as far as their lights or money can go. But I have reserved for the lauded lords of the soil my concluding observations. Their duty is a heavy one. Would to God that they would discharge those duties as they ought! I may be asked, 'Are there not good landlords in Ireland? Are there not such, then, in our own county? My answer is, there is a large number of charitable, kind-hearted, benevolent men amongst those, who are a credit to human nature, and an ornament to our Christianity. But, I will say, there is not, under the circumstances of the country, a single good landlord in Kerry—nor in Ireland. Let me explain. It is a truth, that our people are bad farmers, slovenly, ignorant. Like their bodies and minds, they leave the fertile land of Ireland fallow. They work not the soil—they promote not cleanliness in their houses—they allow our lands to lie idle from generation to generation—they continue to build, like the swallows, and after they build they leave the house in the same state of neglect and filth—they leave their fields from year to year to the action of the winter rains, and the abrasion of the weather. Who have the power to make this unfortunate people what they ought to be, by bringing fertility to the land? The persons having this power are bound to those classes. Those who can perform the work are the landlords placed over the tenants of Ireland. Oh! let those landlords—many of them are extremely good and benevolent—for a moment say to each of them—'I care not what the creed of my tenant may be. Let him be a moral industrious man—a hard-working man, and I'll not question whether he be a Roman Catholic, a Dissenting Protestant, or a Protestant of the Church of England. I care not for that; let that be between him and his God. I will say to him—'Here are my broad acres. There are so many of them lying inactive—lying fallow. Here is the estuary choked up with sand by the detritus of centuries. Here is a fertile field, to which nature has given all the elements of productiveness, but which, from frequent inundations, is rendered sterile; or, if it bring forth anything, produces nothing but rushes. Here is an upland, with a sunny aspect, but washed by the winter rain for many years, with no covering laid on that bare spot. Here is no productive-

ness. But while, I see around me those wastes, this unproductiveness, here is the remedy.' Let him say to himself— Do I not see around me thousands upon thousands of able-bodied men? Are not those men able and willing to work? Are not those men an intellectual race, able to improve? Those same men and their families are a moral and a sober people.' All this is true. What then is the landlord's duty? To descend a little from his high position—to come nearer to the people in affection, in kindness, in paternal care—to raise the people higher towards him. It will be said, 'Am I bound to become a school-master to the rabble?' No! If it be a nobleman—a man far removed by education and feeling from the lower order, still he can employ an agent, or a number of sub-agents, to carry out the work of moral and physical improvement. The proprietor owes a duty to the people—to give them fair play, to encourage them, to show them how to act, and, with the blessing of God, he will find the people not only willing to work and to be taught, but he will reap a harvest of gratitude when he shall have placed them in a new condition. Oh! my friends, unless these things be done by those parties—by all whom I have mentioned, our prospects will, indeed, be gloomy. But, if these things be done, in an united kindly spirit, you will have the country raised—raised to be more prosperous, more moral, more happy than it has ever been seen—ever been witnessed in Ireland in its best days."—*Examiner*.

PRISON DISCIPLINE IN AMERICA

BY FRANCIS C. GRAY. John Murray, Albermarle street.

THE FAILURE OF SOLITARY CONFINEMENT.

For a considerable time we had the most entire confidence in the success of this experiment. —*G. Powers, on Auburn*, p. 32.

A report was made to Governor Yates, as directed by said act; and in the summer of 1823, he visited the prison, personally, examined the solitary convicts, and after consulting with the inspector and agent, determined to pardon them all, gradually, as their names should be sent him by the inspectors, except some, whose sentences would soon expire, and a few others to be put to labour, and which was done accordingly.

By the close of the year 1832 the solitary convicts were principally, released, and a majority of them by pardon; since which, exclusive solitary confinement has been discontinued, though the act requiring it is not yet repealed.—*G. Powers* p. 35, 36.

A number of these convicts became insane, while in solitude; one so desperate that he sprang from his cell, when his door was opened, and threw himself from the fourth gallery upon the pavement, which nearly killed him, and undoubtedly would have destroyed his life instantly, had not an intervening stove pipe broken the force of his fall. Another beat and mangled his head against the walls of his cell until he destroyed one of his eyes.

Nor was the effect of this constant confinement more favourable to reformation, than to

bodily health. Of those who survived its shock upon their constitutions, twelve have been reconvicted and returned to this prison, whose average confinement in solitude was about twenty months. It is proper to observe that several convicts of the solitary class are still in prison, who were released from solitary confinement and put to labour.

One of those pardoned committed a burglary in this vicinity the very first night after being released from a long confinement, but escaped conviction on some technical ground.

Some others are known to have so conducted themselves, as to be a terror in their neighbourhoods, who have not been convicted of crimes, and not one instance of reformation among that class, has been known.—(*G. Powers*, p. 36.—*Hurkaru*, April 3.

CANTEENS IN INDIA.

(From the *Naval and Military Gazette*, Jan. 29.)

The distance of India from England, though much lessened by steam communication, is still so great as to prevent the public eye from examining the acts of the Government with just scrutiny. It need not, then, be wondered at that the Government of the Army in India should still less come under view, and be seldom examined into by the press of England. Occasionally, however, we find notices in the public journals, evidently written by officers who have served in India, in which many gross evils of system and administration are brought to light. In the *Morning Herald* and in the *Times*, as also in other journals, the recent insubordination among the European troops has been ably commented on. The writers in the *Times* are conversant with India and her Armies, and enumerate accurately some of the many causes which produce crime among the European soldiery. We have been, however, somewhat surprised to observe that in no one of the articles which remark on the insubordination which has called for capital punishment in India, has the temptation of the canteens been adduced as a provocative of crime. We are well informed on Indian subjects, and we fearlessly affirm that canteens are the foul sources from which have flowed out this wide spread of insubordination. We feel deeply and anxiously on the evils caused to discipline and morality by canteens in barracks. O that they had, instead of canteens, their true designation of *drumshops* rented by Government for the sake of an annual revenue, and they would be soon abolished! But half their disgusting debauchery is disguised under a name that does not convey to the public their real nature of low drinking-shops—ill-regulated dram-shops. Such they are, both at home and abroad. The revenue which is produced from renting these dens of drunkenness and debauchery has alone stopped the ears of Government to the universal cry for their suppression. Our opinions on canteens have long been before the public, and not unheeded; but we lament to say that, hitherto, in high places "the deaf adder stops its ears, charm we never so wisely." Still we reiterate our entreaty to abolish the sale of beer and spirits in the canteens; and to institute

new regulations for the buildings being converted into day-rooms, in which the men can, at any hour between sunrise and tattoo, obtain such refreshment as their small means admit. Coffee and bacon, cheese and bread, butter and milk, are the luxuries of soldiers, as well as a pipe and tobacco. All these, we think, the men ought to be able to procure in their day-room, as we have often stated, and not be driven to public-houses in search of a seat, and such extra provisions as their small balance of pay may provide. Many a soldier goes to a canteen for bread, but buys beer or spirits; let not these be sold and we remove much temptation to dram-drinking from our barracks.

On the 2nd ultimo, we received a long anonymous letter from Dinapore, giving a rigmorale account of the theft of a watch, and of the identification of the suspected thief by some magical process, said to have been performed in the court and presence of the local magistrate. We do not publish even authenticated letters without first reading them, and a very cursory perusal shewed us that this anonymous epistle was grossly libellous. Its rejection was, therefore, announced in the usual place on the 3rd ultimo. Greatly to our surprise, however, we saw it honored with a place in the editorial columns of the *Englishman* of the 4th idem. Our contemporary has since had to pay dearly for its admission, and we can sympathise with him, for we know how difficult it is for the editor of a daily paper to avoid such scrapes as that into which the pressure of business has driven him. He has had to explain, for the benefit of two or three different parties, that he received the letter late—we presume he got it a day later than we did—that he had not time to read it, that he took it for a police report, &c.; but worse than all, he has had to devote a couple of columns to half a dozen letters, which, but for the necessity created by his own unfortunate *laches*, he would, of course, have flung into the rubbish basket.

Still, it would appear that some of those offended are not yet pacified. What we have said above is nearly prefatory to the announcement, that we have received a long letter from “the Catholic community of Dinapore”—or an individual member thereof, who writes, as he says, “by order, and at the request of the community,”—in defence of the reputation of their pastor aspersed by the *Englishman's* unknown correspondent. We do not think it necessary to publish this letter, for we cannot suppose that the character of the reverend gentleman will in any way suffer from the silly and obviously malicious insinuations levelled at him by one who mixes up his libels with gravely told tales of magical ordeals performed in the court of a magistrate, and that magistrate a British military officer! At the conclusion of the letter, “the Catholic community” request that the editor of the *Englishman* will give up the name of his libellous correspondent, “that he may be proceeded against in due form according to law.” We thus communicate their request, to our contemporary; but we fear that he will be unable to comply with it, as he has already declared that the letter was anonymous. He said lately in an explanatory

note that “the fact of the writer failing to give his name will establish on the mind of the public the worthlessness of his assertions.” In this belief we quite concur with him, and we think it a pity that he did not act upon it when the anonymous slander was sent to him for publication.—*Hurkuru, April 1.*

THE REV. FATHER IGNATIUS.

To the Editor of the Englishman.

SIR,—I have seen an article in your paper dated the 4th March, which appears most injurious to the reputation of the Revd. Father Ignatius, Roman Catholic Missionary of this Station, and it is generally believed that I am either the author of the same or instigator of it, but allow me to assure you, and the public at large, that I am wholly unacquainted with the person who may have written the article now in question. It is true, that on the 17th January last, I have lost my watch as is represented; but to have the least suspicion on the Revd. Father about the occasion, never so much as entered my thoughts. On the contrary, I have always esteemed him as an upright and vigilant Missionary, perfectly well qualified to fill the important post God has appointed him to; and I do hereby solemnly and publicly declare, that I neither had, nor have, any suspicion whatever against him regarding the watch affair; and whatever may therein have been stated is false, calumnious, and groundless, about my suspicion of the Revd. Father, and without the least foundation of truth;—and I much regret that an article of this description should have appeared in any of the papers, and if at any time I have allowed an indiscriminate word to escape my lips regarding him, I humbly beg to apologise for the same, and I hope that this will be quite sufficient to correct the public opinion.

I am, Sir, your most obedient servant,

J. SYLVA.

Dinapore, 10th March, 1848.

PROTESTANT MISSION.

THE MORMONITES AT WORCESTER.—On Sunday three weeks ago, a conference of Mormonites was held in a large room in Corden-street—the place where formerly the Socialists used to hold their assemblies. A person from the United States attended, who acted as the moving spirit, and spoke *extempore* on the tenets of Mormonism for a long space. He then “ordained” several Priests and Deacons from among the congregation, setting them apart to preach the Mormonite gospel in various localities; and one man named Fletcher he specially appointed to proceed as a Missionary to Norwich. His finale to the afternoon “service,” was to inform the “brothers and sisters,” that the kettle was boiling, and tea about to be made, and he invited all present to stay and partake, adding that, though there was no compulsion, they might throw into the treasury what they chose, in order to defray the cost of Brother Fletcher’s mission to Norwich.—*Worcester Herald.*

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 15.]

CALCUTTA: SATURDAY, OCTOBER 7, 1848.

[VOL. XVI

FAITH—(THE EXISTENCE OF THE DEITY.)

If man, this most noble of visible creatures, is incapable of creating an insect, a flower, or a blade of grass; if he has received, and has not conferred on himself, intelligence, judgment, thought, and even the breath of life that animates him, there must needs exist somewhere a Being more powerful, more perfect, more intelligent, than he. But as such a Being does not exist on earth, we must seek him beyond its limits.

Who is he? Where is this awe-inspiring Being, who has created all things out of nothing, and who maintains and perpetuates his work by his inconceivable wisdom? His form, say the Brahmins of India, is that of a perfect sphere, without beginning or end. Plato and Socrates forbid us to investigate his nature too closely. Saadi relates, that a sage having buried himself once in the contemplation of this great subject, was asked by some one, if he brought not back something after his long and laborious investigation: "The fold of my cloak," replied he, "was filled with roses for you and my other friends; but, ravished and inebriated by their celestial odour, my hands spontaneously opened and the flowers have been lost."

To convince one's self of the existence of God, we have only to contemplate the wonders of nature.

"How do you know that God exists?" asked an European traveller of an Arab of the desert.

"Does the sun require a light to show himself?" answered the Arab with composure.

"There is a God," says Chateaubriand, "the herbs of the valley and the cedars of the mountain bless him; the insect hums his praises; the elephant salutes him at the dawn of day; the bird proclaims him in its warblings; the thunderbolt publishes his power; and the heavens declare his immensity."

According to the philosophers, the general consent of mankind is a sufficient proof of

the existence of God. Cicero and Seneca remarked that in their times there was not a single people professing atheism.* "Cast your eyes on the face of the earth," says Plutarch, "you will find there cities without walls, without letters, without regular magistracy—people without distinct habitations, without fixed professions, without rights of property, or the use of money, and in the most profound ignorance of the fine arts; but no where will you find a city without a knowledge of a deity."

All nations have had the sentiment of the existence of God; in all places man has prostrated himself before this king of ages, immortal and invisible, who governs with admirable contrivance and mysterious simplicity, the universe which His omnipotent fiat created. No one can fathom His essence; no one has comprehended his ways or fully understood his works; but all have said: "I BELIEVE IN GOD! †"

LEIBNITZ ON TRANSUBSTANTIATION.

To the following clear and explicit declaration we shall merely premise, that, in the previous pages, Leibnitz laid down the doctrine of the Real Presence, and disproved the philosophical arguments from reason, by which it is sought to establish its repugnance and impossibility.

"I. TRANSUBSTANTIATION.—If it could be established by irrefragable arguments of metaphysical necessity, that the whole essence of a body consists in extension, or in the occupation of a determinate space, then, unquestionably, since truth cannot be opposed to truth, it should be confessed, that one body could not, even by divine power, exist in many

* Cicero. Tusc. quæst. lib. I. n. 13.—Senecæ Ep. 117.

† Itaque inter omnes omnium gentium constat (omnibus enim innotuit) est, et in animo quasi insculptum, esse Deos. Cicero De Nat. Deor. lib. 11.

places at once, no more than the diagonal can be commensurable with the side of a square; and, in this case, we should have recourse to an allegorical interpretation of the word of God, whether written or delivered by tradition. But so far from any philosophers having perfected this vaunted demonstration, on the contrary, it appears to be susceptible of solid proof, that the nature of a body indeed, unless an obstacle be placed by God, requires that it should have extension; but that its essence consists in matter and substantial form, that is, in the principle of passion and of action.

“There are some who, admitting a real presence, defend a certain, so to speak, *impanation*. For they say, that the body of Christ is presented in, with, and under, the bread; and therefore, when Christ said, ‘This is my body,’ they understand as if a person, showing a bag, should say, ‘This is money.’ But pious antiquity has declared with sufficient clearness, that the bread is changed into the body, and the wine into the blood; and in this the ancients universally acknowledge a change of substance which the Latins aptly translated *transubstantiation*: and it is defined that the whole substance of the bread and wine passes into the whole substance of the body and the blood of Christ,’ and therefore, as elsewhere, so also here, the Scripture must be explained from the tradition which the Church, its keeper, has transmitted to us. Oftentimes, however, the name of bread and wine is given to the species which remain, since they are not distinguished by sense. Thus St. Ambrose said, that ‘the Word of the Lord is so efficacious, that they at once are what they were, and are converted into another thing,’ that is, *the accidents* are what they were, *the substance* is changed; for the same Ambrose says, that ‘after consecration they are to be believed to be nothing else than the flesh and blood of Christ; and Pope Gelasius insinuates that the bread is changed into the body of Christ, *the nature* of bread remaining, that is, *its qualities or accidents*; for, at that time, forms of expression were not adopted in strict accordance with rigid metaphysical notions; in which sense also, Theodoret said, that in this conversion, *which he himself calls* some omission the mystic symbols are not divested of their own proper nature.”—pp. 222-6.

Upon this clear testimony, which not only states, but vindicates, the Catholic tenet of Transubstantiation in its most extended sense, it were idle to offer a word of commentary. We regret that we cannot subjoin his admirable solution of the philosophical repugnances attributed to this mysterious article of our be-

lief,—a solution the more invaluable, that upon such a point, his decision is all but beyond appeal. It is well observed by Dr. Wiseman, in his admirable lecture on the difficulties of Transubstantiation, that there is no question in the entire range of controversial theology, the true position of which has been so completely misunderstood and misrepresented; and we rejoice to observe, in the recently published tract, a disposition to place it upon its legitimate foundation. The philosophical repugnances so loudly vaunted are, without a single exception, both in themselves and in their spirit, the creation of a narrow or blinded intellect. For the true philosopher, like Leibnitz, they are divested of all their imposing difficulty, and he “who in the beginning felt himself inclined to adopt them, at length, by the progress of meditation, is forced to return to the doctrines of the ancient philosophy.”—(p. 234.)

WHITE'S CONFUTATION OF CHURCH-OF-ENGLANDISM.

(Translated from the Original Latin by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

The author of this Work had a mind too comprehensive not to perceive that this was the real question with which he had to grapple; and once perceiving it, he was too ardent, sincere and persevering to desist from his search until he had satisfied himself upon the subject whereon he had instituted enquiry. The mode—of deciding this fact, was adopted by him in his own instance, was namely, a reference to the writings of the *primitive Fathers* and *early Historians*, wherein are recorded the doctrines held by the Christian world in the respective ages during which those writers flourished; and then a comparison instituted between the doctrines recorded by them, and the doctrines held by the Christian Societies of the present day.

If the Reader, let him belong to what Denomination of Christians he may, wish to imitate the salutary example set him by the author of this Work, and be desirous of satisfying his own mind as to which is “*the One Catholic Church*,” he need only appeal to the eminent writers who flourished during the first six centuries—and the substance of their testimony and belief upon the different points of Faith, he will find collected within the moderately sized Volume he now holds in his hand. The authorities quoted in this Treatise must be respected by every scholar, by every man with any pretensions to learning; for they are the brightest names that

illustrate the historic page. I shall draw up, and place in the appendix, a list of the Fathers, Historians, and Councils referred to throughout this Treatise; and, for the greater convenience of my Readers, shall note opposite the names of the Fathers and Historians—the period in which they flourished—and opposite the Councils, the dates at which they were holden.

The test here proposed must, I feel confident, appear to all who have read the preceding pages, a sufficient one, whereby to decide the respective claims set up by each of the Christian Societies to being the "One Catholic Church" professed by them in their common creeds. And it surely is needless for me, when addressing Christians, to dwell on the grievous and manifold evils produced by leaving this question undecided; or to expatiate on the immense advantages that would accrue to this great Christian Empire from having it satisfactorily adjusted—and Unity of religious sentiment thereby restored. Nothing, indeed, can be more obvious than the evils arising to Christianity for want of the principle of Unity subsisting among its professors. And is it not, to say the least of it, an unseemly thing to see the great Christian family split and divided as it now is? Do not the divisions existing among Christians afford a secret triumph to the Deist and the Atheist? When they see us Christians engaged in endless and uncharitable contentions, does not our conduct lead them to mock the very name of Christ, which we profess to venerate? And if a Christian attempt to convert any one of them, will he not readily reply—"Go, sir, and become reconciled to your brother Christian in Faith before you come to convert me?" Again, when our zealous Missionaries, bursting through all the ties that bind them to country and to kindred, expose their lives in foreign climates; are not their exertions constantly paralysed by the divisions existing among ourselves? For suppose that two men are introduced to a Pagan—both professing to be Ministers of the same Christ—and yet want the Pagan to believe doctrines contradictory one to the other; is it to be wondered if he disbelieve them both, and be the more confirmed in his own opinion, because of the differences existing between the Christian Ministers? The case here supposed is no extravagant one; but, on the contrary, is, alas! one of daily occurrence. It is also a well authenticated fact, that difference of opinion in matters of religion existing among Christian Missionaries, diverts their mind from the great object for which they are sent out—namely, the conversion of the benighted Pagan. For instead of directing their undivided at-

tention to the enlightenment of the unconverted, their time is rather consumed in endeavouring to gain over, each to his own particular opinions, the Pagans already converted by the other; and thus the grand object of their mission is either partially or wholly neglected. These are but a few of the manifold evils arising from our unseemly divisions, so unbecoming in followers of the God of Unity—'Who broke down the middle wall of partition, and of two made one.' Ephes. ii. 14.

The more all good Christians dwell upon the evils arising from disunion, and on the great and manifold advantages which should result from the restoration of unity, but which the necessarily restricted limits of a preface (that I fear is already growing too long) prevent me from detailing; the more will they desire the arrival of that happy day when they may apply the language of the Divine Scripture to the state of these United Kingdoms, and joyfully exclaim with the Christians of the Apostolic age—'The multitude of the believers have but one heart and one spirit.' Acts iv. 32. I verily believe the present work to be well calculated for the promotion of this most desirable end. The Author of it, imitating the example of Saint Paul, when the scales fell from his eyes and he was enabled to see the light, sought admission into the Church which he had before assailed; but he did not on joining its communion vilify and calumniate the religion he had left, as is the uncharitable course too frequently pursued by those who quit the pale of the Catholic Church—and who pursue this course for the purpose of manifesting, as it were, that they are the very persons pointed out by the Apostle, when he says... 'These are they who separated themselves, sensual men, having not the spirit.' Jude xix. In order to afford my Readers an idea of how widely different a feeling actuated our Author towards his former associates in belief, whose communion conscientious motives obliged him to abandon, I shall here append the paragraph with which he piously closes the present Work—and the fervent and charitable sentiment breathed throughout which is well worthy the imitation of those who seek to gain others over to their faith.

(To be continued.)

The desires of man increase with his acquisitions—Every step which he advances, brings something within his view, which he did not see before, and which as soon as he sees it, he begins to want. When necessity ends, curiosity begins, and no sooner are we supplied with every thing that nature can demand, than we sit down to contrive artificial appetites.

PORTUGAL AND GALICIA.

BY LORD CARNARVON.

CONVENT OF ALCOBACA.

*(Monastic System.)**(Continued from our last.)*

The convents in Spain frequently supplied the place of local banks, and, in a country singularly destitute of such institutions, were often productive of extensive benefit, by advancing money for agricultural and local improvements upon the most reasonable terms, and receiving rent-charges and mortgages as security. As active and intelligent proprietors, stimulating industry and facilitating transactions, the monks were often useful; as spiritual and temporal advisers of the people, benefiting them by their advice, arbitrating between their differences, softening their manners, and exercising an almost unbounded influence over their minds, they supplied the place of a gentry which had long ceased to reside in the provinces, and whose desertion of their native districts would otherwise have been more extensively felt. To the government, while it treated them with kindness and consideration, their services were invaluable in the rural districts of Spain, where influence and habit have always superseded the more direct operation of law, and where law will be comparatively ineffective for many years to come. Taxes, which might have been evaded with facility, were often paid through their agency; local disturbances, through their assistance, were quickly appeased, and a general spirit of loyalty preserved; in periods of national difficulty and distress the wealthier convents have not unfrequently conferred still more substantial benefits upon the state, and, in a spirit of disinterested attachment, not often found in great public bodies, have sometimes relieved, by large and spontaneous contributions, the necessities of the Crown. When the estates of the monasteries were confiscated in 1820, a stipend was assigned to the monks, inadequate when compared to their former revenues, and most irregularly paid. At length in many instances the stipulated payment was withheld, and those unhappy men were left to starve. But the measure, as it passed the Cortes, was in itself unjust and impolitic; unjust, because ample compensation was not made to individuals for the loss of those vested rights which public opinion held sacred, and which were guaranteed to them by the existing law, when they became members of such communities, and, as such, partakers of all their benefits and privileges. Their best years had been spent in that routine of education and those habits which were essential to their vocation, but which totally disqualified

them from resorting to occupations of a more active nature. They had suffered directly and indirectly by the change of system. Their expectations of preferment were blighted, their influence was lessened, and must have continued to decrease; surely they were entitled to a full compensation in a pecuniary point of view. After the counter-revolution in 1823 the convents were restored, but have been finally suppressed under the Christino government. The cruelties exercised on the unhappy monks upon this occasion are horrible to think of.* To abolish the convents as they did was I think most unwise; the conduct pursued in effecting this object was positively wicked. In a former publication I dwelt on the specific acts of the government in this respect: these are now omitted, as running into greater length than the design of this work will permit. I will only say here, that the circumstances which attended the suppression of the convents under Queen Christina's government were but an aggravated repetition of the cruelties exercised upon the monks under the régime of 1820. The Spanish Liberal is the most stationary of all human beings, the most incapable of deriving benefit from the hard lessons of practical experience; always aiming at speculative advantages, always liberal on paper, never in practice, time rolls over his head in vain. The world generally has become not only older but wiser since the French Revolution; but the Spanish democrats have shown themselves with reference to their convents, with reference to their notions of dividing the country into departmental divisions, in short, with reference to every practical arrangement, the theorists, the hopeless theorists of 1789. I believe that the convents, under an improved system, might have been made highly serviceable in diffusing over the country, and maintaining, a system of popular education, combining useful knowledge with that wholesome spirit of religion, deprived of which the success or failure of any institutions for the education of youth is a matter of little moment. But I have trespassed too long upon this subject.

(To be continued)

Few persons of the present age are aware that Alfred the Great; the bright morning-star of England, at a period of universal ignorance! sent a vessel to attempt a passage to the Indies, by the north of Europe and Asia. There exists an account of this voyage, written in Anglo-Saxon, at Copenhagen; it was translated into Latin at the request of the Count de Pelo, ambassador of Louis XV. Alfred's was the first of those daring attempts to push through the Arctic seas of which so many have been made in latter days.

RELIGIOUS INSTITUTIONS IN FRANCE.

(Continued from our last.)

LIST OF THE TEACHING RELIGIOUS ORDERS OF MEN IN FRANCE.

1. *Lazarists*: founded in the seventeenth century, by St. Vincent of Paul.—Their triple object is instruction of the peasantry—direction of ecclesiastical seminaries—and conversion of the heathen. They possess, at present, several communities, and direct fourteen colleges and seminaries; but their principal field of exertion is in foreign missions,—a field, where, since the suppression of the Jesuits they are the most active, zealous, and intelligent labourers. They now constitute one of the noblest ornaments of the Church of France.

2. *Seminary of foreign Missions, Congregation of Picpus, and Congregation of our Blessed Lady*.—These three congregations are exclusively designed for training up priests and lay brothers for the foreign missions. The seminary of foreign missions sprang up almost simultaneously with the society of Lazarists, shortly after the erection of the bishopric of Babylon, in the year 1638. This congregation numbers a great many excellent and indefatigable missionaries. It possesses spiritual jurisdiction over the missions of Siam, Tonking, Cochin China, and a part of China; as also over Pondichery and the coast of Coromandel. It has rendered the most essential service to the Church in the United States of America. The *Congregations of Picpus and of our blessed Lady* have sprung up in more modern times. To these two societies the Holy See has entrusted the missions in the Eastern and Western Oceanica, where, thanks to the intrepid and indefatigable zeal of their holy envoys, and in despite of much persecution on the part of the English and Protestant ministers, the faith has made very wonderful progress.

3. *Sulpicians*: founded in the seventeenth century by the venerable priest Olier.—The object of this congregation is to rear pious and learned secular priests for the Church. This congregation has ever exerted the greatest influence on the Church of France; and, after the great revolution, was re-established by the venerable Emery. It was in this seminary the great Fenelon received his theological education. The parent house is at Paris, but in the provinces there are seminaries conducted by the Sulpicians.

4. *Brothers of the Christian Schools*: founded in the year 1679, by the venerable Abbé de la Salle.—In the year 1724, Pope Benedict XIII. solemnly confirmed this institute and its statutes. The founder seeing

that though girl's schools were confided to the care of devout and religious women, the schools for poor boys were destitute of this advantage, resolved, in order to supply this want, to establish the congregation in question. *The Brothers of the Christian Schools* had to encounter violent opposition on the part of the lay schoolmasters; but, supported by the approbation of the bishops, they overcame every obstacle. When the congregation was suppressed by the revolutionists in the year 1790, it possessed, in France alone, one hundred and twenty houses, wherein one thousand brothers imparted religious and civil instruction. Under Buonaparte the order was re-established; during the restoration, it became flourishing; and, after having sustained a violent, but temporary persecution in the calamitous year 1830, it now possesses two hundred and fifty houses in France, rises every day higher in public estimation, and has attained to a greater degree of prosperity than at any former period. Children are gratuitously taught reading, writing, arithmetic, the elements of drawing, and are admirably grounded in religion, and trained up to virtuous habits.

5. *Brothers of Mary*.—This congregation has precisely the same object, as the great community of which we have been speaking. Its labours are confined to the city of Bordeaux and the neighbouring provinces, where many popular schools are placed under its direction.

6. *Brothers of Christian Instruction*: founded in the present age, by the pious Abbé Jean de la Mennais, brother to the once celebrated writer.—The regulation of Abbé de la Salle, whereby two brothers at least must superintend every school, having proved onerous to the poorer and remoter districts, the Abbé Jean de la Mennais has modified the rule, so as to permit a single brother to direct the school, where the commune is unable to provide for the maintenance of two. This congregation, as we ourselves can attest from personal experience, has produced the most blessed fruits in Brétagne, the founder's native province. It has since been translated into other provinces of France.

7. *Brothers of St. Joseph*: founded by the Abbé Dufarrié, in the present century. This congregation, like the preceding, has popular instruction for its object; but its members, moreover, conduct the sacred chant, and attend the curate in the administration of the sacraments. This congregation is spread over several diocesses; the members take no vows, but merely make a promise to obey the bishop of the diocess, so long as they remain in community.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

Whether the Romantic legends and counterfeit miracles in the Church of Rome, are not proof against it, of its grand design being to deceive, and impose upon the world?

This point may be easily compounded, especially, since the Church of Rome seems to join with the Reformation, as to the particulars mentioned. The legends have been corrected long ago by *Baronius* and *Ribade-neira*;* and for preventing all fraud, *Véron* in his *Rule of Faith*, c. 2. and c. 29. declares the legends to contain several things prejudicial to truth; and that now being corrected, there may still remain something uncertain or false; that they are only of human authority; and therefore no other credit need be given to them, than to other prophane history. Now while this is declared, the occasion of deceit seems to be taken away, as likewise the question, by our second rule, since that Church imposes on none the belief of such relations, and there is the same liberty of questioning them within that communion, as without.

It is much the same, as to *miracles*: The church of Rome raises a jealousy of them, and provides against imposture, as has been already hinted, c. 10. about relics, where the council of Trent gives order, that no miracles are to be admitted, but what are examined, and approved by the bishop in consult with divines, and other pious men. Thus she undertakes to reform past disorders, and so far joins with us. And as for whatever miracles are approved, yet since she imposes not the belief of them on any of her communion, but leaves them at liberty to examine, and give credit according as they see grounds, hence according to our second rule, this point ought not to make a difference between us.

(To be continued.)

There would be few enterprizes of great labour or hazard undertaken, if we had not the power of magnifying the advantages which we persuade ourselves to expect from them.

Pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown.

THE PENITENT'S DEATH BED.

There can scarcely be imagined a more painful or desolating feeling than that which spreads itself upon the human heart, on entering the lengthened and lonely room in which the sick and dying inmates of an hospital are placed. Never shall I forget a visit to this sad abode of retiring life. It was at just that hour in which light and darkness seem mingling to pour upon the soul the painful memory of all that was bright yet fading. It was the summons of a dying sinner that had brought me, and yet did my heart feel heavy, as from the centre of the long broad dormitory, my eye was seeking the patient in quest of whom I had entered this species of living charnel house. The wild song of bereaved mind, mingled with the moans of death, was falling ever and anon upon my ear, whilst at times I could hear my name, breathed with enfeebled anxiety from the lips of those to whom I had but yesterday afforded the consolations of religion. What a rush of thought amid the dying and the dead must come upon the human heart at such a moment. Some idiots raised their ghastly forms to fix a wild gaze upon the stranger, some were calm, and others convulsively hiccaped forth in death among their unconscious companions, till the half stifled sighs for mercy brought me to the death bed of the penitent.—Soon as he recognized me his sunken eye seemed illumined in faith, and hope spoke strongly on his palid cheeks—“O God,” he exclaimed in touching accents, “have you heard my prayer?—father, I had almost ceased to hope, for I had—but, Jesus is my Saviour, and Mary is still the willing advocate of sinners—conscious” he continued “of an ill-spent life I was struggling with a burthened mind—till I at length determined to trust myself to the horrid chance of a recovery. Day after day did I see others enjoy the blessings of that religion, whose last rites had strengthened them against the fear of death, often did the voice of God urge me to call upon you, but I would not, till last night the unheeded cries of the dying for the consolation of religion awoke me from my torpor, and the morning light enabled me to read my own fate in their lifeless bodies. At length I listened to the angry voice of that God, whose tender invitations I had so long refused, your charitable coming raises up my heart to hope: that even now in the eleventh hour, I may be enabled through the communion of Saints to participate in that mercy which he has promised to the returning sinner.”

Weakness is the only incorrigible fault men have.—*Ibid.*

* The learned Jesuits at Antwerp, Bollandus and his Continuator, have lately given the *Acta Sanctorum*, enriched with curious remarks and dissertations. And the Rev. Alban Butler has still later written *The Lives of the Fathers, Martyrs, and other principal Saints*, from authentic Records, with Remarks critical and historical, in 12 Vols. 2d Ed. 1779.

PROPAGATION OF THE FAITH.

A Nestorian Christian has been received into the Catholic Communion by the Rev. Romanus Lucas of the Cathedral Church.

At Berhampore, Rev. Mr. Boccaci administered Baptism lately to two Adults, whose religious instructions had been hitherto totally neglected, although they were born of Catholic Parents.

The same excellent Priest administered conditional Baptism to a young Armenian female, who renouncing Schism, returned to the Catholic Faith.

BENGAL CATHOLIC ORPHANAGE.

We have gratefully to acknowledge, that a useful donation of Clothes for the Male Orphanage has been received through Mrs. Doran, from her son Mr. Doran of the Police, and also, from Mr. Robinson of the same service.

THROUGH MRS. N. O'BRIEN.

A bundle of Clothes from a Friend.

To the Most Rev. Dr. Carow, Archbishop V. Ap. of Bengal.

MY LORD ARCHBISHOP,—By the bearer I have much pleasure to send you Thirty-two Rupees eight annas, which I collected for the Orphanage, recommending myself and family to your pious prayers, and beg to subscribe myself.

Your obedient Child in Christ,

JULIA PIAGGIO.

5th October, 1848.

P S —List of the contributors I herewith forward.

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Selections.

It was reported in Paris that General Cavaignac had sent a courier to Vienna to notify to the Austrian Government that all invasion of the Tuscan, Roman, or Piedmontese territory would be regarded by France as a *casus belli*. It appears; also, that he addressed on the same day final instructions to General Oudinot, in the event of his being obliged to cross the Alps.

SPECIMENS FROM SCHILLER AND UHLAND.

By Geo. Charles Swayne, M.A., Fellow of C. C. C., Oxford. London Pickering

"In considering two great local divisions of the Teutonic family, viz. England and Germany, we may say that both possess the same intellectual energies, but turned into different channels. And this difference seems to depend on various circumstances of social development, geographical position, acquired habits, foreign influence, the progress or retardation of general improvement, but, above all, on differences of political institutions.

"In the stern mythology of Scandinavia, Life is represented by a tree called Igdrasil, whose roots a serpent is perpetually gnawing. In England and Germany this tree of living human energy may be said to be of the same order, supported by the same trunk fed by the same sap, but producing leaves modified in structure according to conditions of situation, and boughs growing after a different fashion. England's Igdrasil spreads itself abroad like the banyan tree, and threatens to cover the earth with its off-sets. Germany's Igdrasil, being as it were imprisoned in the cleft of rocks, strikes deep and soars high with restricted yet unresting energy; its topmost boughs look longingly heavenward and peer into the Infinite above, while its roots dive down to Hell, and court the serpent's bite. This difference is mainly produced by differences of government. The government of Great Britain is popular and expansive, every man must take care of himself and fight his own way through the world about him; that of the several German States, on the contrary, is monarchical, patriarchal, essentially conservative, keeping its subjects in a state of indulgent tutelage, and relieving them as much as possible from any anxiety with respect to their outward condition. If England's government, were paternal, or did the German States suffer their subject to attain to that adult stage of a nation's growth which we call political freedom, much would be lost to the world doubtless, and the present state of things is wisely ordained, because they are now rivals in different kinds of intellectual eminence; whereas, had they been alike in political complexion, they would probably have been competitors for the same prize, and only one could have obtained it. As it is, the English mind is prominently objective, the German subjective—the English practical, the German theoretical—the English restless, enterprising, rapid, mechanical, materialising, utilitarian; the German, on the contrary, dreamy, sedate, meditative, deficient in mechanical activity though not in mechanical ingenuity, spiritualising, wrapt in the contemplation and realisation of the Beautiful, rather than devoted to the production of the Useful. And this difference, as might be expected, pervades the respective languages and literature. The characteristic of the British tongue is its exact fitness for business and rapid action (take the slang of the sea as an example); it is short, sharp, strong, terse, and to the point, as if it had much to say and little time to say it in; the German is precise in its grammatical construction, curious in its combinations, harmonious in its conceptions

rather than its sound, grappling with the ideas more closely than the English, though not so off-hand in expression and on the whole better calculated to express thoughts than things. This difference of character in the literature of the two countries is nowhere more discernible than in their respective poetry. German poetry is essentially contemplative and spiritual; English is rather dramatic, active, practical; at least if we take Schiller and Shakspeare as types of the genius of each.

"When Coleridge heard it remarked of Goethe, that he was the German Shakspeare, he replied disparagingly that he was indeed a German Shakspeare. Applied to the respective merits of English and German poetry generally, his remark was unfair. Goethe excels in the proper province of English poetry, and was naturally second to the great English master-mind. But I think it would be hard to find in the peculiarly German province of poetry, any English writer who approaches so near to Schiller in his department, as Goethe doth to Shakspeare in his.

"Schiller is perhaps the most truly and thoroughly German of German poets, and on that account deserves especial attention, now that the German literature is every day acquiring increased influence over our own. And of all Schiller's poems, his Gedichte, or Minor Poems, are those most thoroughly instinct with his own spirit, and therefore with the spirit of his country's mind.

"As for Uhland, he is quite as thorough a German in his way as Schiller is in his. While Schiller represents the high aspirations, overwrought enthusiasm, daring speculation and exquisite sensibilities of the German scholar, Uhland gives utterance to the kindness, hospitality, simplicity, and expansive charity of the yeoman or burgher of the Fatherland. In the study of Schiller's thoughts and sayings, admiration puts out love; in the study of those of Uhland love eclipses admiration. Schiller is all fire, Uhland tenderness. When Schiller condescends to kindness, it is the magnanimity of a god; when Uhland is betrayed into bitterness, it is the ebullition of anger in love, felt rather for the wrongs of others than his own. We must excuse his occasional impatience for justice to Wurttemberg, living as he does under one of those governments ironically called paternal, whose paternity chiefly consists in desiring to prevent their children from ever becoming men, and feeding them with grape-shot when they hunger for justice.*

"The following specimens, however inadequately rendered, may suffice to shew that a more general study of German poetry would be beneficial to English taste. Mechanical excellence is not the only one at which a great nation should aim. It should be grand as well as great, and graceful in its grandeur. Atmospheric railroads and the electric telegraph are intellectual triumphs undoubtedly, but the utterance of beautiful thoughts of one's own, or the fresh appreciation of those of others, is no less ennobling to Man.

* "Since the above was written, Uhland's name appeared as the leader of a deputation to the King of Wurttemberg, praying for constitutional freedom, which was no sooner asked than promised. March 1848."

But some may fear that German literature may have a sinister influence on the religious faith of this country, in consequence of its known extravagances in particular directions. Nor is this fear without foundation, especially as regards German philosophy. But it is too late to exclude though not to select. When we have eliminated that which is purely beautiful, it is more than innocent, it is in a measure refining and exalting in its tendency, if not edifying. And assuredly true religion will gain by association with true poetry and philosophy, whether native or foreign. False poetry and false philosophy must die, for the elements of death are in them, and falsehood cannot long be dangerous to truth. Truth ever courts investigation, while Error shrinks from exposure. It is utterly impossible in the nature of things that Religion, Poetry, and Philosophy can be really antagonistic to each other. Religion is the working of the mind in the highest Love, Poetry its working in Beauty, Philosophy its working in Truth. Love, Beauty, and Truth are three sisters, like Canova's Graces, interlacing their arms. They are only different phases of one and the same Perfection; could we peer into a higher state of being, we might see them as identical and indivisible, and literally learn that

'A thing of Beauty is a joy for ever.'

BUSH LIFE IN AUSTRALIA.

By H. W. HAGARTH, Esq.

The general impression which Mr. Hagarth would leave upon his reader's mind is very decidedly in favor of the settler, *for those who are patient, energetic, cautious, and bold.* It is no Paradise for the idle, no gold-mine for the merely covetous. It pays well; but it calls for an almost boundless investment of labour, endurance and determination. The sensitive, the timid, the indolent, should never put their foot upon those illimitable hills and plains; but beneath the hand of the unyielding Anglo-Saxon, they are by degrees assuming the condition and the aspect of the abode of civilised men. We can not do better than conclude with our author's contrast between the successes of two settlers of opposite character and conduct.

"About twenty miles from us dwelt two men of that class usually known as small settlers. Neither was superior to the other in point of natural talent or education. Both had begun with a small capital, both were married and resided on their stations. The means of both were alike, yet nothing more different could be imagined than the results obtained. The first occupied part of a fine open creek, skirted with forest, which jutting out here and there, formed several sequestered nooks, in one of which, combining the usual requisites of wood and water, he had erected his improvements, the whole of them neatly constructed, and kept in excellent repair. Two large stacks of wheat, and another of hay, stood in an adjacent yard, and the sound of the flail might be heard until a late hour every day. It was a dairy station too, and sixty or seventy fine cows were milked at sunrise every morning, and brought home from the pastures in the evening to suckle their calves. The dairy

itself was a pattern of cleanliness and good order, and several sleek porkers in a sty close at hand gave evident proofs that the skimmed milk had not been wasted. There was an excellent kitchen garden, strongly fenced in, and containing nearly all kinds of vegetables used in England, and poultry swarmed at every turn and corner. At sunset a small but well-conditioned drove of horses came home, of their own accord, from their distant pasture-grounds, to pick up anything that might be given them, and attracted principally by the rock-salt, which was strewn about the place to encourage these visits, as they are so fond of it that they will continue to lick it for hours together. It was a pleasure to witness the regularity and well ordered routine with which every thing about the station was carried on. Nor was the internal economy less creditable to the mistress of the mansion. The four rooms of which it was composed were all clean and comfortable. In the one that served for dining-room and kitchen the ceiling was hung with divers articles indicative of good housekeeping—prime joints of dried beef and flitches of bacon interspersed with pumpkins and melons, and 'cobs' of Indian corn. The furniture, though rude, was well arranged, and the dresser, made of colonial pine, was as clean and white as snow. The family consisted of three or four girls, neatly dressed, and looking happy; the eldest was busily employed in making wheat-straw hats, which we were informed were so much prized in the neighbourhood that the demand far exceeded the supply; while several well-thumbed spelling and copy-books, on an adjacent shelf, shewed that the youngest were making the best of their time. The whole economy of the station, in its daily routine, resembled that of a prosperous farm in England.

"We must now turn to the contrast. A ride of a few miles only, to the other end of the creek, brings us to a very different scene. Here, too, the site of the station is pretty; but the stock having been carelessly allowed to graze too near the place, the herbage around is scanty, giving it a faded and untidy appearance. The owner is a thin, anxious-looking man, with a restless eye and manner. He is evidently aware of the unpromising aspect of his farm, but is unwilling to take the least part of the blame to himself, and lays it all on some other cause, chiefly the ways of the country, his own ill luck, and the badness of the times. The buildings are awkwardly patched and repaired in all directions, apparently at the cost of more labour than would have been required to restore them completely. The bark is falling off the roof of the house in several places and is replaced by unseemly pieces of dry hide, which are kept down by large stones. 'They are going to get new bark—while the blacks come to strip it.' The cattle have strayed away in great numbers, and are to be found on every body's ground but their owner's, while his saddle horses are all knocked up with hunting them. 'It was then too late in the season to muster, but when spring came he'd make some of them come back faster than they went away—that he would.' The wheat paddock is filled with stray stock of all kinds, which never go in and out by the same gap. 'Grain would be low next year, and it

would be cheaper to buy than to cultivate.' There are plenty of pigs 'on the station,' but they 'run' two or three miles off, and are seen, on an average, not oftener than once a month. However, 'they 'do better' at large, in a warm country, than when pent up in a sty.' Better there is none.—'In a country where there are no navigable rivers, it 'don't pay' at that distance from market.' Two cows are kept for milk, or rather only one, for the other is being 'broken in,' and seldom comes home until she is fetched with horse and whip at her heels, and when she is in the yard no living soul could milk her. 'But cows,' he remarks, 'are like working oxen; he liked them to be rather wild at first, they always turned out best in the long run: quiet ones are apt to grow sulky.'

"Towards evening the report of a stockwhip is heard in the distance, and presently the hopeful son and heir appears in sight,—a well-looking and spirited youth, but utterly neglected, and wild as the horses he has been hunting. Of his day's sport he gives a graphic account, in his own desultory style:—How he has been out all day, not on his own business, but because he had been bent upon running down a certain black mare, the property of a neighbour, which had hitherto defied all pursuit, and was known (from a lagoon near which she was usually found) by the title of the 'Lady of the Lake'—how they had started in chase of this intractable lady, determined to drive her into the enclosures at all risks—how they had got on her track, had found her in the ranges, had run her 'breast-high,' till she was forced to betake herself to the open country—how they had 'stuck to her' for several hours, until at last they had brought her in, more dead than alive, to the enclosures, whence she was not to be liberated until she and the saddle had become well acquainted with each other. He winds up his discourse with an emphatic panegyric upon the horse he is riding, declaring that he improves in his galloping after the first four or five miles, and defying the colony to produce his equal. The fond parent listens to this eventful story with intense interest, and at its conclusion expresses his entire approbation of the whole proceedings. As his son turns away he gazes after him with irrepressible satisfaction. He was 'no scholar,' he says, but for all that he 'knew what o'clock it was;' and for cracking a stockwhip, or setting a buckjumper, he'd back him against any member of the legislative council. Whether some of this energy would not have been better employed in improving the aspect of affairs at home, never seemed to enter the heads of either father or son."—*The Rambler*.

BYRNE'S BRITISH COLONIES.

Mr. Byrne points out the erroneous ideas which are generally prevalent in England as to the true nature of the punishment of transportation. 'The prosperity of a few, resulting from good conduct, and consequent liberation, or "assignment" to the settlers as servants, has led to false impressions as to the real severity to which convicts are subjected in Australia. The following account will serve to undeceive the reader:

"The galling of the leg-irons, piercing the flesh and crushing the bone; the agony and fatigue of working under a burning sun, the thermometer standing at 115°, chained and coupled to a fellow-victim, and toiling on under a guard of soldiers, with loaded pieces, until life itself has sunk under suffering; the torture of the lash laid on until the boots of the victim are filled with the blood of his back, and continued until insensibility puts an end to the infliction; the ghastly form, shrivelled and shrunken, until disease and improper diet cause the flesh to peel off in white ulcerated sores: these sad details have not been related nor descanted on, nor has the fact been disseminated of felons murdering their very comrades without cause or provocation, in order that they may be brought to the scaffold, and relieved of an existence so loathsome and detested.

"If idea can conceive, and the wildest fancy imagine, all that is horrible and appalling on earth, such pictures would fall far short of the reality of what a large portion of convicts have to undergo."

Truly, it is time that such facts should be both related and descanted on! It is right that malefactors should be punished in proportion to their crime; it is *not* right that they should live in a hell upon earth under the control and management of a professedly Christian Government. The account which Mr. Byrne gives of the flogging process is positively too sickening for our pages.

Mr. Byrne quotes largely from some observations made many years ago on this subject by the Right Rev. Dr. Ullathorne, every word of which he confirms by personal observation. It is *sad* to think that the remonstrances of the good Bishop, made ten years ago, should remain so long unheeded. (Transportation to New South Wales has now indeed ceased;) yet there are too many felons left to *work out* their term of suffering in all its unmitigated horror.

The author discusses at some length the very important question, how far a penal settlement, and the consequent admixture of vice and contamination among the free settlers, can be considered consistent with the prosperity of a new colony. It is remarkable that a humane and plausible scheme for ameliorating the condition of convicts, called the "probation system," should have resulted in an utter failure. The object of the system was, to afford the prospect of indulgence on continued good conduct, and the means of moral, industrial, and religious instruction. But the contagion of the bad with the virtuous, caused by the necessity of procuring servants of all kinds and both sexes, from those who are allowed, by tickets of leave, to mix with the free, has produced the most frightful consequences in an almost universal contamination.

"Never, in the worst days of the assignment system, was the extent of vice and crime half so great in Van Dieman's Land as at present; but to open an account of its details, would be to present humanity in such a shape as would far surpass all comprehension of what is understood by the word *crime* in Great Britain."

Mr. Byrne gives an outline of a scheme of his own for the treatment and reformation of convicts, which is not less deserving of serious consideration. "Penal settlements," he says, "should at once and for ever be abolished; they are a disgrace to any Christian country, and the source of unparalleled crime. Those best acquainted with them agree in the fact, that a man subjected to a term of punishment at them is totally unfit to return to society." In her criminal discipline Great Britain is behind all Europe. *In her care of souls* she is in every sense the very last among the nations of the earth! At least, in no land professing Christianity is there so vast a mass of actually heathen population as in her great and powerful territory.

As we cannot enter upon the author's account of South Australia and its vast mineral wealth, nor follow him in his exciting narrative of an expedition through the wilds of that vast country, we shall close our notice with one more extract on the penal question.

"The criminals of this great country have been hitherto almost completely left to be experimented on by succeeding Secretaries of State. This is not as it should be; human nature is liable to err, and few there are who, at some period of their lives, have not been guilty of offences of more or less magnitude; therefore mankind should be lenient and careful of those outcasts of society whom the laws have condemned. It is to be hoped that by the present Premier, whose attention has been devoted to the subject, a large and comprehensive scheme may be laid before Parliament, and that the disgrace of neglecting her criminals will no longer rest upon Great Britain. If penal discipline were amended, there is little doubt that a large saving would arise to the country in consequence of the decreased expense of the administration of justice, owing to the reformation of such as had once been subjected to the discipline of the Houses of Correction; whereas at present, time after time are the same persons convicted, but no amendment ensues, and they are a continued expense to the country. It is a pity that with its many advantages so fine an island as Van Dieman's Land should become, month by month, owing to Great Britain's penal policy, more completely the land of the felon,—the free population departing as they can from the country."

WALPOLES LETTERS TO THE COUNTESS OF OSSORY.

There are a good many lively and entertaining sayings and bon-mots scattered up and down throughout the correspondence, though, as we have already hinted, their narrator has an unfortunate trick of praising the jests before he records them. Few stories, indeed, will endure such an introductory process of recommendation. We shall cull a few of the best to-day, and return once more to the volumes for a few of the anecdotes of literary men, and of Walpole's criticisms upon the works of his cotemporaries, which we can only regret to be somewhat spar-

ingly introduced in his gossip with his fair correspondent. The first is a very fair specimen of a retort to a tiresome royal interrogator.

"After Sir Paul Methuen had quitted court, the late queen, who thought she had that foolish talent of playing off people, frequently saw him when she dined abroad, during the king's absences at Hanover. Once that she dined with my mother at Chelsea, Sir Paul was there as usual. People that ply off others, generally harp on the same string. The queen's constant topic for teasing Sir Paul was his passion for romances, and he was weary of it, and not in good humour with her. 'Well, Sir Paul, what romances are you reading now?' 'None, madam, I have gone through them all.' 'Well! what are you reading, then?' 'I am got into a very foolish study, madam; the history of the Kings and Queens of England.' Perhaps Lord Shelburne thinks romances as wise a study."

Among the curiosities of ignorance, what more piquant than the following?

"A few evenings ago, I was invited by the old Lady Fitzwilliam, at Richmond, to see some pictures that were her father's, Sir Matthew Decker. I asked her if she had ever happened to hear a ridiculous story that I had been told in my youth, and which I concluded had only been a joke. It was, that Sir John Germaine, Lady Betty's husband, had been so exceedingly ignorant, that he believed his countryman, Sir Matthew (they were both Dutch), was author of 'St. Matthew's Gospel.' She replied directly, 'It is so true, that Sir John had thence conceived such a reverence for my father's piety, that he left him 200*l.* to be distributed amongst the poor Dutch!' Now, madam, what story is improbable after this? Nor is it possible to add any thing after it."

In another letter, *apropos* of ladies' quickness of repartee, Walpole records this retort:

"I can give you an instance, madam, that I heard last night. After the late execution of the *eighteen* malefactors, a female was hawking an account of them, but called them *nineteen*. A gentleman said to her, 'Why do you say *nineteen*? there were but *eighteen* hanged.' She replied, 'Sir, I did not know *you* had been reprieved.'"

But if the palm of ingenious wit was to be assigned to a *class* of individuals, even Walpole must have given it to the clergy, if only the next story (with which we must conclude) were to decide the trial.

"I have since been reading in the *Esprit des Journaux* an account of a late Bishop of Amiens, who was a saint, and yet had a great deal of wit. A lady went to consult him whether she might wear *rouge*; she had been with several *directeurs*, but some were so severe, and some so relaxed, that she could not satisfy her conscience, and therefore was come to Monseigneur to decide for her, and would rest by his sentence. 'I see, madam,' said the good prelate, 'what the case is; some of your casuists forbid *rouge* totally; others will permit you to wear as much as you please; now for my part, I love a medium in all things, and therefore permit you to wear *rouge* on one cheek only.'"—*The Rambler*.

ANCIENT AND MODERN ART, HISTORICAL AND CRITICAL.

By G. Cleghorn, Esq. 2d edit, enlarged.
Blachwood.

“It was a remark of the monk Savonarola, the great champion of reform in religion, Education, and Art — a remark worthy of consideration—that the degeneracy of art had kept pace with the decline in religion and morals from which he inferred that the regeneration of the one would necessarily lead to that of the other. We have seen that Raffael, the contemporary of Savonarola, was the first whose pencil celebrated his apotheosis: and that the scepticism and corruption of morals, which had by that time made considerable inroads into the different schools, rapidly increased after the death of Raffael and the other great masters, and virtually kept pace with the accelerated decline of art. Mr Drummond is of opinion, not without some reason, that ‘while Lorenzo de’ Medici raised art to its highest elevation, he at the same time sowed the seeds of corruption, both among artists and the people, by requiring the former to paint lascivious subjects of mythology, such as Venuses Danaes, Leda, &c., which, instead of making men and women holier, tended to habituate the eye and taste to scenes of indelicacy: and that religious feeling, its true support, being thus destroyed, art soon began to decline.’ But Mr. Drummond carries this principle much too far, when he asserts that the excellence of the early painters is to be attributed to a direct inspiration from heaven, as embodied in the tenets of the Church of Rome. Overbeck, the eminent German artist, has not only become a convert to this doctrine, but reduced it to practice by actually changing his religion and joining the Roman Church, under the conviction that it is the only means by which he can attain the true devotional purity of design. Others have followed his example. Now, without going the absurd lengths of Mr Drummond and Overbeck, it may safely be affirmed, that it is impossible for an artist to excel in the highest department of biblical art who is not well versed in the Scriptures and deeply imbued with religious feeling. A painter devoid of all religion may, it is true, mimic the style and works of other masters; he may, as regards the mechanism and requisites of art, produce a good picture—what, in the eyes of the many, appears a good religious composition—but the soul, sentiment, and internal interest will be wanting.”

“The low state of modern British architecture compared with that of other countries of Europe, has been attributed to various causes—to the Iconoclastic simplicity of the Protestant church—to the limited power of the sovereign—to the distribution of the revenues of the empire being in the hands of the representatives of the people—to the liberty of the subject and security of property, conducing to the love of home and individual comfort, contrasted with the pride in national structures—to the taxes and fiscal restrictions, particularly as regards windows—lastly, to the influence of climate, short summers and long winters. These alleged causes, though not altogether without influence, are more specious

than satisfactory. The chief cause, and which is at the bottom of the whole, is the prevalence of utilitarianism, more or less, among all ranks. Nor is it unmixd among many classes with a grovelling democracy, and a gloomy and sectarian evangelism, which would banish all elevated art as vain and sinful. This it is which, like a gangrene, undermines and neutralises all attempt to raise great and national monuments of art. This is admitted by Mr. Hamilton, and even gloried in by *The Westminster* reviewers. It is well remarked by *The Quarterly* reviewers, that as long as the impatience of the public calls for hasty execution, and alternate extravagance and parsimony preside over the funds supplied for public edifices, it is impossible to expect excellence.”

Mr. Cleghorn gives us a tolerably complete outline of the rise and progress of the founders of modern German painting. A fragment of his account of the school of Munich will serve as a specimen of his remarks upon their works.

“The school of Munich, and that of Cornelius, are in a manner synonymous terms. All the artists are not his pupils, for many are his contemporaries, yet has he mainly contributed to the grandeur and originality of historical painting. His powerful genius is equally great, whether he selects the romantic or the classical. His style is severe, chaste, and elevated—inspired by poetry, esp. chiefly the epic, which is his natural element. Schnorr is more Teutonic; the romantic poetry of the heroic and chivalric times having impressed a decided character on his genius. His frescoes are distinguished for composition, grace, and delicate sentiment. He has occasionally painted in oil-colours, but his chief occupation has been the composition of drawings for fresco painting. Henry Hess is devoted to sacred and Christian subjects religious sentiment being the predominant character of his genius. His great work, which was exclusively confided to him by the king, is the series of frescoes from the Old and New Testament, in the chapel of All Saints. In style, they have a strong analogy to the works of Giotto and the older masters preceding Raffael as well as the pictures and mosaics of the Lower Empire. His object is to represent religion in all its simplicity and solemnity, divested of human passion, and irrespective of beauty and grace, or the æsthetical principle of the antique. He has been engaged in completing his magnificent Last Supper in fresco in the refectory of the Benedictine convent, whose church will be the basilica, now almost finished. Herr Caspar is engaged on the interior of the temple with a fresco of Stephen stoned. One of the greatest compositions of the German school is the Combat of the Huns by Kaulbach, a pupil of Cornelius, painted for Count Raczynski, and now in his possession. This was followed by his grand work of the Destruction of Jerusalem. He is now engaged in a series of compositions for the King of Prussia, illustrative of the origin of nations, commencing with the building of Babel and its fall, and the wickedness of Nimrod, to be brought down to Greece, the Crusades, and the Reformation. He is likewise to execute the

series of frescos* for the New Pinacotheka for modern paintings. The finished parts of the splendid glass paintings intended for the Cathedral of Cologne are much admired. The beautiful cartoons for this purpose, representing the Death of Christ, are by Anthony Fischer. The same artist is soon to commence another work to be executed on glass -- the Effusion of the Holy Ghost. Peter Hess, the eminent battle-painter, has nearly completed the fourth piece of the extensive order from the Emperor of Russia, representing the Storming of Smolensko."—*The Rambler*.

PLACES OF WORSHIP FOR CATHOLIC SOLDIERS.

To the Editor of the Bengal Hurkaru.

DEAR SIR,—Your refusal to insert my former epistle on the plea of its length, and much time to correct it, the latter no doubt it required, in consequence of my limited knowledge of that valuable part of Grammar called "syntax," but it being a matter of fact statement—my thought it told its own tale. However you having no other objection to it induces me to trouble you again on an altered scale.

From the public papers of the day I learn that the Catholic Soldiers of Fort William and Dum-Dum are still complaining of their places of worship. The former indeed have great reason to complain of their present place, it not affording one half of them room to pray; at least not of the present Regiment there, as 800 out of the 1,000 are Catholics: why were they removed from the place called the Band, or Queen's Barracks? where they had sufficient room: and to which place the Chapel was removed to in 1844, in consequence of the smallness and confined state of the place in the Bombproof Barracks: and the constant annoyance received from drunker Invalids during divine service. Surely their Commanding officer ought to demand a better, if not a settled place of worship for his men. In Dum Dum there is a public building for this purpose, but out of repair: from which they were removed about two years ago, to enable the Chapel being repaired: with the playhouse underneath the present Chapel and surrounded by soldiers, you will sometimes hear a mixture of praying, cursing and quarrelling!!! Does not the brave deeds of the soldiers in both services in India deserve better treatment from the Hon'ble Company? Can you inform me, Mr. Editor, if the Catholic Archbishop of Calcutta* ever applied to the Government to remedy the above stated evil? If he considers us soldiers, a portion of his flock—so far as our spiritual welfare is concerned—it is his duty to do so I think? However in some up country stations they are worse off: where there is nether Priest nor Chapel. Why dont Government allow a Roman Catholic Chaplain to every station that have European

Troops? Say to all stations that have over and not less than two Companies, or a Troop, and Company of Europeans: with the salary of, we will say, 250 Rupees each, per month, or, about $\frac{5}{16}$ of a full Chaplain's pay in the Protestant Church: can they begrudge this? And the advantage of having Catholic Chaplains in these stations would be many; one is, that when an army were formed in either station, a Catholic Chaplain incommoded with only his portmanteau could march with the army at the least possible notice, to the *Battle Field*: where he would be present to administer to the wounded and the dying soldier. This indeed would be a great boon to the Catholic Soldiers; the want of which a soldier, who had served in the Punjab war, expressed that he felt very much when the trying hour approached: and also, in a letter lately received from the seat of war at Moultan, I find that the poor Catholics there deplore the want of a clergyman of their own creed. Why don't Government apply to the Bishop of Calcutta or Agra, to send a priest from either diocese at once direct to Moultan: especially when it is known that it will be a long and tedious affair. Let Government do this and put an end to the discomfort felt by the Catholic soldiers in India. Until something of this kind is done I fear that Her Majesty's and Company's soldiers in India will consider themselves misused individuals. If the before mentioned stations were supplied with Chaplains it would afford to the Catholic soldiers, serving in India, at their dying hour, the rites of their Church, a boon the most callous of them prize, at that hour; unless indeed such of them as are become complete atheists from long neglect of the pious instructions received in their youth.

Let not Government who spend so much in trying to convert natives, allow their own Christian soldiers to fall into atheism, and die unblesed, blaspheming God who have in His mercy showered such lustre on their aims and this on account of the small trifle they would loose by it.

Since writing the above, I learned, that a committee of officers assembled and condemned the Dum-Dum Chapel—it is to be hoped that means will be taken to build it again soon. Also from your dignified correspondent Magnes Animus of Saturday, we learn that the small theatre is to be pulled down, it is both just, and time it should: as I believe the restraint placed on the Dum Dum soldiers that he complains of was caused by the theatrical gents, and other swell bucks of Dum Dum shewing themselves off on the boards and Stage Boxes!! of Calcutta theatre;—still this does, and will not, when properly applied for, deprive the well conducted soldier, and non-com. of obtaining the required indulgence.

Your's, Sir, obediently,

A COMPANY'S ARTILLERYMAN.

October 2, 1848.

The *Journal des Debats* had received information that General Welden, the invader of Bologna, has been disavowed and recalled by the Austrian Government.

* It would greatly reduce the amount of a Company's Artilleryman's yearly pay, if he had to compensate for the cost of Paper, Pens, Ink, &c. and also of Surcar's wages, expended by the Archbishop in pressing this case and that of the Catholic Orphans on the consideration of Government.

NAZARETH CONVENT—DACCA.

A public examination was held at the above institution on Monday the 25th instant, at which the Right Revd. Bishop Olliffe presided, and which was attended by the parents and guardians of the pupils. This being the first examination since the establishment of the Convent in December last, many were anxious to be convinced of the superior mode of instruction imparted to their scholars by the religious ladies; and happy we are to say, that their wishes and expectations were fully realized by the remarkably good answering of the pupils. The plain and fancy work of the young ladies attracted general attention, and received well-merited praise.

His lordship, at the close of the examination, addressed the scholars in terms of congratulation on the rapid advancement they had made in their education, since they came under the care and tuition of the good and pious nuns. He added that the display they had made during the private examinations, (which were held the previous week) reflected great credit on the attention paid them by their teachers; and he hoped that the prizes he was about to bestow on the successful candidates would be a stimulus to them to persevere in acquiring knowledge and that they would remind them of that eternal premium to which all their studies should tend, and which could alone be obtained by their improving in the service of God, and by the practice of those virtues which were peculiar to their states in life, and without which all their future accomplishments would be unprofitable and vain.

When presenting the prizes to them, according to their respective classes, &c. &c. his lordship spoke to each pupil in an encouraging and congratulatory manner. The joy depicted on the countenances of those who received the neat and handsome gifts, forcibly reminded us of our youthful days, when we passed through the same ordeal of a public examination, and became the happy owners of prizes which we valued more than the world's wealth.—*Bengal Hurkaru.*

THE BISHOP OF LIEGE.—On Tuesday afternoon, the octave of the recent festival, the Lord Bishop of Liege preached at St. George's to a crowded auditory. His sermon (which was delivered in French) consisted of a striking exposition of Zech. ix., 9.—“*Exulta satis filius Sion, jubila filius Jerusalem: ecce Rex tuus venient tibi justus et salvator.*” In which, after showing in what sense the Christian Church was a continuation as well as a fulfilment and extension of the Jewish and Patriarchal dispensations, he dwelt upon the perpetual presence of our Lord in his Church, which filled it with life at this moment just as it did in the days of His flesh. This presence of Christ his Lordship unfolded in various aspects. One of the most remarkable was that which it had assumed at the present day, at the very time when false philosophy and rationalism (which might be called the final expression of Protestantism) had eagerly asserted that the Catholic Church was dead, and that its mission was at an end. Never had the Church exhibited a greater impulse, never had its divine principle of life received such an access

of vitality as precisely as at that moment, as if to convince the gainsayers of their folly. Of this the splendid basilica in which we were assembled,—of this the wonderful conversions which had taken place in our country, formed abundant proofs. The Bishop took occasion here to urge affectionately on our separated brethren the necessity of yielding their allegiance to the Church of God, and showed, after all, how empty were those reasons of social position, fortune, or comfort, which clung to many of them, and hindered them from following up their convictions. In this part of his discourse he alluded in a very striking manner to the life of the Church as manifested in the succession of her Bishops; and indeed the argument, strong as it is in the abstract, appeared wonderfully forcible, listening as we were to a Catholic Prelate from beyond the seas, preaching to the Catholics of this land, and appealing to the long line of Bishops who had held the Sees of Trèves, of Liege, or of Maestricht, from their conversion to the Faith in the seventh or earlier centuries, to the present era,—*in unbroken obedience to the Chair of Peter.* His Lordship then considered at length the presence of Christ with his Church, as exhibited in the Sacrifice of the Altar, and showed how that sacrifice, the perpetual renewal in an unbloody manner of the one sacrifice of Cavalry, was essential to the very being of the Church, and, as it were, the fountain from which all its life was derived. Here he pointed out how certainly those who impugned this great doctrine of the Catholic Church erred upon other points, as the history of all the Protestant sects abundantly showed. The denial of the real presence of our Lord in the Eucharist, led, by easy steps, to the denial of his Incarnation. In the course of his eloquent sermon, the Bishop expressed his felicitations to the Catholics of England on the generous efforts they had made to complete this beautiful temple in which to do honour to our Lord. Our homage had long been confined, of necessity, within the limits of poor and humble edifices, but now we had done what we could to provide a dwelling-place whose visible splendour should express fitting reverence for Him who was to abide there. At the same time he exhorted the Catholics of England to go forward and strive to complete this great work in all, its requirements of Altar and Tabernacle, and also to raise other Churches in this metropolis and throughout the land for the edification of the faithful and the conversion of those alien to the Faith. The concluding part of the Bishop's sermon contained many pious and beautiful thoughts of a practical nature, of which our space will not allow us to give an analysis. In appearance the Bishop of Liège is noticeable; his features of the Teutonic style; fair hair and complexion; high, open forehead; and sharply-defined lips, indicating great firmness and decision. His oratorical action was full of grace and energy, and at the same time exceedingly persuasive from its earnestness and simplicity. After the sermon was a collection, and the choir chanted the Litany of Our Blessed Lady.—*Correspondent.*

He that would be carressed by those that surround him, should be content with little esteem.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 16.]

CALCUTTA: SATURDAY, OCTOBER 14, 1848.

[VOL. XVI.]

FAITH.—(REVELATION.)

From this word, I BELIEVE,—the fountain-spring of all religious sentiment,—have been derived the different religions which have appeared successively on earth, and which, like great rivers, have traversed it in all directions. But were all these religions stamped with the august seal of truth? Were they instruments of mercy, instruction, and morality? Did they make known to man the mysterious union of greatness and misery in his nature? Had they a charm for the wounds of the heart, and efficacious remedies for the evils of the soul? No: the greater part of them had nothing of the kind; but to supply this defect, they had false oracles for the great, servile apotheoses for princes, ingenious fables for poets, and allegories for philosophers; but for the people they had neither sympathy, nor consolation, nor relief. These religions of paganism raised temples to faith; but this faith was not of God, for it was not beneficial to men.

Is it possible to conceive that God, who governs the physical world by such wise and constant laws, should leave man—the most noble of his works—without laws for his government? Did he think that this creature was of himself capable of rising to the contemplation of the Creator, or of tracing, with steady hand, a code of precepts which he should observe? But man is absolutely incapable of making for himself a creed: he loves himself too much to impose restraints on his mind; his thoughts, like the pendent branches of the willow, tend towards earth; he does not even know how to pray. Try him, and you will find that, of himself, he will only seek sunshine for his fields, rain for his meadows, and success in all his enterprises; if he asks for health, it is only that he may live long to enjoy the goods of this earth. Man, left to himself, is essentially selfish: he takes a line, measures the earth, and says:

"this is mine, let none else presume to touch it!" Against the intrusion of others, he will jealously guard the fruit of his tree, the water of his well, and the shelter of his tent. The brute feeds with the brute; the tree grows along side a tree; the bird perches with its fellows; and all live in peace on the common bounties of nature: but man incloses his field with briars and thorns, and if he leaves a few grapes on the vine after the vintage, or some ears of corn on the earth after the harvest, it is because he is commanded by an authority which he reveres, and hopes for something in return, either here or hereafter. In a word, to make man bend to the yoke of duty, to make him consent to be restrained by the social bonds, to make him adore God, and love his brethren, God himself must say to him: "I ORDER IT." Every law of religion and morality which takes not its root in a direct and positive command of the Divinity is vain and powerless.

HAS GOD SPOKEN?

"When I consider," says Pascal, "whence it comes that faith is placed in so many impostors, who profess to have remedies, even in cases where life is at stake, I find it to be in the fact that there are some real remedies in existence; for it would be impossible that there should be so many false ones, and that they should be believed had there not been true ones. In any other supposition, it is impossible that men would have imagined that they could give them, and still more that others would have believed their promises. Thus if any man were to announce a remedy against death, no one would pay attention to him; because there has been no example of such a remedy. But as many remedies have been found efficacious in ordinary cases, public confidence has been created; because the general fact was undeniable, that there were particular instances of relief afforded by such

remedies. The people, however, who are ordinarily incapable of making a distinction between the genuine and the spurious, believe them all. Thus, also, if many effects are erroneously attributed to the moon, it is because that satellite exercises some influence on our planet, as in the ebb and flow of the tide."

Thus, then, a feeble ray of reason—weak and vacillating as it is—suffices to convince us that among this multitude of creeds which fill the earth, one at least must have emanated from God. But has this one any sign by which it may be recognised? Do the others bear about with them, like Cain, a mark of reprobation? All sects believe themselves in the possession of truth; but where, in reality, is truth to be found?

The true faith is that which gives to God a homage worthy of his infinite Majesty, and which exalts man by discovering to him the secret of his mysterious destinies; it is that which prevailed before the rise of empires, and the traces of which may be met with in the traditions of all nations. The true faith comprehends human nature, knows its corruption, and is able to point out its cause and indicate its remedy; it says to man: "Be good towards your fellow creature, for you are all children of the same Father, who is God." If there be a true religion on earth, it must be Catholic, and be adapted to the whole human family. One sun suffices to illumine the earth from pole to pole, and there cannot be two suns for the human mind: religion must be ONE as truth is ONE.

LEBNITZ ON THE SUFFICIENCY OF COMMUNION IN ONE KIND.

We pass to the second point, which is the great stronghold of the "Anglo-Catholic" school, the presence of our Lord, whole and entire, under each species, and the denial of the cup to the laity. We shall see this specified hereafter as one of the "practical grievances" to which Christians are subjected in the communion of our "misguided" Church; and Dr. Pusey is of opinion that it should "alone, without further disputing, restrain any one from joining himself to our communion."

SUFFICIENCY OF COMMUNION IN ONE KIND.—"And indeed it cannot be denied, that, by the power of concomitance, as the divines express it, Christ is received entire under either species, since his body cannot be separated from his blood. The only question is, whether it be lawful to recede from the form which appears to be prescribed in Scripture. And I confess, that, if private persons had done it, they could not be absolved from

a grievous charge of temerity; but now, the usage of the Church for so many centuries, proves, that, from the earliest times, it was believed that, for approved reasons, the use of the chalice might be dispensed with: and some Protestants admit, if any one have a natural repugnance to wine, he may be content with the communion of the bread alone. Now what cause can be conceived at the present day more weighty than the avoiding schism, and preserving the unity of the Church and public charity? Therefore I hold for certain that the denial of the cup can afford no man a just cause of withdrawing from the Church.

"But what the pastors of the Church have done they have done with a good intention and for a solid reason. For it is certain, that, (liquids being divisible into the most minute parts, and exposed to various dangers of effusion and adhesion), a portion of the wine may be more easily destroyed. And for this same reason the bread also has been changed, and, instead of brittle bread, portions of which may easily be detached from the mass, a different kind has been substituted."—pp 250-2.

"There is no doubt that Christ instituted the consecration of the bread and wine alike, and gave his body and his blood to the apostles under both forms. Paul delivered the same usage to the Corinthians; and the primitive Church, as the Oriental Church at the present day, observed it; until by degrees, originally out of reverence, not to mention other causes, it was judged right in the West, that the bread alone should be administered to the faithful communicating, and the wine should be received only by the priest consecrating.

"But this was not done without authority insinuated in the Scripture, or precedent in the ancient Church. For many of the fathers, interpret of the Eucharist the supper of Emmanuel, in which the breaking of the bread alone is mentioned; and bishops communicating together were wont, in order to testify fraternal charity, to send from Rome even to Asia the Eucharistic bread, as a pledge of unity in faith and communion. Besides this sacred aliment was given into the hands of the communicants, to be carried away into the deserts, or upon their journeys. And when some, I suppose with the view of preserving both species, received the element of bread moistened in the wine, Pope Julius condemned the custom about the middle of the fourth century. That in the fifth century, the omission of communion of the cup was free, and adopted by many, is evident from the fact that the Manichees, mingled and concealed among the others, always acted so; and, in order to their discovery, the Roman pontiff

Leo ordained that both species should be received by all; and, a short time afterwards, Gelasius repelled from communion those persons (a remnant, I suppose, of the Manichees) who, receiving only the sacred body, abstained, through some superstition, from the chalice of the hallowed blood."—pp. 244-6.

PORTUGAL AND GALICIA.

BY LORD CARNARVON.

CONVENT OF ALCOBACA.

(*Monastic System.*)

(*Continued from our last.*)

We adjourned to the garden, which was kept in the highest order, and has that *ne plus ultra* of luxuries in a southern clime, a fine running stream, overhung with romantic willows. The evening was calm, and the monks were passing to and fro among their dependants, superintending their improvements; happy themselves, they appeared to be communicating happiness to all around them, and exhibited a pleasing and, I think, not wholly a delusive picture of monastic life.

In the evening I had a round of visits from the holy brothers, who kept dropping in, staying a few minutes with me, and then taking their departure, but their genuine politeness did not allow them to leave me a moment alone. At length the bell sounded, and we descended to supper, which varies in no respect from dinner, as the same regular courses are served up, and wine and dessert are afterwards laid upon the table. The number of hours which had elapsed since dinner explains the facility with which we attacked a second time such a substantial repast.

There are few circumstances which so much impress an Englishman, accustomed to the late hours of his native country, as the difference of habits prevalent in this respect throughout the Portuguese provinces. The breakfast so extremely early, the dinner at eleven, the succeeding siesta, and the late supper which concludes the day, are habits so alien to his own, that his ideas of time are at first sadly confused; at least they produced this perplexing effect upon mine; however, I soon accommodated myself to customs in all respects well suited to the country. The first hours of the morning are so delightful in that luxurious climate, the brief repose during the burning noon so grateful, and the last and loveliest portion of the day, spent among their gardens and in the society of their dark-eyed women, is not less agreeable. Unlike our English habits, the morning is broken by too many interruptions to admit of serious occupation, the evening ushers in still lighter scenes, and

thus in Portugal the bark of life is wafted indolently down the sunny and unruffled stream.

But to return to my Benardine friends. Supper seemed their most jovial repast; we sat long; old convent tales went round, legends of interposing angels were told, and anecdotes of friars long dead and gone excited peals of merriment. When our party broke up I took leave of my kind hosts, and desired the muleteer to be ready at three o'clock in the morning. As I retired to my cell through the never-ending galleries that echoed to my steps, and beneath the lamps that hung at great intervals and dimly lit up these high and gloomy corridors, the whole scene appeared to realize Mrs. Radcliffe's descriptions, and impressed me with an awful sense of monastic grandeur. Those mighty monuments of ancestral piety stood then in their primæval might, as great as glorious to the vulgar eye; but the bolt, though still enveloped in the silent cloud, was ripe for their destruction; like the tropical day that ends in sudden night, their day, still bright, still proud, was almost spent; but, unlike the darkness of the tropical world, the night that wraps them in its gloom is a night that knows no morrow. Those heaven-devoted structures that rose so haughtily above the humbler works of man were already marked by the spoiler. Even then I felt their hours were numbered, and that the coming age would know them not. The church in Portugal may be likened to a warrior clad in a costly suit of arms; his lance has been given him by some grateful sovereign, his sword by another, his coat of mail by a third. Surrounded by a host of assailants, he still maintains the unequal fight, he still refuses to yield an inch for life or death, and falls at length with all his high prerogatives of honour undiminished, with all his royal gifts entire; and, oh! that gorgeous panoply, those fatal gifts, the cause of his destruction, become the spoil of his destroyers. Even so the church in Portugal, rich in its regal endowments, firm in its faith, and bold in the assertion of its lawful rights, maintained them to the last, conceding, yielding, compromising nothing; yet such has been the final struggle, and such the overwhelming fall. The recent desecration of the convent of Alcobaca, one of the most magnificent monuments of the kingdom, was at once an insult to the religious feelings of the people, and disgraceful to the taste of the modern Portuguese.

(*To be continued.*)

Be assured that he who shall always walk faithfully in God's presence, always ready to give him an account of all his actions, shall never be separated from him by consenting to sin.
St. Thomas of Aquino.

WHITE'S CONFUTATION OF CHURCH-OF-ENGLANDISM.

(Translated from the Original Latin by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(The Preface concluded from our last.)

In order to afford my Readers an idea of how widely different a feeling actuated our Author towards his former associates in belief, whose communion conscientious motives obliged him to abandon, I shall here append the paragraph with which he piously closes the present Work—and the fervent and charitable sentiment breathed throughout which is well worthy the imitation of those who seek to gain others over to their faith:—

“O Father of mercies! O Father of lights! from whom is every best and every perfect gift—may my Brethren, through the Spirit of truth and for love of thy Son, who is the way and the truth, be brought into the way of truth. Thou who art Charity, through the Spirit of Charity, gather them together in Unity—that we being all unanimous, may, in the Catholic Church, with one voice, chant in canticles, the greatness of thy mercy and of thy grace; and offer sacrifices of praise to THEE, and to thy SON, and to the HOLY GHOST, in truth and charity, for ever and ever. Amen.”

If at any time since the first appearance of the Original of this Work, which was published so far back as the year of our Lord 1661, there was a prospect of the foregoing pious prayer producing its desired effect, that time is assuredly the present. For a spirit of enquiry is now abroad—the people of England are every day becoming more and more resolved on satisfying their minds as to which is the Religion established by Christ—which the creed of their pious and sainted fore-fathers—which that Faith wherewith the brightest glories of their nation are associated. This enquiry is constantly producing the happiest results, and leading fast to the restoration of unity and religious peace. Within the last few years, many from among the highest and most distinguished Protestant families in England have regularly examined all the way back to the very origin of the Christian Church—and then, on arriving at the fountain head, and discovering the truth of the long proscribed and persecuted Catholic Faith, have readily embraced its doctrines; and numbers of them by so doing, have attested the purity of their motives and the sincerity of their belief—for it frequently happens that by the very fact of joining in communion with the Catholic Church, they blast their temporal prospects—so that both wealth and patronage

—and in many instances have to sacrifice the love and friendship of those who are nearest and dearest to them in life. Neither is this spirit of enquiry confined to any particular class of the English people—it extends itself far and wide over the entire Kingdom—and we behold at the present day the most talented and erudite of the Professors and Divines of England's Protestant Universities entering seriously on the search, and in their own instances setting the laudable example to all their fellow-believers, and saying to them, as it were, “go ye and do likewise.” The author of this Work, once a Protestant Clergyman, and the defender of the 39 Articles, did, nearly two hundred years ago, what they are doing now. He enquired into and discovered which was the Religion of the primitive Christians, and on beholding its resplendent truth, he immediately joined communion with the Church of Antiquity—the Spouse of Christ. The Treatise that he has bequeathed to posterity, and which now, for the first time, makes its appearance in an English garb, will, I confidently trust, prove well calculated to aid others in prosecuting, and bringing to a happy close, this same important enquiry. And should they, as he, become convinced that their present way is erroneous, and be enabled to look steadfastly at the dazzling light of truth, I most sincerely hope that, strengthened by the Divine grace, they too, may exhibit the same firmness of mind, and give the same unequivocal proof of their gratitude to an all-merciful God. Fervently uniting, then, in the spirit of our Author's prayer, and sincerely hoping that we may all live in Unity here, and dwell in peace hereafter.

I remain, my dear fellow-Christians,

Your devoted servant,

EDMOND WM. O'MAHONEY,
Middle Temple, London,
May 1st, 1841.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND,
London, A. D. 1781.

(Continued from our last.)

Whether leading people on with an implicit faith, and blindfold, be not unworthy of the Christian profession, and of that rational faculty which God has given us?

That article of our Christian faith, *I believe in the Holy Catholic Church*, shews, that we should be always in readiness to submit ourselves to the judgment of the Catholic Church. But otherwise, I find not an *Implicit Faith* in any public profession, or in any council.

Hence I look upon the common dispute about it, as a school debate, which, according to our first rule, ought not to be made an occasion of difference. Secondly, I find, that it is the rule of that church to admit none into their communion, but such as make an explicit profession of faith, after a due information of every point; except in some cases of necessity, when this cannot be done. Thirdly, I find, according to what has been declared, *Chap. II.* that care is taken by the orders of that church, that all should be well instructed in the principles of religion, and piety, and that the Catechism *ad' Parochos*, should be not only translated into the vulgar tongues, but likewise constantly expounded to the people; Which said catechism comprehends all matters both of controversy, piety, and morality. Now this being in order to an explicit faith, and knowledge of all that belongs to a Christian life, I think there is an agreement in this point; and if any take other methods of ignorance and blindness, it is not what that church encourages, and therefore, according to our second rule, ought not to be made the occasion of any difference.

The Hon. Miss Methuen, Daughter of Lord Methuen has embraced the Catholic Faith.

RELIGIOUS INSTITUTIONS IN FRANCE,

(Continued from our last)

MALE RELIGIOUS INSTITUTES FOR THE CARE OF THE SICK.

There is in France but one religious institute of the *Brothers of Mercy*.—The female congregations are generally more useful; hence they are more multiplied.

1. Order of the *Brothers of Mercy*: founded in the year 1572, by St. John of God, who placed the same under the rule of St. Augustine.—The brothers devote themselves to the care of the sick, and especially that of the insane. After the revolution, this order was resuscitated by some pious laymen; and at present the brothers serve several hospitals and lunatic asylums in various cities, such as Marseilles, St. Croix near Salons, Chayla, Lyons, Nantes, and Montbrison. They lead a very mortified life, and their food and clothing are extremely coarse and simple.

In order to devote themselves the better to their ministry of love, their spiritual exercises are not very numerous; yet they daily recite the office of the blessed Virgin, and have community of prayer, daily meditation, and one spiritual lecture. Their most distinguished subjects repair to Paris, and follow the lectures of the medical faculty. In the treatment

of the insane, they have often been eminently successful.

THE GRAND SIGNIOR'S PRESENTS TO THE POPE.

His Holiness, says the *Giornale Romano*, whose heart is entirely filled with piety towards God and love towards man, has just given a fresh proof of these noble sentiments, by giving to the patriarchal basilicas of St. John, St. Peter, and St. Mary Major, a part of the costly carpets presented to him by the Grand Signior. His Holiness has likewise sent a piece of the same magnificent fabric to the basilica of St. Paul-without-the-walls, to adorn the chapel of the Most Holy Crucifix.

CHRISTIAN GENEROSITY.

The Bishop of Langres has made known a trait of Christian generosity arising out of the mournful events of the June insurrection. The pupils of the junior seminary at Langres spontaneously demanded of the superiors that the sum spent each year in the establishment for prizes should be devoted to the relief of those who had suffered by those events. M. l'Abbé Manois, the superior, requested four-and-twenty hours' reflection; but the pupils persisting in their demand on the morrow, he was obliged to yield. Three hundred francs were immediately placed in the hands of the mayor of Langres, to be distributed among poor families and workmen out of employ; and an equal sum was sent to Paris for those rendered widows and orphans by civil discord. Touched by the example, the pupils of the college demanded permission to make a similar sacrifice.

THE SILK-WEAVERS AND THE ARCHBISHOP OF LYONS.

The Cardinal de Bonald has received an address signed by many of the heads of the manufacturing population of Lyons, setting forth the misery and distress arising from the stagnation of trade, and the starving condition of the workmen of that city, and beseeching him to recommend the *curés* of his diocese to adorn their churches with a blue banner, bearing the device, "Mary, protect France, 1848;" not doubting, but that the noble example would be imitated by all the prelates of France; and thus, instead of alms, which only degrade the honest workman, often the artisan of the rich man's fortune, the truly charitable clergy will be the first to restore confidence by honouring the working class of that city with a commission that will be equitably remunerated. The Cardinal has assented to this prayer, and has addressed a circular to the clergy to that

effect, expressing a wish that his injunctions may extend beyond his own diocese, and communicate to every parish throughout the French Republic, an idea equally pious and advantageous to industry.

MONUMENT TO THE LATE ARCHBISHOP OF PARIS.

In pursuance of the vote appropriating a sum of 50,000*fr.* for a monument to commemorate the glorious self-devotion of the late Archbishop, a competition will take place under the direction of the Office of Fine Arts. The statue, to be placed in the church of Notre Dame, is to be seven feet in height, and the pedestal will be adorned with bas-reliefs depicting the circumstances attending the death of the martyr. The unsuccessful competitors will receive no remuneration, as the whole sum is to be exclusively devoted to the monument.

ITALY.

From Italy the intelligence of really the greatest interest, both to the Catholic and the politician, is the Allocution recently delivered by the Pope on Russian Church affairs. In spite of the obstinacy of the Russian schism, the Emperor has conceded one more Catholic Bishopric in his dominions, and hopes are held out of some speedy and satisfactory adjustment of the multitude of questions that remain unsettled relative to mixed marriages, jurisdiction, &c. Thus the name of Pius has been favourable to the Church in Russia. Under Pius VI., in the reign of Catherine, a new era opened for it, and the Metropolitan See of Mohilow was erected; now, under Pius IX., the new and important See of Kherson, with two Suffragans, is added to the Catholic Episcopate.

The Abbé Orlandi, a particular friend of the Pope, and one of his counsellors, has arrived in Paris, charged, it is said, with a mission to the Government of the Republic.

B. C. ORPHANAGES, FREE SCHOOLS AND WIDOW'S ASYLUM.

To the Most Rev. Dr. P. Carew, Archbishop V. A. of Bengal.

MY LORD ARCHBISHOP,—The accompanying 5 Rupees is the Subscription of private John Morgan, of H. M. 18th Royal Irish to the Catholic Orphanage.

Kindly have it acknowledged in the next number of the *Herald*. The poor Orphans will feel the relief of the excellent men of the

18th, who at all times took so lively an interest in their regard, and contributed most cheerfully and liberally towards their support. I believe I may with safety say, that there was never a Regiment stationed at Fort William, so free from vice and crime of every description, so generally attentive to all their religious duties, and which speaks so favorably of their commanding Officer. May Almighty God accompany them in their march, and crown their engagements in behalf of the British throne, with all the laurels of a glorious Victory.

I remain my Lord Archbishop,
Your Grace's most respectfully,
J. MCGIRR.

St. John's College, Oct. 7, 1848.

BENGAL CATHOLIC ORPHANAGE,

Private J. Morgan, H. M. Royal Irish,		
through Rev. Mr. McGirr,...	Rs.	5 0
Mrs. Glover,...	...	20 0
Capt. Scott, thro' Mr. N. O'Brien,.....	...	5 0

Subscriptions of No. 5, Company of the 18th Royal Irish Regt. Stationed at the Fort.

Sergt. Edmond Kelly,	...	Rs.	0 8
„ Stephen Driscoll,	...	...	0 8
Corpl. Patrick Steuson,	..	...	0 8
„ Charles Quinn,...	...	...	0 8
Private Thomas Cooney,	...	...	1 0
„ Patrick Collins,...	...	...	1 0
„ Owen Kirk,...	..	..	0 8
„ Patrick Bradley,	...	...	0 8
„ James Cronin, .	...	...	0 8
„ Thomas Conway,	...	...	0 8
„ James Cormack,	...	..	0 8
„ Francis Johnstone,	...	..	0 8
„ Martin Gauley, .	...	..	0 8
„ James McCabe,	...	...	0 8
„ John Byrne,...	...	...	0 8
„ James Grogan,...	...	...	0 8
„ James Benson, . .	...	...	0 8
„ Michael Gleeson,	...	...	0 8
„ Owen Sweeny,...	...	...	0 8
„ John McGivers,	...	...	0 8

Selections.

THE NEW ECCLESIASTICAL ARRANGEMENTS—ENGLAND.

We hear, on very good authority, but have not time fully to authenticate the report, that Dr. Ullathorne has arrived in London with Bulls from Rome, and that the Right Rev. Dr. Walsh is to be the new Archbishop of Westminster; the Right Rev. Dr. Wiseman, his Coadjutor; the Right Rev. Dr. Ullathorne to be the Bishop of Birmingham, and the Very Rev. Dr. Brindle to be Bishop in the West (i.e. we suppose of Plymouth).

500TH ANNIVERSARY OF THE CATHOLIC CATHEDRAL OF COLOGNE.

GERMANY.

The 15th of August was a day of reviews and festivities at Cologne. The Regent of the Empire and the King of Prussia together reviewed 4,000 burgher guards and 6,000 troops; then went in the same carriage to the Cathedral, and witnessed the magnificent ceremony of consecration. In the afternoon a grand banquet was served in the Guzenich Hall; two hundred and forty sat down at the Princes' table, and nine hundred at the other tables. The first toast was proposed by the King in the following words, "I propose the health of a German, a faithful and tried friend, the man of your trust, who also possesses my affection and full confidence. May he give us a free and united people, and free and united princes! To the Archduke John, Administrator of the Empire!" The Archduke replied with this toast, "To the Prince who has just proposed my health, to the King of Prussia! May God long preserve him, and may our union and perseverance remain us unshaken as the Cathedral of Cologne!" The two Princes then embraced each other, amidst the enthusiasm of all present. Baron Gagern, the President of the Assembly, drank "To the Representatives of the German people, and above all, to the National Assembly of Berlin!"

When the King gave the health of the Archduke, and the Archduke the health of the King with the *utqueprobo*, there was great enthusiasm, which rose to its highest pitch when the King gave "The brave workers on the edifice of a united Germany, the members of the National Assembly at Frankfurt, present and absent!"

Once more the roof rang with cheering, and the Archduke proposed, "The city that has invited us to this festival! May it increase and flourish, and be like its Cathedral, great and magnificent!"

The Archbishop of Cologne then gave "The German princes and German people who are summoned to build that German temple, the temple of our Fatherland!" He added, "We pronounce our blessing on the united efforts of princes and people, as we this morning pronounced it over the cathedral!"

The Regent and the King, on leaving the hall, went to Brühl; where another grand dinner was given to three hundred guests. Thence they departed in the evening, severally, for Frankfurt and Berlin.

The most characteristic event of the day was an accidental one. Shortly before the arrival of the King, a band of peasants going on the annual pilgrimage to the chapel at Cafen, entered the city by the bridge of boats. It was composed of very old men and women in their provincial costume, dusty and foot-sore with their day's march. They walked in two long lines, the women first, with folded arms, chanting the *Ave Maria*; a priest in full robes followed, breviary in hand and the crucifix borne behind him. Then came the men, aged, bald, and wrinkled, stooping under the weight of years and toil; many of them were the very types of the peasant

in the etchings of Holbein's *Dance of Death*; most of them repeated aloud a prayer as they walked along. Several covered carts closed the procession, carrying the baggage, and a few children, half-delighted, half-scared by the great floating banners, and the noise and rush of the city. They rested for the night outside the walls, and resumed their march on the morrow, having still three days' journey before them. It was a fragment of the life of the middle ages brought suddenly on the scene; and it was the event of the day that left the strongest impression of earnestness or depth of feeling.

The festival at Cologne assembled many of the most celebrated men of Germany: Munich has sent Cornelius, the great fresco painter of the age; his pupil, Kaulbach, was also here, with the sculptor, Bauch, from Berlin. Von Humboldt and the Chevalier Bansen accompany the king. The man who did the most to draw the attention of Germany to the great beauty of the cathedral, Sulpicius Boisseree, is present at the festival which celebrates the realization of a part, at least, of his dream of completing the immense design. The night illuminations were the most magnificent features of the festival.—*The Home News.*

THE QUEEN'S COLLEGES IN IRELAND.

Copy of the letter of Lord Clarendon, Lord-Lieutenant of Ireland, to the Roman Catholic Archbishop of Dublin.

(Private) *Castle, 19 March, 1848.*

My dear Lord—Your Grace had the goodness to promise me that you would convey to Rome, for the consideration of the Pope, the amended statutes of the Queen's College in Ireland, as the British Government has no official organ of communication with the Holy See.

I was happy of having the opportunity to consult your Grace before any alteration was made, because as a Catholic Prelate you well knew what guarantees and provisions were requisite for ensuring religious instruction to the Catholic youths who might frequent those Colleges, and I was anxious that such securities should be given with the most entire good faith, and in a manner perfectly satisfactory to the Irish Prelates who like yourself desired to see the true interests of morality and the Catholic Religion promoted by these new Institutions.

I regret very much the delay that has taken place in the revision of the statutes, but I need hardly tell you that the attention of the Government was last year wholly devoted to alleviating the calamity with which it was the will of Providence that this country should be visited; moreover, this delay was of no importance as the Colleges would not be ready for occupation before the end of the year 1849.

The whole of the statutes are at your disposal now or at any future period that your Grace or any other Bishop may wish to see them; but as they are very voluminous and relate entirely to the course of instruction and the duties of the different officers of the Colleges, I propose at present only to trouble you with the religious portion of them.

Accordingly, I herewith send all that part of the statutes which affect, as to religious points, both professors and students, as well as an extract from the report of the Board with reference to Religious instruction.

The list of visitors is not yet settled, but I can have no hesitation in stating that it will include the Catholic Archbishop of the Province, and Bishop of the Diocese in which the College is situated, and that, moreover, in the council, professorships and other posts of each Colleges, the Catholic Religion will be fully and appropriately represented, for these Colleges are instituted for the education of the middle classes, and the Government would fail in its object of training up the youth of Ireland to be good men and loyal subjects, if their religious instruction and moral conduct were not duly provided for and guarded by every precaution that the most anxious solicitude can devise.

As I entertain a profound veneration for the character of the Pope, and implicitly rely upon his upright judgment, it is with pleasure that I now ask your Grace to submit these statutes to the consideration of His Holiness, believing as I do, that they may be advantageously compared with those of any other similar institution in Europe; and that by exhibiting the care and the good faith with which they have been framed, they will furnish a simple but conclusive answer to those misrepresentations which have been so industriously circulated, and which, if they had been founded in truth, would have justly excited the alarm and called forth the reprobation of His Holiness.

I have the honour to be, with great esteem, my dear Lord, your Grace's very faithful servant,
CLARENDON.

"To His Grace Archbishop Murray,
of Dublin."

CHAPTER VI.

OF THE POWERS AND DUTIES OF PROFESSORS.

1. Every Professor shall attend all meetings of the Faculty to which he belongs, and when appointed Dean of Faculty, shall attend the meetings of the College Council, and perform all other duties pertaining to that office.

2. He shall act upon all committees to which he may be appointed by the College Council, or by the Faculty of which he is a member.

3. He shall examine candidates for entrance, scholarships, and prizes, and shall assist at all other examinations, according to the appointment of the College Council.

4. He shall lecture, teach, and examine his class at such hours and for such periods as may be appointed by the College Council, and shall observe punctuality and diligence in discharging those duties, and shall maintain strict order and discipline in his class.

5. Any Professor shall be permitted, with the sanction of the President, to receive into his house as boarders, a limited number of pupils of the College.

6. If any Professor or assistant shall in any lecture or examination, or in the discharge of any other part of his collegiate duty, teach or advance any doctrine, or make any statement derogatory to the truths of revealed religion or injurious or

disrespectful, to the religious convictions of any portion of his class or audience, or shall introduce or discuss political or polemical subjects tending to produce contention or excitement, such Professor shall be summoned before the Council, and upon sufficient evidence of his having so transgressed, shall be formally warned and reprimanded by the President; and if any such Professor be guilty of a repetition of said or similar offence, the President shall forthwith suspend him from his functions, and take steps officially to recommend to the Crown his removal from office, as having transgressed the statutes of the College, and violated his obligations to its authorities.

7. Every Professor shall sign the following declaration:—

"I, A. B., do hereby promise to the President and Council of.....that I will faithfully and to the best of my ability discharge the duties of Professor of.....in said College, and I further promise and engage that in the lectures and examinations, and in the performance of all other duties connected with my chair, I will carefully abstain from teaching or advancing any doctrine, or making any statement derogatory to the truths of Revealed Religion, or injurious or disrespectful to the religious convictions of any portion of any class or audience; and I moreover promise to the said President and Council of.....that I will not introduce or discuss in my place and capacity of.....any subject of politics or polemics tending to produce contention or excitement, nor will I engage in any avocation which the President and Councils shall judge inconsistent with the respectability of my office; but will, as far as in me lies, promote on all occasions the interests of education and the welfare of the College."—*Tablet*

THE PASTOR COQUEREL THE ADOPTED SON OF HELEN MARIA WILLIAM.

PARIS, AUGUST 17.—The great subject of interest during the past week, the great topic of conversation, and happily of reflection too, has been the assembly in Paris of all the Protestant notabilities of the country. The long contemplated effusion of the Lutheran and Calvinistic doctrines is finally agreed upon, and a grand Protestant synod is to be held on the 9th of September, wherein the interests of each sect are to be discussed, and judgment pronounced as to which of the two is to give way to the other. A new feature in the ever-varying physiognomy of Paris is created by this gathering. In our public walks and assemblies may be observed strange groups, such as we have never beheld before. The grave and solemn Lutherans of Alsace, with long beards and yellow hair, calm, reflective and passionless, jostle the bold and fiery Calvinist of the south, ever ready to fly to arms, seeking reproach where none is meant, with a restless flashing eye that seems to dart defiance on all who meet its gaze. It is easy to see that these men have not forgotten that the last synod to which they were convoked was held amid the caves and solitary fastnesses of the Cevennes.

They remember yet the *Dragonades* of Montreuil and Valiars; their hatred to the Catholics is just as fresh as in the days of Jean Cavalier and his brave Camisards. The approaching conference will have an immense influence over the future position of the Protestants of France. There is said to exist much powerful talent among those of Nunes and Toulouse; their fiery energy is directed to this hour, while their brethren of La Rochelle, who muster in great numbers at this moment in Paris, are remarkable for their coolness in debate and their subtlety in argument. They are all amongst the most considered and wealthy of the inhabitants of the place—the “*haut commerce*” of which is entirely Protestant.

The most extraordinary incident in all this is the report of the refusal of the Pastor Coquerel to act at the synod as representative of the Consistory of Paris. “I enter into no arrangement with either Lutheran or Calvinist,” he is said to have replied to those who sought the aid of his eloquence on the occasion, “the doctrines of my church will partake of the gloomy superstition of neither.” If the report be correct, the whole secret of the Pastor’s life will be at once unravelled; and the suspicions of those who, for many years past, have accused him of ambitious heresy, will be fully justified. This gentleman is the adopted son of the celebrated Helen Maria Williams, whose somewhat startling opinions relating to the Rights of Women, the Divinity of Christ, &c. created such horror in England at the period of the great French revolution. In consequence of adhering too strongly to her own principles, and preaching by example as regards the Rights of Women, she was compelled to retire to France, where she became intimate with all the great leaders of faction of the day, and was much esteemed and courted on account of the liberal doctrines, which were considered rather advanced even for that time. She died not many years ago in Paris of a cancer in the face; and those who knew her, declare that till the very hour of her death, she possessed a most extraordinary fascination of manner and discourse, which has descended to Monsieur Coquerel, together with the same powerful eloquence for which she was remarkable. We have been much shaken by the report of the Pastor’s determination, and await the exposition of his new doctrines with great impatience.—*Atlas’s Paris Correspondent.*

PORTRAIT PAINTING.

GIOTTO: HIS RELATION TO MODERN ART.

The great characteristic of Roman art, as distinguished from Greek, was its love and cultivation of portraiture. “It is the earliest age of which we have any notice of portrait-painters as a distinct class (*Imaginum pictores*). There is probably no use of portraits of which we do not find mention among the Romans; and they employed them in several ways, to which we have no record of similar uses since. It was an early practice among the Greeks and Romans for warriors to have their portraits engraved upon their shields. These shields were dedicated in the public temples either as trophies or as memorials of the deceased. Pliny (*Nat. Hist.* xxxv. 2)

makes some curious observations on portraits. He says, that in olden times, that is, compared with his own day, portraits were made to resemble the original as much as possible both in colour and in form; a custom in his time grown quite obsolete. And we have instead, he says, shields and escutcheons of brass, with portraits inlaid in silver, which have neither life nor individuality. Now all men think more of the material in which their likenesses are made than of the art or the resemblance. The effigies they leave behind them are rather images of their wealth than of their persons. Thus it is that noble arts decay and perish. With our ancestors it was very different; their halls were not filled with either strange images of brass or stone, but with the lively portraits of themselves and their forefathers in wax, exact similitudes.”

“These portraits so pathetically lamented by Pliny were wax busts, and they were preserved in wooden shrines in the most conspicuous parts of the house. The custom, therefore, so minutely described by Polybius (vi. 53), seems to have grown into disuse before Pliny’s time. Polybius says: ‘Upon solemn festivals these images are uncovered, and adorned with the greatest care. And when any other person of the same family dies, they are carried also in the funeral procession with a body added to the bust, that the representation may be just even with regard to size. They are dressed likewise in the habits that belong to the ranks which they severally filled when they were alive. If they were consuls or prætors, in a gown bordered with purple; if censors, in a purple robe; and if they triumphed, or obtained any similar honour, in a vest embroidered with gold. Thus appalled, they are drawn along in chariots, preceded by their rods and axes, and other ensigns of their former dignity. And when they arrive at the Forum, they are all seated upon chairs of ivory, and there exhibit the noblest object that can be offered to a youthful mind, warmed with the love of virtue and of glory. For who can behold without emotion, the forms of so many illustrious men thus living, as it were, and breathing together in his presence? Or what spectacle can be conceived more great and striking? The person also that is appointed to harangue, when he has exhausted all the praise of the deceased, turns his discourse to the rest, whose images are before him; and beginning with the most ancient of them, recounts the fortunes and exploits of every one in turn. By this method, which renews continually the remembrance of men celebrated for their virtue, the fame of every great and noble action becomes immortal; and the glory of those by whose services their country has been benefited is rendered familiar to the people, and delivered down to future times.’

“They had also the statues and portraits of authors in the public libraries: the portraits of authors were placed over the cases which contained their writings; and below them chairs were placed for the convenience of readers. (Pliny, *Hist. Nat.* xxxv. 3, 4, 40; Cic. *Ad Attic.* xiv. 10). Suetonius mentions the statues and portraits of authors in libraries on many occasions in the *Lives of the Emperors*, and notices seven-

ral edicts respecting the placing of them. (Sueton. *Tib.* lxx. 26; *Calig.* xxxiv.) Marcus Varro took great delight in portraits, and seems to have invented some method of multiplying them. Pliny's allusion to the fact, however, is so very concise, that it is scarcely safe to venture upon any explanatory conjecture as to the means. He made (*aliquo modo*) and inserted in his writings the portraits of seven hundred distinguished men, and dispersed them to all parts of the world; and this he did for the gratification of strangers. Pliny appears here clearly to speak of more than one set of portraits; and they must have been, therefore, either repeatedly copied in sets and printed, and if so, possibly from wooden cuts; though this is scarcely probable, or something of the kind would have been handed down, if not to our own day, at least for a few centuries, so that some traces of such an art would appear in the earliest manuscripts. Portraits were sometimes prefixed to the writings of authors: Martial (xiv. 186) mentions one of Virgil, which was prefixed to a manuscript of his works."—*Warman's History of Painting*, chap. ix.

This story of Giotto's wonderful dexterity of hand reminds one of the well-known anecdote of the two great Greek painters, Apelles and Protogenes. Apelles went to Rhodes to see Protogenes and his works, and, as Pliny relates the incident, found Protogenes away from home, and no one in the studio but an old woman, taking charge of a panel upon an easel, ready prepared for the painter's hand. When the old woman inquired of the visitor what name she could give to her master when he returned, Apelles took a pencil wet with colour and drew a line (*linea*) upon the panel, bidding her shew it as the visitor's memorial of himself. Protogenes returning, saw the line, and exclaimed, "None but Apelles could have traced that line." He then took a pencil, and, with another colour, drew upon the same (here the mystery of the story begins; as the pronoun used by Pliny does not shew whether he meant "upon the same line," or, "upon the same panel"), a yet finer line; and going out again, desired his servant to show it to Apelles when he should call again. Apelles again visiting the studio, saw himself outdone and immediately with another colour drew a third (*secuit lineas*), attaining the utmost limit of fineness; and Protogenes coming home, confessed himself vanquished. This panel with the three lines was preserved at Rome in the imperial palace on the Palatine, till it was destroyed by fire in the reign of Augustus, so that Pliny never saw it himself, but told the story as related by others. The account itself is full of obscurity, and has been a fertile source of conjecture for the curious.

TRANSPORTATION TO VAN DIEMEN'S LAND.—Sir G. GREY, in reply to Mr. Ewart, said it was in the contemplation of the Government that convicts should undergo the greater portion of their term of imprisonment in this country, and that they should be sent out to Van Diemen's Land, when they were more likely to be useful to it, and be able to earn their own subsistence.

AUSTRALIA.—Mr. HAWES, in reply to Mr. F. Scott, intimated that he should as early as possible introduce a Bill to afford the Australian Colonies the benefit of the British constitution.

ROMAN CATHOLIC PRELATES.

The following is a copy of a circular addressed by Her Majesty's Secretary of State for the Colonial Department to the governors of the British colonies, dated the 20th day of November, 1847, relating to the precedence of Roman Catholic prelates:—

"Downing-street, 20th November, 1847.

Sir—My attention has lately been called by the Lord Lieutenant of Ireland to the fact, that the prelates of the Roman Catholic Church in the British colonies have not hitherto, in their official correspondence with the governor and authorities, been usually addressed by the title to which their rank in their own church would appear to give them a just claim. Formerly there were obvious reasons for this practice; but as parliament has, by a recent act (that relating to charitable bequests in Ireland,) formally recognised the rank of the Irish Roman Catholic prelates, by giving them precedence immediately after the prelates of the established church of the same degree—the Roman Catholic archbishops and bishops taking rank immediately after the Protestant archbishop and bishops respectively—it has appeared to her Majesty's government that it is their duty to conform to the rule thus laid down by the legislature, and I have accordingly to instruct you hereafter officially to address the prelates of the Roman Catholic church in your government by the title of 'Your Grace,' or 'your Lordship,' as the case may be, Parliament not having thought proper to sanction the assumption by the prelates of the Roman Catholic church in Ireland of titles derived from the sees which they held, a similar rule will be followed in the colonies; thus, for example, the Roman Catholic prelates in New South Wales will be addressed as the Most Reverend Archbishop Polding, and in Van Diemen's Land, as the Right Reverend Bishop Wilson.

"I have, &c.

"GREY."

Earl Grey said, it would be impossible to object to the production of the letter referred to. It was perfectly true that the Charitable Bequests Act did not expressly recognise the rank of the Bishops and Archbishops of the Catholic Church, and he was bound to admit that the expressions used in the letter were, to a certain extent, inaccurate. They were, however, substantially correct; because, although the Bequests Act did not expressly recognise the rank of the prelates of the Catholic Church, it gave authority to her Majesty to issue the commission; and in that commission, of which he held a copy in his hand, and which had been laid before Parliament without any objection being taken to it, the rank of the Catholic prelates was distinctly recognised. Further than that, he begged to tell the noble lord that Parliament had expressly recognised the rank of one Catholic prelate at least in an Act of Parliament. It was true that it occurred in a private act; but a private act was as much an Act of Parliament as any other act on the statute-book. The act to which he alluded was the Dublin Cemetery Act, passed in 1846, in which Dr. Murray, the Catholic Archbishop of Dublin, was styled "the Most Reverend Arch-

bishop," and "his Grace." The law, in this case, did not confer any rank, it merely recognised a rank already enjoyed. In the case of the Bishops of the Episcopal Church of Scotland, though they had never assumed the right, the titles in question were awarded to them by universal consent. Then, with respect to the colonies, the English Church was no more established than the Catholic Church. In many places, indeed, as in the Mauritius, the Catholics formed the majority of the people; and it certainly did appear to him to be contrary to all justice and reason, if the titles were accorded, not by any formal grant of her Majesty, but by the simple recognition of her Majesty's servants, the Bishops of the Catholic Church, who stood precisely on the same footing as the Church of England in the colonies, should not be equally recognised. To give a social equality to the prelates of the two Churches seemed to him to be consistent with sound policy; and he felt no inclination to retract what he had said on that subject. He was not aware that any complaint on the subject had been made in the colonies.—*Rambler*

A PRAYER FOR PEACE APPOINTED BY THE POPE.

A recent decree grants a hundred days' indulgence to all such persons as shall recite the prayer "Da pacem," with the Versicle and Collect, to be found in the Roman Breviary, and a plenary indulgence besides, once a month, to such as shall have recited it once a day. The following is the prayer:—

ANTIPHONA

Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi Tu Deus noster.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Oremus.

Deus, a quo sanctorum desideria, recta consilia, et justa sunt opera, da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

The following is a translation of the decree, dated the 18th May, 1848:—

To all and every of the faithful in Christ, of either sex, who, with a contrite heart, and with devotion, shall recite the above prayers, our most Holy Father Pope Pius IX. grants, of his goodness, an indulgence of a hundred days for every recital of the said prayers; and to those faithful in Christ who shall recite them at least once each day for an entire month, a plenary indulgence, to be gained once a month on the day when, being truly penitent, and having confessed and received the Holy Communion, they shall visit a church, and there pray with devotion some time for the intentions of His Holiness.

The present decree is perpetual, without any publication of brief. Power is also given to apply the indulgence, whether partial or plenary, to the souls detained in Purgatory.

Datum Romæ ex Secretaria S. Congregationis Indulgentiarum.

F. CARD. AQUINIUS, *Præfectus*.
Loco ✠ signi. JACOBUS GALLO, *Secretarius*.

IMPERIAL PARLIAMENT.

Tuesday, August 8, was signalled in the annals of parliamentary warfare by the defeat of ministers on the question of the Ballot. A House consisting of 171 members, tellers included, decided by a majority of five votes, that "it is expedient in the election of members to serve in Parliament, that the votes of the electors be taken by way of ballot." On the following day Mr. H. BERKELEY gave notice, that early next session he should move for leave to bring in a bill founded on that resolution.

On the 17th the long-suspended bill for establishing diplomatic relations with Rome was again brought forward, and read a second time. Lord PALMERSTON, who had charge of the bill, very properly abstained from any lengthened vindication of a measure so well understood. One point adverted to by his lordship is worthy of special notice: there was reason, he said, to believe that when the railway system of Italy was more fully developed, the most eligible route to our Indian possessions would be through the Roman territories. The opposition to the bill exhibited a curious concord of contraries. Mr. ANSTREY, who moved the amendment, denounced the measure as intended to destroy the independence of the Roman Catholic Church in Ireland; whilst several hon. members supported the amendment on the ground that the bill was fraught with horrible dangers to the Protestant religion. The second reading was carried by a majority of 79, the numbers being 125 to 46.

FOREIGN.—The triumph of the Austrians is complete; Milan has capitulated, CHARLES ALBERT'S conquests have all been wrested from him, and the belligerents are now in the positions they respectively occupied before the war. There is strong reason to hope that the joint mediation of England and France in the affairs of Italy will have all the success desired for it by the friends of peace. RADETSKI has granted CHARLES ALBERT an armistice for six weeks, and he seems disposed in all respects to use his victory with moderation. The same spirit appears to actuate the Austrian Government, as evinced by its instant recall of General WELDEN, who upon his own responsibility had invaded the papal territories and bombarded Bologna. The Emperor of AUSTRIA has returned to his capital, where all is joy and harmony for the present. We still hear from time to time of the preparations made by the King of Naples for invading Sicily; but his Majesty cannot raise the wind, and his fleet remains idle in harbour. Paris continues quiet, but fears are entertained of another outbreak on the part of the combined factions of the communists and red republicans; but the Government is fully prepared to crush every attempt of the kind. Although the Danish blockade of the Elbe and the Baltic ports has begun, the settlement of the Schleswig-Holstein affair seems not far distant, since Prussia has now avowedly espoused the cause of peace.

The *Daily News* says:—"The endowment of the Irish Catholic clergy is likely to be brought forward next session, with the support of the three influential parties in Parliament."

NATIONAL EDUCATION IN IRELAND.

Lord JOHN RUSSELL, after briefly recapitulating the history of the national system of education in Ireland, and adverting to the success which had attended it, observed that a *prima facie* case was made out for maintaining it. He was, on principle, for that plan of education which, in practice, would be found to be most comprehensive—for that plan which was calculated to impart good teaching to the greatest number of children. This was the character of the national system. Mr. Hamilton and Mr. Napier had talked much of the violation of conscience which it involved. But, as the noble lord proceeded to show, from briefly analysing the system, it was not liable to the charge of coercing the conscience of any one. He did not, therefore, see any good ground for the objection which the Protestant clergy urged against it. The proposal for a separate grant to the Church schools was a plausible one, and, if adopted, would seem to be in conformity with the system established in England. But such a proposal could not be carried out without seriously interfering with the mixed system which he was desirous to maintain, and which he thought worthy of the continued support of the House.

Mr. HUME followed with an emphatic eulogy upon the Irish system, which he contended should be transferred to England, the educational system of which was still sectarian to a degree. He rejoiced at the determination evinced by the Government to maintain it, whilst he deeply regretted the course pursued in regard to it by the Irish Protestant clergy.

Mr. REYNOLDS addressed himself chiefly to a refutation of Mr. Napier's speech, the mildness of the tone of which was in direct contrast with the violence which characterised the speeches delivered by him elsewhere on kindred subjects.

After a few words from Mr. NEWDEGATE, the House divided, and the numbers were—For the amendment, 15; against it, 118; majority against it, 103.

SUPPRESSION OF THE CONVENTS IN TESSINO.

The Grand Council of Tessino having determined on suppressing the convents in that canton, one of the members, M. Bianchetti, proposed to submit the question to the decision of the Pope. This proposition was rejected by 57 votes against 37. Another member then proposed to submit the question to the people; but the Tessinese patriots, knowing well that the people would decide in the same way as the Pope, this second motion was likewise rejected by 66 votes to 36. Commenting on these facts, a Roman journal, the *Costituzionale Romano*, had the following expressions:—"On the rejection of the first motion we have nothing to observe; but as to the second, could we ever have dreamt that a republican democracy, drawing its power from the people, would deny to this same people, its sovereign, the right of judging and determining in a matter relating to its own interest? Thus it is that Messieurs the Radicals understand the liberty and sovereignty of the people."

LIFE TIMES, AND RECOLLECTIONS OF O'CONNELL.

LIFE AND TIMES OF O'CONNELL. By W. FAGAN, M. P.

PERSONAL RECOLLECTIONS OF O'CONNELL. By O'NEILL DAUNT.

(From the Daily News, August 2.)

Few would think of encountering the thick and close-printed volume in which Mr. Fagan has chronicled the events of Daniel O'Connell's life, unless their object were the serious and studious fathoming of that great epoch in Irish history. Those volumes are, indeed, rather a storehouse full of material, than the employing and laying out of such material so as to lead on and interest, in order to instruct, the reader. Those who seek to become acquainted with the man as well as the politician, and that by no toilsome way, may consult the sketches made, the conversations reported, and the anecdotes chronicled in the light volumes of "Personal Recollections, by Mr. O'Neill Daunt."

Daniel O'Connell offers the unique and remarkable instance of a political agitator who lived, and who waxed great, and won great boons for the people, and by the people, and yet who had not only a calculated aversion but an instinctive horror of either revolution, or anarchy, or blood. It is well known that the first and great cause of quarrel between O'Connell and Young Ireland was his calling the conspirators of 1798 by the name of *miscreants*. This the Young Irelanders, who could see no other end of agitation than the pike, could neither comprehend nor forgive. And let it not be imagined that the last growth of Young Irelandism, that which sprung to life in the *Nation*, and has just ended in the wilds of Ballinagary—let it not be supposed that this was the first that O'Connell met with. On the contrary, Young Irelandism, or physical-force resistance, had frequently grown up beneath the Liberator's feet. But he was always powerful enough to crush it, until in the decline of his years and vigour the noxious plant got the better of his efforts to check it, outgrew, overshadowed, poisoned his existence, and contributed to send him out of the world. It is impossible to contemplate the comical and foolish figure cut by Smith O'Brien in his mock rebellion, a figure which sheds ridicule and depreciation, not only on himself but upon Ireland, without imagining the shade of Old Dan rising up to contemplate the finale, which he so often foretold and deprecated, but could not prevent.

Mr. John O'Connell, in the Life of his Father, has told how horror of revolution was sown in his mind by what he witnessed of the excesses of the French revolution, which, by-the-bye, were nowhere more sanguinary or more disgusting than at Arras, the capital of the department in which the college of St. Omer's was situated. Yet he told Mr. Daunt that personally, he never suffered molestation, except when frightened by a waggoner of Dumourier's army, who hallooed after the young priests.

Whether from temperament, or from this early recollection, O'Connell had a horror of every

characteristic of such a revolution as that of the French. His disgust at Mr. Owen and his doctrines is recorded in these volumes. And he was scarcely less indulgent to Arthur O'Connor—"Curran having disclosed to him that O'Connor had a plan for an agrarian law, dividing the land in equal portions among the inhabitants." Not only indeed had O'Connell a dislike of social religion or agrarian revolution, but he was opposed to war itself, and was one of those advanced political philosophers who cannot see the use of it.

To a repudiation of war, as a political instrument, he added a repudiation of the punishment of death, as required by either decency or justice. And there is no more terrible argument in favour of that view than the anecdote which he was wont to relate.

I myself (said O'Connell) defended three brothers, of the name of Cremin. They were indicted for murder. The evidence was most unsatisfactory. The judge, Lord——, had a leaning in favour of the crown prosecution, and he almost compelled the jury to convict them. I sat at my window as they passed by, after sentence of death had been pronounced, there was a large military guard taking them back to gaol, positively forbidden to have any communication with the three unfortunate youths. But their mother was there; and she armed in the strength of her affection, broke through the guard. I saw her clasp her eldest son, who was 22 years of age; I saw her hang on the second, who was not 20; I saw her faint, when she clung to the neck of the youngest boy, who was but 18. And I ask what recompense could be made for such agony? They were executed, and they were innocent.

But in the concocting and letting loose the elements of the future storm. O'Connell at the same time let go an anchor for himself, his family, and his party to hold by. O'Connell brought the priesthood into his political views, made them the councillors, the functionaries, the instruments, and the very machinery of his party. And this, if it infused bigotry into it, it also instilled a certain portion of wordly prudence. Their prevalence was an antidote at least to republican ideas, or to a revolution of foreign import, such as that which carried away the Young Irish in 1798. O'Connell, therefore, though he could not prevent the growth of Young Ireland, caused at least a counteracting principle and power to grow along with it. And we have seen how wonderfully and providentially, whilst we are writing, the one has paralysed the other, and, in truth, saved Ireland and England from the horrors of civil war.

The wires on Morse's Philadelphia line of telegraph in New York have been placed across the Hudson, being sunk to the bottom of the river. They have been operated on and work well.

Mr. T. J. Ritson says, the *Lancet*: "The almost total exemption of the porters and other labourers engaged in discharging and storing the cargoes of vessels laden with charcoal at Malta from attacks of cholera was particularly observed; and the same fact was noticed at all the other large ports in the Mediterranean."

MUSIC AT ST. PETER'S, AT ROME.

BY MISS F. W. HALL.

At the moment the Host was elevated, the assembled thousands who thronged that spacious temple sank, as with one impulse, upon their knees, and every head was bowed to the dust. The scene was impressive as we looked around, and beheld blooming youth and decrepit age, the lowly peasant and half-clad beggar, princes, nobles, and the Sovereign Pontiff, bearing for a brief interval the semblance of equality, and adoring together that sublime mystery of the Catholic faith. The clangor of arms and armor rang along the marble floor as the stern and mail-clad soldier fell, lower than all, in the attitude of silent adoration.

The deep and death like stillness which followed this universal prostration was broken by the sweetest softest music, which came stealing in low, rich, and exquisite strains, from a choir in a distant part of the building. It fell upon the ear like "cherub warblings," and cold, indeed, must that heart have been, which was not touched by its subduing melody.

Lowly they bend, that countless throng,
In humble, voiceless prayer;
And waving plumes and glittering helms
Are bowed together there.
The high-born beauty meekly kneels
Upon the pavement cold,
And princely robes extended fall
In many an ample fold.
Incense from golden censets floats
Through that vast glorious pile;
And silence reigns unbroken, deep,
O'er chapel, arch and aisle.

Hush! Do ye hear that melody!
It cannot be of Earth;
For strains so ravishing as these
In Heaven alone have birth.
It steals along, low, sweet, and clear,
Our beating hearts are still'd,
As with one sudden burst of song
That spacious temple's ill'd,
And echoing dome and lofty arch
Prolong the strain divine.
ROME! ROME! no land beneath the sky
Hath music like to thine!

AN AWFUL JURY CASE.

(From the *Britannia*, Aug. 5.)

The last cause at the Devon Assizes was an action brought by the assignees of the Honiton Bank against one of the customers of that Bank for the balance of an account. The matter extended over a period of many years, and was to the extent of £1000,000. Mr. Butt, in opening the plaintiff's case to the jury, stated that in general juries were told that a case would last some hours, but in the present instance he was sorry to inform them they would be detained at least ten days, and then they would be paid 8d. for their attendance. The instantaneous effect produced on the jury by this announcement was perfectly ludicrous. One of them jumped up, and stated that he had come into the box, understanding that the cause was a short one, but that he was exceedingly unwell, and entreated the court to excuse him. After some time the counsel consented to try the case "with eleven jurors,

and that fortunate man was permitted to leave the box. The jury were then told that they must take pen, ink, and paper, and put down the different checks that would be produced in evidence, most of which were under £20, and when the cause was over they must add them up, and go into a minute calculation of interest. This seemed completely to upset the jury. The foreman rose, and amidst roars of laughter, by his gestures appeared to be imploring the judge to allow him to retire. The judge was almost convulsed. At length, when silence was in some degree restored, the foreman begged to go home. This, however, he was told was impossible, and the cause proceeded till three o'clock, when the parties came to an arrangement, and the jury were told that they were discharged, and that the country was indebted to them for their services.

COMPONENT PARTS OF WATER.

WATER, as well as air, has only of late years been known as a compound body. For this discovery we are indebted to the labours of Cavendish and Watt, who showed that it is composed of two gases, HYDROGEN and OXYGEN. In order to form water, these ingredients are combined in the proportion of about 2 volumes of hydrogen gas to 1 of oxygen, or 1 weight of hydrogen to $7\frac{1}{2}$ of oxygen. We have had occasion to notice oxygen in treating of the component parts of the atmosphere: we shall now consider the leading qualities of hydrogen gas.—HYDROGEN gas is invisible, and has no taste. When quite pure it has no smell, but, when humid, emits a slight odour. It is the lightest substance which has ever been weighed, being, when pure, upwards of a dozen of times lighter than the atmosphere. Hence air-balloons used always to be filled with it: but of late one of its compounds, called *carbureted hydrogen* (the same which is now employed in lighting our streets), has been used for this purpose, because it can now be so easily had at the gas-works. It was this compound, which Green made use of, when he has ascended from Leith. Hydrogen neither supports respiration nor combustion, so that if an animal or a burning candle be immersed in it, the former soon dies, and the latter is extinguished. You will hardly, however, expect to learn, that this substance, which forms by far the larger ingredient of water, is itself, by means of oxygen, so highly inflammable, as to have been originally known by the name of *inflammable air*. It kindles when an ignited body is applied to it in contact with the air; when mixed with twice its bulk of atmospheric air, it explodes when kindled; and, if mixed with pure oxygen gas in the same proportion, the explosion is still more violent. Hydrogen is often collected in mines, forming what is called *fire-damp*, and, by its awful explosion, proves destructive to the miners.—WATER, which is the result of the combination of the two gases above mentioned, is a non-elastic fluid, colourless, tasteless, inodorous. It is seldom to be found entirely pure and free from mixture. The purest which is to be had, is rain or snow water. Its combinations with other substances are very numerous; but only in a small proportion of them does it act with much energy, so

as materially to alter the qualities of the bodies with which it combines. By the fluidity, however, which it imparts to solid bodies, it acts a most important and indispensable part in most chemical actions.—It was long imagined that water was the only compound of oxygen and hydrogen. A few years ago, however, a philosopher of the name of *Thenard* discovered a new and singular combination of these substances, which is frequently known by the name of *oxygenated water*. This substance contains twice as much oxygen as water does. It is a transparent and colourless liquid, having little smell, and a strong metallic taste. When pure, it is of the specific gravity 1453, that of water being accounted 1000. When applied to the skin, it corrodes and discolours it, producing at the same time a sharp prickling pain. When dropt upon a combination of oxygen and silver, called oxide of silver, or upon oxide of lead, every drop produces an immediate explosion. It has a strong bleaching power. The different effects produced by this substance and by water afford a very striking illustration of the different nature of the compounds, which may be produced by the same substances, when combined in different proportions.

GRADUAL RISE OF NEWFOUNDLAND ABOVE THE SEA.

It is a fact worthy of notice that the whole of the land in and about the neighbourhood of Conception Bay, very probably the whole island, is rising out of the ocean at a rate which promises at no very distant day materially to affect, if not to render useless, many of the best harbours we have now on the coast. At Port de Grave a series of observations have been made, which undeniably prove the rapid displacement of the sea level in the vicinity. Several large flat rocks over which schooners might pass some 30 or 40 years ago with the greatest facility, are now approaching the surface, the water being scarcely navigable for a skiff. At a place called the Cosh, at the head of Bay Roberts, upwards of a mile from the seashore, and at several feet above its level, covered with five or six feet of vegetable mould, there is a perfect beach, the stones being rounded, of a moderate size, and in all respects similar to those now found in the adjacent land washes.—*Newfoundland Times*.

CONVERSIONS.

On Tuesday last the Rev.—Jephson, of Trinity College, Dublin; Curate to Dr Hook, of Leeds, was received into the Church at St. Chad's Cathedral, together with his lady and two children, by the Rev. C. Lopez.

We may notice the coincidence, that, within six weeks, a member of Trinity College, Cambridge, Mr. Simpson; of Trinity College, Oxford, Mr. Bowden; and of Trinity College, Dublin, Mr. Jephson—have been received into the Catholic Church.

He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 17.]

CALCUTTA: SATURDAY, OCTOBER 21, 1848.

[Vol. XV.]

FAITH.—(REVELATION.)

All religions have grounded the duty of adoration on motives of fear; one only has said: "Love God."—Must not this be the true one?

All religions have offered up human sacrifices: one only has said: "These sacrifices are impious, and an abomination to the Lord"—Is not this the true one?

All religions have said: "Return good for good;" one alone has said: "Do good for evil." Is not this the true one?

All religions have entered into a compromise with vengeance: one alone has said: "Vengeance belongs to God; love your enemy, for he is your brother; and pardon him, if you yourself hope to be pardoned by God."—Must not this be the true one?

All the religions of ancient times treated the people with sovereign contempt, and held up to their adoration, the beasts of the earth, the birds of the air, the fishes of the sea, the trees of the forest, and even the vegetables of the garden. One alone has constantly rejected these shameful idolatries; has acknowledged but one God; and has had the same creed and the same law for the great and the humble among men.—Thus, then, must be the true one.

In fine, the ancient religions neglected to teach morality, and cared not either to protect the rights, or guide the actions, of men. One only, by proclaiming the primitive equality of men, has raised up the slave, that lay crouching under the lash of his master, has emancipated the human race, and openly announced that all does not end at death, that there exists, beyond the starry firmament, a Sovereign Judge who recompenses virtue and punishes crime.—Say, would it not be a blessing, if this religion,—so rich in mercy, and so rich in hopes,—were the true one?

But, perhaps, this religion has not authentic proofs of her divine origin; perhaps, in examining her attractions closely, they will

vanish, like those gold coloured and purple clouds, which, when the sun goes down, exhibit fantastic castles, worthy abodes of the Paris, but which disappear at the rising of the moon

That would, indeed, be a subject of regret; for if ever religion could bring back the days of innocence and happiness on this poor earth,—it is such a one, and such a one alone.

Let us, then, withdraw the golden veil which covers her annals; let us open, with a respectful hand, this rich treasury of pearls and of diamonds, which those whom she puts in the number of the saints, have so patiently elaborated in the silence of the cloister; let us take down her venerable history from the throne on which Constantine placed it; let us open, and read it, with a simple heart; for it is to humble and docile hearts that God reveals himself.

(To be continued.)

LEIBNITZ ON THE PERMANENCE OF THE PRESENCE OF OUR LORD IN THE EUCHARIST, AND ON THE ADORATION OF THE BLESSED EUCHARIST.

We pass on to the third point, namely, the permanence of the presence of our Lord in the Eucharist beyond the moment of communion; and in those portions of the precious elements which are reserved after consecration. This is a difficulty of long standing, and, little as the divines of Oxford may relish the connexion, may be traced back to the teaching of Luther himself. It is one, however, to which the practice of the Church from the earliest times affords an obvious and evident solution, and is well designated by Leibnitz, in another place, as "a new and incongruous invention." (p. 264.) He formally considers it in the following passage.

THE PERMANENCE OF THE PRESENCE OF OUR LORD IN THE EUCHARIST.—"It is certain, moreover, that antiquity has taught us, that the change of elements takes place in the very moment of consecration, as appears from the words of St. Ambrose already cited; nor was the new opinion of some, that it is only in the moment of communion the body of Christ becomes present, ever heard of by the ancients. For it is certain that some did not immediately consume the sacred food, but sent it to others, or carried it with them to their homes, nay, upon their journeys, and into the deserts; and that, at one period, this usage, though afterwards abolished for greater reverence sake, was commended in the Church. And, indeed, either the words of institution,—which far be it from us to say,—which the priest pronounces, are false, or it is necessarily true, that what is blessed by him becomes the body of Christ before it is consumed. I shall not advert to the difficulties which embarrass the defenders of this opinion, as to whether the change of elements commences upon the lips, or in the mouth, or in the throat, or in the stomach, and whether it take place even there, if, through any defeat of the organ, the elements be not consumed."—pp. 228-30.

The practice of adoring the blessed Eucharist follows by a consequence so natural and so necessary from the doctrine of the real presence, that we know not how to explain its rejection by those who are disposed to look with a favourable eye upon the qualified reverence paid to relics and to sacred images. Unhappily, the last clause of the 28th article furnishes too significant an explanation.

It can hardly be necessary to say what is the opinion of Leibnitz, who discusses the question at considerable length.

THE ADORATION OF THE BLESSED EUCHARIST.—"The adoration of the most holy sacrament of the Eucharist, although not always equally in use, nevertheless has been received through a laudable piety. The first Christians observed the utmost simplicity in all that appertains to the display of external worship, which certainly cannot be condemned, for internally they burned with true fervour of soul. But when men began, by degrees, to grow cold, it became necessary to use external signs, and to institute solemn rites, which might admonish them of their duty, and revive the ardour of devotion, especially where any great cause or occasion existed; and certainly for Christians, it will not be easy to find an occasion more important than that which is presented in this divine sacrament, in which God himself offers to us the body which he has assumed (pp. 256-8) Here, therefore, if anywhere, it was most fit-

ting that adoration should be prescribed; and thus it has been rightly introduced, that the greatest solemnity of the external worship of Christians should be lavished upon the sacrament of the Eucharist, which has been instituted by the Saviour to be the chief object of their internal worship; that is, to inflame the ardour of divine love, and to testify and cherish internal charity. It is certain, however, that the ancients also adored the Eucharist; and, indeed, Saints Ambrose and Augustine understand of the adoration of the body of Christ in the Mysteries, that passage of the psalm.—'Adore ye the footstool of his feet!'

"In fine, since the necessity has ceased for that regard to the prejudices of Pagans, which led Christians either to conceal the mysteries, or to abstain from certain external signs which might offend the weak or prevent the appearance of paganism, it has seemed right (especially in the West, where there was no necessity for regarding the prejudices of the Saracens), gradually to prescribe in the honour paid to this venerable sacrament all that is most exquisite in external worship. Hence, not only has it been prescribed to bow down at the elevation of the sacrament after consecration, but it is also ordained, that it be borne with the utmost reverence either to the sick or for any other purpose; that it be exposed, from time to time, for a public cause, and that every year this divine pledge should be worshipped upon earth by a special festival, and with the utmost exultation of the, as it were, triumphant Church. The wisdom and congruity of these institutions is so manifest, that even the Lutherans adore the Eucharist in the act of receiving, though they go no further, from the belief that the body of Christ is not present sacramentally, except in the moment of eating. But it has been already shown, that this is a modern and incongruous invention.

"When men, therefore, reprobate this ordinance of the Church, they reprobate either abuses which are reprobated equally by the Church herself, or they impugn certain imaginations of their own. For they imagine that Catholics adore earthly symbols, and, even while they confess that the substance of the bread is expressly excluded, they fear lest the species themselves should be adored; and they say, further, that the fact of transubstantiation is uncertain, either because the dogma itself in their opinion is ill-established, or because a wicked or invalidly ordained priest has it in his power either to withhold the intention of consecrating, or not to consecrate at all. But they should know that the adoration is not directed to the species at all; and although it should happen that

the consecration was not performed, idolatry would not therefore be committed. For no thing else, nor in any other sense, is adored, but Christ the Lord, whether his body be present or not."—pp. 260-4.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

ON SCHISM IN GENERAL.

Schism, which is derived from the Greek *σχίσμα* if the etymology of the word be considered, signifies a cutting-off; and as heretics, equally as schismatics, cut themselves off from the Catholic Church they can, by a generic term, be said to form a Schism. "You behold," saith St. Augustin, "many persons cut off from the stem of the Christian society, (which by a steady and unfailling propagation extends itself throughout the world, by means of the Apostolic sees and the uninterrupted succession of bishops,) boasting, like withered branches, of a mere resemblance to their original, and glorying in the empty *tulle* of Christianity—all which persons we classify under the heads of heretics and schismatics."* However, as the heretic separates himself from the Church for one cause, the schismatic for another, we do not deem it foreign from our present undertaking to investigate separately the nature of schism and heresy.

OF SCHISM IN PARTICULAR.

Separation from the church can be effected, either by teaching or holding doctrines contrary to what she believes; or by dissolving the unity of the church through disobedience or rebellion. The former begets heresy, the latter schism—*which is a rupture of the unity of the Church, by the withdrawl of obedience from the Pastor, in those matters that appertain to the duties of his office.*

Schismatics do not openly and avowedly withdraw obedience from Christ, the PRINCK OF PASTORS,† for they know this would be incompatible with the profession of His name, which is retained by them all. But when they refuse subjection to the pastors subordinate to this PRINCK, they are accounted Schismatics by Him, whose will it is, that they should be subject both to himself and those ordained by him.‡ For Christ gave to these pastors the ministry of reconciliation;§ and whatever re-

gards the increase and edification of his body, which is the church, by them it is wrought.* Wherefore, they who despise them, are regardless of their own salvation: 'For they watch,' says the Scripture, 'as being to render an account for your souls.'† St. Cyprian writes beautifully on this subject: "I boast not of these things," saith he, "but with grief do I utter them, when you set yourself up as the judge of God and Christ, who says to his Apostles, and through them to all the pastors who succeeded the Apostles in vicarious ordination—'Ille that heareth you, heareth me, and he that heareth me, heareth him that sent me. And he that despiseth you, despiseth me, and despiseth him that sent me.'—Wherefore, you should know that the bishop is in the church, and the church in the bishop; that if any one be not with the bishop, he is not in the church; and that those persons flatter themselves in vain, who, not being at peace with the priests of God, creep on stealthily, and conceive themselves to be in a kind of lurking communion with some individuals or other—for the church which is Catholic, is only one, and cannot be parted or divided, but is indeed connected and bound together by a chain of priests indissolubly linked one with the other. Wherefore, brother, if you reflect on the majesty of God who ordains priests—if you at all respect Christ, who, by his will and pleasure, and even by his presence, governs the clergy, and the church with its clergy,"‡ &c. Vide Iguatii Epist. ad Trallianos.

(To be continued.)

PORTUGAL AND GALICIA.

BY LORD CARNARVON.

UNIVERSITY OF COIMBRA.

CONVENT OF SANTA CRUZ.

(Continued from our last.)

The vacation extends through the summer months, and the students were in consequence dispersed over the country; a few were, however, still remaining in the university, preparing for their degree. They are generally eager politicians; but the only student with whom I became acquainted discussed the critical questions of the time with an utter and almost ludicrous indifference to their final result: he was evidently overflowing with happiness, and refused, perhaps wisely, to anticipate the angry passions and vexatious disappointments of later life.

* August. tom. 2, Epist. 42, and Madaurenses.

† 1 Peter v. 4, & Heb. iii. 1.

‡ Acts xx. 28, & Heb. xiii. 17. § 2 Cor. v. 18.

* Ephes. iv. 11, 12, 13, 14.

† Heb. xiii. 17.

‡ Cyprianus, Epist. 69, and Flor. Fupian.

On the 1st of September, accompanied by the Juiz de Fora and some Portuguese gentlemen connected with the university, I went over that pile of building, and passed through several apartments devoted to the instruction of youth. The collection of subjects for the study of natural history is tolerably good, the observatory complete, and the instruments in perfect order: of these the greater number were manufactured in London, a few only in Paris. The school where degrees are conferred is old fashioned and picturesque: the ceiling is curiously painted, and the walls are hung round with portraits of the kings. There are six departments of instruction in this university: they comprise the canon law, the civil law, medicine, natural philosophy, and mathematics; different degrees are taken in the respective faculties, the student generally applying himself to the particular branch of study intended to form the basis of his professional exertions in after-life. This is perhaps an improvement upon our system of college education, where the same degree is taken by all, without any reference to the different nature of their future operations. The Greek and Latin tongues are also taught at Coimbra, and moral philosophy, history, and the belles lettres are made subsidiary studies to the higher lectures. The prevailing system of education was introduced by the Marquis of Pombal, who spoke with pride and pleasure of the reform effected in the university during the period of his administration, and even undertook a voyage from Lisbon to Coimbra, for the sole purpose of opening and sanctioning with his presence the new course of studies.

In a former work upon Portugal, of a graver character, I have commended the policy of the Portuguese government in attaching the most influential persons in the university to their interests: by frequent promotion and honourable treatment some commendaries of the Order of Christ are annexed to the office of senior lecturer of mathematics and natural philosophy, while every cathedral throughout the kingdom is obliged by a papal bull to attach a certain number of its prebendal stalls to the different faculties of the university, restricting them, however, to gentlemen belonging to the clerical profession. The most able law instructors in the university are often promoted to the highest tribunals of the kingdom, the most eminent teachers of divinity and canon law to the bishoprics, and the most skilful professors of medicine become physicians in ordinary to the King, an office which confers immediate distinction and ensures ultimate advancement. The service of the university is therefore considered honourable,

and even the provincial nobles are sometimes competitors for a vacant lecturership. The expenses of tuition are defrayed by the revenues of the university, and the students only pay a small sum for their board and lodging, and a few trifling fees.

In the beginning I visited the convent of Santa Cruz, and wandered for some time among its shady walks and fountains, its luxuriant hedges of cypress, and its ample reservoirs of water. The monks belonging to the order of St. Augustin, men for the most part of noble descent and of distinguished manners, are forbidden by the regulations of the monastery to appear on foot beyond the convent walls, and are often seen mounted on fine horses splendidly caparisoned. I spent my third and last evening at the house of Senhor —; the Senhora was surrounded by her little children, a pretty dark-eyed race that had just begun to make my acquaintance.

The olive abounds in the neighbourhood of Coimbra, and its oil is considered peculiarly good, and decidedly superior to that of Spain; the tree is, however, subject to a severe disease; under the influence of the ferrugem, or rust complaint, the leaves shrivel, the tree sickens, and bears little fruit. I have sometimes seen a whole wood afflicted with this disorder, for which no satisfactory remedy has been devised. Mize is cultivated in this district to a great extent, and is made into a yellow bread which the peasants eat in large quantities: it is also given as fodder to cattle.

(To be continued.)

CATHOLIC TREATMENT OF THE POOR.

The Romans having gained a great victory over the Persians, and taken 7,000 prisoners, whom they kept in chains and dungeons, Acacius, bishop of Amida, hearing that they suffered also from hunger, obtained the consent of his clergy to melt down all the gold and silver vessels of his church, to redeem them from chains and hunger. So they returned back to Persia. "The thing done by Acacius being known, the king of Persia was seized with admiration, that the Romans should labour to conquer in both war and benefits, and the king desired to see the bishop." When Atticus, bishop of Constantinople, had sent 360 pieces of gold to the church of Nicene, he advised the priest Calliopos, who was to dispense them, not to give to those who made an art by begging, but to the ingenuous poor. The distribution of corn for the use of the poor, which had been committed to the church by Constantine, through all the imperial cities

was revoked by the emperor *Julian*, but again renewed by *Jovian*, his successor, and confirmed by *Marcian*, from whose edict it appears that whatever was conferred upon the Church was conferred upon *the poor*. St. Gregory the Great used to give gold and habits to strangers, *natalitio apostolorum vel suo*, that is, on the anniversary of his consecration. His wonderful charity is described in detail by John the Deacon, who wrote his life. When the Persians laid waste Syria, vast multitudes of every condition and sex fled to Alexandria, when the holy patriarch John received them with wonderful charity, and when some of his clergy asked him what they were to do when men dressed in splendid habits asked alms of them, he replied that he was the dispenser of Christ, from whom he had these orders, "*Omni petenti da.*" These are wonderful things, but still more wondrous was the sweetness and humility which accompanied his bounty. On one occasion, seeing a poor person appear ashamed to receive so great a gift, he encouraged him, saying,* "*nondum sanguinem meum pro te frater, effudi. sicut mandavit mihi Dominus meus et omnium Christus Deus.*" The sixth council of Paris, in 829, condemns the accumulation of riches in the Church, because the Church always is in want as long as there are poor in want. In a general convention of abbots, in 817, it was decreed, that of all the alms which were conferred upon the churches and upon monks, the tenth part should be given to the common poor. In the more opulent churches under Charlemagne and Lewis the Pius, two parts out of three of all oblations were given to the poor, and the third was reserved for the nourishment of the monks and the clergy; but in churches which were less rich, an equal portion was allotted to the poor and to the clergy. The council of Paris, in 1212, enjoined the practice of hospitality to the poor.

When a great famine afflicted Rome, pope Innocent III. nourished 8,000 poor, besides those he sustained in fixed houses. On his elevation to the pontificate, he gave to the poor all oblations which came to him from the church of St. Peter, and the tenth of all other supplies, and also all offerings which were presented at his feet in the ancient manner. It would be endless to relate the charity of the blessed Antoninus, archbishop of Florence; St. Thomas of Villeneuve, archbishop of Valentia; St. Laurence Justinian, the first of the Venetian patriarchs; St. Charles Borromeo, archbishop of Milan, &c. &c. The decrees of cardinal Pole, legate of the apostolic see in England in 1566, remind-

ed the clergy of the charge of pope Gregory to St. Augustin, the apostle of England, respecting the distribution of ecclesiastical goods, that they should be dispensed to the poor, and for the purpose of educating youth in schools to the glory of God and utility of man; that the ministers of our holy Church should be the fathers of the poor, of orphans and widows. And the council of Trent renewed all the ancient canons prohibiting the expenditure of the goods of the Church upon relations and friends of the dispensers.

When the plague and famine desolated Rheims, in the year 1523, Robert de Lenoncourt, the archbishop, refused to abandon his languishing flock: his granaries were open to the poor; every day he fed three hundred people in his palace, and he made a general remission of all debts due to him. During the famine in Normandy, consequent upon the wars of England and France, the abbey of Jumieges was a resource for a multitude of unhappy people. There was another similar occasion in 1538, when the citizens of Rouen would have perished by famine had it not been for the generosity of the same monks. At this very time their farms and granaries were pillaged by riotous people, and an order was dispatched to hang a troop of the seditious who had committed this outrage, but the abbot Francois de Fontenai excused them, saying, that it was to be ascribed to the distress of the times, and petitioned for them, and succeeded in obtaining pardon. An instance of the same kind is related of St. Remi, who foreseeing a year of scarcity, had made a large provision of corn for the sake of feeding his people. For this action the holy man was ridiculed and reviled by some, who used to say over their cups, "What means this old man, this jubilee priest? (for he had been now a priest for fifty years) Does he wish to found a new city?" A mob was collected and inflamed by the leaders, they set fire to the bishop's granaries, which were all consumed when the holy man arrived at the spot. What then think you did he say and do? He alighted from his horse, and as it was the winter season, he approached as near as he could to the fire, as to warm himself, saying, "A hearth is always good, especially for an old man." This was all the vengeance he took. In the seventeenth century a troop of four hundred poor people from Orleans, driven out by the civil war, came to Jumieges, and the monks supported them, at the expense of 15,000 livres. I mention this last instance for the sake of repeating, the remark of this historian, for he says, that "in consequence of their having received the reform of the congregation of St. Maur, they were ena-

* Brother, I have not yet shed my blood for you, as Christ my Lord and the God of all has commanded me.

bled to accumulate at the very season of their greatest expenditure: so true is it that austerity and holiness were often the chief source of ecclesiastical riches.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

By a MINISTER OF THE CHURCH OF ENGLAND.
London, A. D 1781.

Whether the uncharitableness of the church of Rome, which damns all that are not of her communion, be not enough to abhor the communion of that Church?

Upon examination into this point, I find, that in the close of the Profession of Faith, which all promoted to dignities in the Church of Rome, are obliged to make, are these words: *Hanc veram Catholicam Fidem, extra quam memo Salvus esse potest, quam profiteor.* This true Catholic faith, out of which no body can be saved, and which I now profess. But so it is also in the Creed of *Athanasius*, which we say thirteen times a year. Besides, what are the contents of this profession? In the first place, there is the Nicene Creed at length, which we too use very often; and then are added the Tridentine articles. Now, while the Whole Creed is part of this faith, it may very well bear the foresaid close, That out of this Faith none can be saved. For this is what we consent to, though we approve not of the other articles that follow. I know some of the Roman Church carry this saying so far, as to suppose all damned, that are out of their Church. And yet others in the same communion, judge more favourably of such as are invincibly ignorant of theirs being the true Church. This I have seen in an approved Catechism. Where the question being put; What is to be thought of those, who being invincibly ignorant of the true Church, live a moral good life? It is answered thus; We must not be forward in condemning such, but leave them to the divine mercy, of which they seem not altogether unworthy. Thus they differ in opinion; and therefore, since the uncharitableness mentioned in the question, is no where proposed as a point of faith in the Roman Church, nor imposed on such as are admitted to her communion; hence I judge it, not to be of faith, but only of opinion, and consequently, according to our first rule, ought not to make a breach between us. Especially, since no more is meant, but what St. Paul declares, that Heresies and Schisms are works of the flesh, which exclude from the kingdom of Heaven. And is little more than what is declared in our Church, particularly by a considerable person, who has published this assertion, That God has made no cove-

nant of mercy, but to those only, who are in the Church: And that, as for those, who are without, we must leave them to the uncovenanted mercies of God; which, what they are, or how far they will extend, we know not. Regal, p. 223. 1st. Edit. And what more is it, than we say of them in our book of Homilies, where in the third part of that against idolatry, it is declared, that bishops and people, the laity and clergy, of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years, and more. This comes but little short of what they say against us. And therefore, when both sides consider to what height things have been carried, I hope they will find it more according to charity, to compound the matter, than inflame the difference by such charges as these are.

THE BISHOPS OF FRANCE.

Of the eighty-one sees of France, Episcopal and Archiepiscopal, only one is presided over by a prelate whose nomination dates before the Restoration, viz. Monsignor de la Tour d'Auvergne, Cardinal-Bishop of Arras, who was promoted to that see in 1802. Of prelates named by the Restoration there remain only eleven; all the others were promoted to their sees by the government of Louis Philippe. The only prelate of Republican appointment is Monsignor Sibour, nominated to the Archiepiscopate of Paris. The senior by date of appointment is the Cardinal-Bishop of Arras; the senior in age is Monsignor de Pons, Bishop of Moulins, who was born on the 29th March, 1759.

BENGAL CATHOLIC ORPHANAGE.

To His Grace the Most Rev. Dr. P. Carew,
Archbishop, V. A. of Bengal.

MY LORD ARCHBISHOP,—I beg to send the accompanying Twenty-five Rupees, handed to me by Mrs. D'Cruz, as a Donation to the Catholic Orphanage, in aid of the approaching cold weather. I remain,

My Lord Archbishop,

Your Grace's,

Most respectful Servant,

18th October, 1848.

JOHN D'CRUZ.

BENGAL CATHOLIC ORPHANAGE AND WIDOW'S ASYLUM.

Donations of warm clothing are earnestly solicited for the above mentioned charitable Institutions.

OBITUARY.

At DACCA, on the 10th instant, ROBERT DOUBERT Esq. aged 69 years. He was the *Christian Patriarch* (so to speak) of that ancient city, and was most deservedly esteemed, both by Natives and Europeans, for his high integrity and moral worth. Having been for some 14 years a singular benefactor to the Catholic Mission of that district, his co-religionists should not only deplore his loss, but also supplicate the Divine mercy in his behalf. *May he rest in peace.*

BENGAL CATHOLIC ORPHANAGE

R. Cruise, Esq. Purneah. a charitable donation placed at his disposal, Rs. 150 0
 Capt. Tylee, Bugade Major, Mhow, ... 60 0

THROUGH MR. N. O'BRIEN.

A friend to the Orphans, ... Rs. 10 0
 Mr. John Casey, 10 0
 J. Kenny, Esq. 12 0
 Captain White, 5 0

Subscriptions of No. 5, Company of the 18th Royal Irish Regt. Stationed at Dum-Dum.

THROUGH REV. J. McCABE.

Edward Courtney, Rs. 0 4
 Edmund Hickey, 0 4
 William Sheehan, 0 4
 Edmond Kane, 0 4
 Laurance McDonald, 0 4
 James McLoughlin, 0 4
 James Quick, 0 4
 John Tieruan, 0 4
 Michael Kelly, 0 4
 Connor Hynes, 0 4
 Patrick Byrne, 0 4
 Michael Rahill, 0 4
 Charles McCarthy, 0 4

Subscription of the Grenadier Company Stationed at the Fort.

THRO' REV. MR. MCGIRR.

Sergt. W. Croke, Rs. 1 0
 Corpl. O. Hogan, 1 0
 „ P. Kennedy, 0 8
 Private P. Brien, 0 8
 „ J. Bready, 0 8
 A Friend, 0 4
 Private Thos. Creagh, 0 8
 „ John Cunningham, 0 4
 „ William Day, 0 8
 „ William Delaney, 0 8
 „ Jas. Digney, 0 4
 „ Daniel Fowley, 0 4
 „ John Heffernan, 0 4
 „ Henry Hughes, 0 4
 „ Denis Hogan, 0 8
 „ John McCoy, 0 4

Prvt. Simon McNamara, 0 4
 „ Thos. Mealy, 0 4
 „ Michael Murphy, 0 8
 „ James Ryan, 0 4
 „ Michael Sullivan, 0 8
 „ Adlum James, 0 8

Selections.

OPENING OF THE CATHOLIC CATHEDRAL, OR CHURCH OF ST. JOHN THE EVANGELIST, SALFORD.

[The following elaborate description is from the *Manchester Times*, a Protestant paper.—Ed. TAB.]

The opening and solemn dedication of this splendid new edifice which has been erected at a cost of nearly 18,000*l.*, independent of the amount which will be required to complete it, took place on Wednesday, by the Right Rev. Dr. Brown, Bishop of Thoa, and Vicar-Apostolic of the Lancashire district, when the office of Tierce was sung in the choir, the Bishops and Clergy assisting; after which a Pontifical High Mass was celebrated by the Right Rev. the Bishop of the district, and a sermon was preached on the occasion by the Right Rev. Dr. Wiseman, Bishop of Melipotamus, and Pro Vicar-Apostolic of the London District.

Eight Prelates and nearly two hundred Priests and Deacons assisted in the ceremony.

The sacred edifice was crowded on the occasion by an exceedingly large congregation, and the seats at the intersection of the transepts (or the centre of the church) were occupied by a brilliant circle, which included William Leeming, Esq., and party, amongst whom were Lord Arundel and Surrey, the Hon. Chas. Langdale, Mr. and Mrs. Greenough, of Belle Vue, Southport; and Sir Thomas de Trafford and party, which included Lady de Trafford, Messrs. Randolphus, Cecil, and the Misses de Trafford; Geo. Weld, Esq., and Mss. and the Misses Weld; Sir William Lawson and Miss Lawson; Capt. Hibbert and Mrs. Hibbert; Count D'Alton, James Wheble, Esq., the Hon. Thomas Stonor; Mrs. Leigh, of Adlington; William Gerard Walmesley, Esq., and lady. Sir Thomas Trafford's party also included the two Right Rev. Prelates assisting in the ceremonies of the day, Drs. Wiseman and Brown. Amongst others composing this portion of the congregation were also Major and Lady Frederick Stapleton; Thomas Tatton, Esq., and lady, of Withenshaw; a portion of the family of Sir John Gerard, of New Hall, near Warrington, including F. Gerard, Esq., and Mrs. Gerard; Colonel Barnard and Mrs. Barnard; Bartholomew Bretherton, Esq., of Rainhill; Daniel Lee, Esq.; Francis Sumner, Esq. Glossop; Major Stapleton, F. Brockholes, Esq., T. W. Blundell, Esq., Capt. M'Donald, Gilbert Stapleton, Esq., J. F. Anderton, Esq., &c., &c.

ORDER OF PROCESSION

The following is the order of procession more in detail :—

- The architect and decorator Mr. M. Hulfield and Mr. Bulmer.
- The Cross-bearer the Rev. P. Kay, with two Acolytes, Then four Acolytes
- Two Cantors in Copes the Rev. Dr. Crookall and the Reverend J. Gillett
- Twelve Principal Cantors, for conducting Tierce.
- About 130 Clergy, two and two, in cassocks, surplices and copes.
- The Rev. W. Cobb, Father Provincial of the Society of Jesuits.
- The Rev. R. Hodgson, of Burnley
- The Rev. James Crook, St. Patrick's, Liverpool.
- The Rev. J. Fisher, President of St. Edmund's College, Liverpool.
- The Rev. John Hall, of Macclesfield.
- [The last five wearing beautifully rich copes
Six clerics, bearing palm branches.
- Bishop elect of the Western District, Dr. Hendren.
- The Right Rev. Dr. Devereux, Bishop of the Cape of Good Hope, with his Chaplain, the Very Rev. Dr. Lopham
- The Right Rev. Dr. Morris, Bishop of Troy, and his Assistant Chaplain, the Rev. S. J. Philips.
- The Right Rev. Dr. Brown, Vicar-Apostolic of Wales, and his Chaplain, the Rev. M. Chapman.
- The Right Rev. Dr. Briggs, Vicar-Apostolic of the Yorkshire District, and his Chaplain, the Rev. John Gilroy.
- The Right Rev. Dr. Waring, Vicar-Apostolic of the Eastern District, and his Chaplain, the Rev. W. Mitchell.
- The Right Rev. Dr. Shaples, Coadjutor of this District, and his Chaplain, the Rev. John Peacock, of Bury.
- Presbyter-Assistens the Very Reverend W. Turner, Vicar-General, L.D.
- The Thaumier Cereemoniarus the Rev. James Fisher, Assistant the Rev. James Buxworth.
- The Sub-deacon the Rev. John Rimmer.
- The Deacon the Rev. Dr. Roskell
- The Rt. Rev. Dr. Brown, Bp. of the District, the Celebrant, [The last three dressed in vestments of cloth of gold, manufactured at Lyons, and in rich chasubles and dalmatics.]
- The Deacon the Rev. J. Boardman
- Sub-deacon the Rev. J. Wilding.
- The Crozier-bearer the Rev. W. J. Sheehy.
- The Mitre-bearer the Rev. Mr. Cantwell.
- The Book-bearer, the Rev. R. Crookall
- The Bugle-bearer, the Reverend Mr. Farnby.

THE SERMON.

The Right Rev. Bishop Wiseman, Vicar-Apostolic of the London District, here ascended the pulpit and delivered his sermon, which was nearly in the following words :—

"All power is given to me in heaven and in earth." "As the Father hath sent me, I also send you"—28th chap. St. Mat. 18th verse; and 20th chap. St. John, 21st verse

No one, I think, my dearly beloved brethren, who is present this day, to take part in, or witness the solemn and splendid ceremonial which has called us together—no one who views the beauty and majesty of this temple—no one who considers the array of religious Ministers and of the princes of God's people assembled here—no one, in fact, who follows with sincere heart the celebration of the solemn rites which have already been commenced, will be detained by the mere spectacle of that which is glorious in itself, and beautiful; but his thoughts must rise to considerations of a more solemn character. It will be impossible for any one not to read in that which he there beheld some evidence of that Faith which our holy Church teaches, or of those practices which she commanded. They saw an evi-

dence of that authority which she claimed and exercised, whether over the nations of the earth or over the minds of men—over the past, unveiling its receding pictures, or the future, unfolding its hidden prospects; but for his part, all that surrounded him only impressed him with the simple thought which seemed to him to combine in itself all those various considerations. In all was witnessed the power of that Church in whose name they had that day taken possession of that splendid edifice, and whose solemn worship was then being performed at the altar. When he viewed that solemn and solid edifice, in which they were assembled, he saw what care had been taken to erect it in true ancient form, and with a massiveness worthy of other days; he saw at once that it had been built by men who felt confidence, not in the stability of their work—not of the material building, but in the character of the work that was to be performed within it; and notwithstanding the changes which occurred daily around them and which for three hundred years had been succeeding one another in Europe. Religion alone felt precisely as unconscious of the possibility of future changes, as they did who of old built churches not for themselves, or for the generation that would succeed them, but for centuries to come; and endeavoured to impress on their material edifices that character which belonged to their Church, grounded not merely on the solidity of the past, but on the Eternal Rock of Ages, and with a spire pointing to the never-failing hope of a future. When he saw that sacred font, and that altar, prepared for their holy purposes, he understood, at once, that it was intended for a religion conscious of having mysterious sacramental powers, which believes that in her hands are deposited the means of getting direct authority and heavenly influence into the very souls of men. When he saw those tribunals prepared for the administration of another sacramental rite, he knew they were evidence of another and a tremendous power—that of holding the very Key of Heaven itself. And he knew that they who would sit therein dispensing justice and mercy, would feel all the assurances which an inspired religion can give, that they raise up their hands in the name of God, and in his power can absolve. Even the spot on which he stood, reminded him that there would be no charging doctrine taught—that that which he for the first time preached that day would be repeated and continued for ever; and that, no matter who shall stand in that place, there should be delivered from it the one same unvarying and unfailing doctrine which binds those who hear it as children with the teaching of that Holy One "who fails not, and is not overcome." Every object which met his eyes brought him back to this one thought, that this day evidence was given that the Church of God is indeed an evidence of that power which was bestowed on it by our blessed Redeemer—a power which, in the words of his text, was so unlimited, and so much partaking of the infinitude which belonged to him, that one hardly dared to contemplate the extent to which it had been granted. "All power is given to me in heaven and on earth, and that power which I have received from my eternal Fa-

ther, that power I give to you my apostles, to you the ministers of my Church. As my Father has sent me, so also have I sent you." It is clear that if power was bestowed, and bestowed in solemn words like those, it was intended to be a power in exercise—a power which would show itself in every different way in which it was necessary for carrying out the great and magnificent object of him who regulated it. It could not be slumbering or lurking power which failed to manifest itself on a great emergency, or which shrunk from the minute examination of every right that it possessed. It should be a bold and energetic power, worthy at once of Him who gave it and of her who received it, and of the cause for which it was given. A power, which like every other human power, must manifest itself in different forms, according to requiring circumstances: we must expect to see it at times showing itself with extraordinary energy, and success, bringing forth mighty evidence of its energy, and of the power to accomplish that for which it was given. But at no time should it be so lost, but that there should be that calm and constant display thereof which belonged necessarily to those who were invested with it. Such was the power which God had given to his Church. As the staff of the prophet served him on ordinary occasions, but to support his footsteps in the desert, was sufficiently powerful when laid across the face of a child, if done in faith, to raise it from death to life; as the rod of Moses, which he bore in his hand, but as the emblem of his mild authority, would, when the occasion served, be turned into a serpent, or stretched forth to destroy the hosts of Pharaoh, likewise, does the power of the Church show itself in those two different ways: at times employed merely for the usual quiet rule of the Church; at other times, when the occasions come, manifesting itself with extraordinary vigour, and producing the most marvellous evidence of its existence. It should be a power, therefore, at times, when a fitting occasion required it, magnificently displaying itself, but a power which at every time was evidenced to all.

THE COLLECTION.

Whilst a voluntary was given on the organ, a collection was proceeded with amongst the congregation. Mr. Hadfield, the architect, and Mr. Bulmer, the decorator, who had been placed as attendants at the Bishop's throne, by his Lordship's special order, advanced to the entrance of the nave, bearing a couple of very ancient offerory dishes, or bowls, of silver gift, where they were met by the collectors, and received the sums collected, which were afterwards found to amount to 290l.—*Tablet*.

Parliament in Dublin.—A private meeting was held at Dublin, on Monday, by the advocates of the measure lately mooted by the Grand Jury of Westmeath, namely, the holding of a portion of each session of Parliament in Dublin. Lord William Fitzgerald was in the chair; and the meeting was attended by Lord Cloncurry, Mr. Napier of Loughcrew, the Earl of Miltown, Sir Rowland Eustace, Sir Montague Chapman, and several gentlemen of conservative politics. Resolutions were adopted for forming a society to promote the object in view.

ON MINISTERIAL POLICY IN IRELAND.

On the 13th of February, 1844, Lord John Russell had thus expressed himself:—

"And when the ministers of the crown now in office, shrink from the responsibilities of maintaining the doctrines which they maintained when in opposition, and of hazarding the peace of Ireland by a most flagrant violation of Parliamentary faith; when they shrink from this, and propose other measures instead, I say I have no confidence to wait until those measures shall be ready to be discussed.

"It is more than half a century since a state of outrage and calamity so general as prevails now in Ireland existed there. Let no one think by a single act of parliament to eradicate all the evil consequences naturally flowing from a long course of mis-government. Having now detained the House at such length, I will not go into further detail as to the various complaints and grievances, which, if the House gives me the committee I ask for, it will be necessary to take into consideration, and which it will be necessary for Parliament to legislate upon, before it can hope to remove the disorders which are now complained of in that country. I wish, however, to state to you the sentiments of a great statesman, speaking, after the union with Ireland had been carried, as to the spirit in which the government of that country should thereafter be administered, and the warning and advice contained in which remarks are but too applicable to the present state of things. In answer to the allegation that the Irish were disaffected to this country, and that a law was necessary to repress treason, Mr. Fox uttered these words:—

"If it be true, as they allege, that treason has tainted the people to the bone; if the poison of Jacobinism, as they call it, pervade the whole mind of the multitude; if disloyalty be so rooted and universal that military despotism can alone make the country habitable, it would be against the experience of the world that such a wide and deadly disaffection could, or ever did, exist in any nation on the globe, except from the faults of its governors. To this country, too, to England, what a contradiction in the conduct of these hon. gentlemen to their professions! This nation was to reap marvellous blessings by the union, but of what benefit is the junction of four or five millions of traitors? Such the laws proposed by these hon. gentlemen tell you the Irish are; but such, I tell you, they are not. A grosser outrage upon truth, a greater libel upon a generous people, never before was uttered or insinuated. They who can find reason for all this in any supposed gravity of the Irish, totally misunderstand their character. Sir, I love the Irish nation. I know much of Ireland from having seen it; I know more from friendship with private individuals. The Irish may have their faults, like others. They may have a quick feeling of injury, and not be very patient under it; but I do affirm, that, of all their characteristics, there is not one feeling more predominant in every class of the country, from the highest to the lowest order, than gratitude for benefactions, and sensibility to kindness. Change your system towards that country, and

you will find them another sort of men. Let impartiality, justice, and clemency take place of prejudice, oppression, and vengeance, and you will not want the aid of martial law, or the aid of military execution.'

"Such were the sentiments of Mr. Fox. Such was his advice to the Commons of this country. Let us hope that this advice may not be lost. He has long been in the grave; he lies in that receptacle near us, where the remains of the greatest men of all ages have been consigned—

'At non in prava manes jacere favilla,
Nec cinis exiguus tantam conspescit umbram.'

The words of Mr. Fox must remain to all time to animate all those who attempt to speak in this House in behalf of the oppressed of whatever class or nation; but they will serve especially to animate those who speak in behalf of oppressed Irishmen, when they declare that such a man, loving Ireland as he did, knew only of one way to win the affections of its people. The House has now the opportunity—a late one certainly, but still sufficiently in time—when it may realise and carry into effect that which Mr. Fox said was the true policy which this country should adopt in regard to Ireland, after it had been united to us in legislative union. I will refer now to the statement of an author of great genius and celebrity, in respect to another country, in which great disorder and turbulence and unhappiness prevailed for a long time after it had been united by statute to this country. It is an observation made in regard to Scotland, by one of her sons who loved her well—I mean Sir Walter Scott. It is related by Sir Walter Scott, that when George III. came to the throne, the people of Scotland looked upon their young Sovereign, and expected under him all the harsh and rancorous policy which had occurred in the reigns of his predecessors. An officer having been proposed to him for a commission in his Majesty's army, it was reported to him that this gentleman had fought in behalf of the Pretender, in whose service he had signalised himself by many acts of valour and devotion. The King replied: 'Has this gentleman really fought so well against me? Then, believe me, he will fight as well in my cause.' On this speech being reported through the highlands of Scotland, it produced an immediate and wonderful effect.

The brave men of these northern regions still thought, as they had declared at every hazard, that the house of Stuart was the rightful claimant to the throne. Yet; from that moment, there was not one who would lay down his life for a Sovereign who had thus opened his arms to receive them. We have now a Queen on the throne of these realms, in the time of whose grandfather many acts of severity, of partiality, and of intrigue were perpetrated; many deplorable scenes of civil conflict enacted in Ireland; martial law was established to repress revolt, and the people were agitated by many impracticable notions in opposition, as they considered, to the policy of their oppressors; and a rebellion burst out: by which the whole state of society was thrown into the most lamentable state of disorganisation. The present Sovereign of these realms is young, as George III. was

when he came to the throne. She is separated from the memory of all those calamities. Why should not the present Queen reign over the hearts of the Irish people? and however they may lean to repeal of the union as an abstraction—as the Highlanders entertained an abstract notion of the rights of the Stuarts—the real practical benefits of equal rule and impartial justice, and the affection of her Majesty for all her subjects, would unite them to her in indissoluble allegiance. What is it that prevents such a happy consummation? Not, I will undertake to say, the wishes of the Sovereign; for that Sovereign I have served, and a Sovereign more anxious for the benefit and happiness of her people, it would be impossible for any minister to serve. Never did I receive, when I was Secretary of State for the Home Department, any instructions from that Sovereign but such as bespoke an equal regard for all her Irish subjects—for Protestants, for Catholics, and for Presbyterians. What is it, then, again I ask, that stands between Ireland and such a desirable consummation as that which took place in regard to Scotland many years ago, and under the effect of which that country has become a happy and prosperous brother of England? Will this House stand between Ireland and her happiness? If the House do so decide, it will indeed be taking a serious responsibility upon itself. The effect of that resolution will be to expose the country for many years to the evils of an arbitrary and precarious dominion over Ireland, and of diminished powers and influence as regards foreign nations; but if, on the other hand, rising above such prejudices as have too long had influence in the direction of these matters, you firmly desire to give practical efficacy to the union between the two countries, and to knit together the hearts of her Majesty's subjects, and throwing aside the terrors of military array, and all the intricacies and quibbles of prosecutions, relying only on your own hearts and theirs, you will give the people of Ireland the glorious inheritance of English freedom, I will venture to say that, in the experience of that policy, the hopes of this House will not be disappointed."—*The Rambler*.

THE MISSISSIPPI. "

The Mississippi River runs through the nineteen degrees of latitude, a space extending from the northern part of Ireland to the rock of Gibraltar. At its source the winters have the rigor of those of Norway, at its mouth the seasons are those of Spain; the fir and the birch grow about its northern springs, and the palm, the live oak, and orange at the Blaise; it is closed by ice in November, in its northern course which is melted early in the spring, before it has floated many hundreds of miles to its mouth; "lone, wandering, but not lost," it flows for the first four hundred miles through a high prairie-like country, until it is precipitated over the falls; then having descended from the high shelf of land it has lately watered, it flows for the next seven hundred, through one of the most beautiful regions inhabited by man.—*New York Literary World*.

ENGLISH CHURCH PROPERTY.

HOUSE OF COMMONS,—TUESDAY AUGUST 1.

Mr. Horseman believed that very few persons had any idea of the great value of the church estates that were let on lease. There was no return of their value, and, unless the Government undertook that inquiry, he believed they never would have such a return. A committee was appointed 10 years ago to make that inquiry, but whilst some persons gave them the information they required, others refused. The present Archbishop of Canterbury, then Bishop of Chester, said, that the gross income of his see was 3,900*l.*, whilst the rental of the estate under lease was 16,236*l.*, making a loss of 12,336*l.* a year. The late Archbishop of Canterbury also gave a return, stating that his gross income was 22,000*.*, but that the rental of his estates was 52,000*.*; and the late Archbishop of York stated his income to be 13,000*l.*, and the rental 41,000*.*. Others were given; but it was not necessary that he should quote them,—those he had referred to, were sufficient to establish *prima facie* evidence of what he contended for. But they at the same time were supplied with another most important document, prepared at the request of the Cabinet of that day by an eminent actuary, Mr. Finlaison, on the value of the episcopal estates under lease. That gentleman calculated that whilst the rental now received by the church was only 262,000*l.*, it was actually worth 1,400,000*l.*, and that must be a very low calculation, as the lessors themselves stated the value of the church property under lease to them at 35,000,000*l.*

Of the 10,500 benefices that now existed in England, there were now no less than 3,454 of which the clergy were non resident; 4,200 were held in plurality; 4,500 had no residence at all. 3,400 were under 150*l.* a-year; 6,800 under 300*l.* a-year; and nearly two-thirds of the whole were under 600*l.* a year. Considering these facts, what a picture did they present of inadequate religious teaching, and of the parochial clergy defrauded of that provision which the piety of a former race had endeavoured to secure for them.

Of the non-residents, there were 2,553 having exemption, and special license; but there were upwards of 900 non-residents without either license or exemption.

Sir E. Buxton, would not detain the house by reading any long quotation, but he hoped he might be permitted to refer to a short extract from the 13th report of the London City Mission. It spoke of Plum-tree-court, 'one end of which is in the thronged thorough-fare of Holborn-hill, a few yards east of St. Andrew's Church, and the other entrance is in shoe-lane. On the occupation of this district by the mission, the missionary appointed to it ascertained, that although in Plum-tree court there were but 30 houses, these contained 153 families, three or four families living frequently in a single room of a house. Drunkenness, swearing, and vice of almost every description were luxuriant and unchecked. Few of the adults could even read, and of the 175 children under 14 years of age, not more than 30 attended any school, until the

missionary recently established a ragged school. Orchard-place and Gray's buildings are two contiguous courts within a stone's throw of the aristocratic squares known by the names of Grosvenor Manchester, and Portman. They contain 49 houses, which by a recent investigation of a missionary were found to be inhabited by about 600 families, consisting of no fewer than 1,757 persons. A highly respectable medical gentleman, who visits the courts professionally, and who is the son of a late greatly venerated clergyman, informed the missionary, that before the hop season the population of these two little courts of 49 houses was very nearly 3,000. The disgusting scenes witnessed on exploring these 49 houses cannot be told. Of the 1,757 persons remaining in them, 1,274 were adults, of whom 48½ could not read, only 14 attended Protestant worship, and but very few possessed the Scriptures. Their ignorance was extreme. One woman, for instance, when asked whether Heaven or Hell was the better place, replied 'She supposed Hell.' Of the 413 children in these courts, 404 do not attend Sunday school, and 30½ do not attend a daily school.'—*Times*.

NEW CATHOLIC CATHEDRAL,
LONDON.

PROTESTANT SPECULATION ON ST. GEORGE'S.—The *Daily News* thus comments on the recent events at St. George's:—

"These are notable occurrences. They are at once indicative, suggestive, and instructive. Indicative of that complete religious freedom which now exists in this realm, suggestive of the aggressive character of the Roman Catholic Church therein, and instructive of the resistance necessary to be offered thereto. We have, of course, no sympathy with those who ascribe the erection of this Cathedral, and the courage which has been evinced in its opening, to the righteous act of 1829, that removed the Roman Catholic disabilities. We regard them rather as a manifestation of that augmented and augmenting zeal, energy, and earnestness, which have characterised, and are still characterising, all Churches; which in the Roman Church are far more to be seen in France and in Belgium than in England; which in our own Church is to be felt in the better distribution of its revenues, in the increase of its Episcopate, in the augmentation of its Clergy, in the extension of its school organisation, and in additional churches; which in the Scotch Church are to be observed in that disruption that has brought forth a rival establishment; which in the voluntary communities are to be noted in their anxiety to preserve their educational independence, and in their increased hostility to the maintenance of a State Church. Doubtless in England the Church of Rome has been excited to great exertions, and well she might. Doubtless she has here put forth all her aggressive strength. The violence of the bigots in our own Church produced, naturally enough, a re-action. The fury of Exeter Hall had its revulsion in the halls of Oxford. The vituperation of the O'Sullivans and the M'Neils rebounded in the conversion of the Newmans and the

Oakleys. For much of Puseyism we are indebted to the disgust which the unreasonableness and the intolerance of Evangelicalism created. So that Rome gained by the bitterness of its opponents; and it is much more to their irrational hostility than to legal enactments that any success of Popish proselytism is owing. Viewed in this light, the aggressive efforts are intelligible and the resistance that ought to be offered to them is obvious. The revival of penal legislation is out of the question. There are, however, means by which these aggressive efforts of Rome can be easily, peaceably, and successfully resisted. They are by superior zeal, learning, energy, and piety on the part of our own Church. The Church of England may be assured of this, that the battle will be resolutely fought; that the preparations which their antagonists have made for the propagation of their errors amongst us require the greatest exertions and the highest wisdom on their parts. Their opponents are men of no ordinary skill, of trained capacity, of great learning, of insidious manners, of cultivated tastes, and of unscrupulous habits. Since the early Jesuits stemmed for a while the current of the Reformation, and, in some parts of Europe, turned it, Protestantism has, in this country, had to encounter no such organisation as that over which Dr. Wiseman presides, and which he directs. It aims chiefly and immediately at captivating the wealthy and highly educated, and at entrapping the poor and needy; leaving for a while the intermediate classes to the comparative indifference in which they repose—an indifference which has its origin chiefly in the neglect of the Clergy of their own Church. It is altogether of a missionary character, and is equally competent to penetrate and sustain itself in the saloons of the great, and the cellars of the lowest. Powerful as its imposing Church Services are for success, they are in reality the least of the efforts that will be made—that are making. From out the portals of the conventual buildings adjoining the new Cathedral of St. George will daily issue a host of the most cultivated missionaries in Europe, losing no opportunity, leaving no stone unturned, to achieve that triumph which Father Ignatius (formerly the Rev. and Hon. George Spencer) so glowingly described on Monday evening to an overflowing congregation. And these men have, be it not forgotten, the money as well as the prayers of their Church to assist them."

TO AGED CLERGYMEN.

We subjoin an advertisement from the *Athenæum*, that must drop upon the grey head of some curate of not less than 80 years of age, like a whole gomer full of manna:—

TO AGED CLERGYMEN.—The Patron of a Rectory of about £700 a year is desirous of presenting it, in the most legitimate manner, to a Clergyman of not less than 80 years of age, of sound High Church principles.—Applications, with testimonials, &c., to be addressed to—
———. All communications will be considered quite confidential.

The Patron is, of course, desirous of keeping the Rectory aired for a short season.

THE FESTIVAL AT COLOGNE.

On the 14th inst. commenced the long-expected festival of Cologne, in celebration of the 600th anniversary of the foundation-stone of the present far-famed Dome, the one that replaced St. Peter's Cathedral, which perished by fire. Sunday, the first day of the festival, was ushered in by the ringing of all the church bells, amidst which the deep-toned ones of the venerable Cathedral were easily distinguishable. About 9 o'clock the Vicar of the Empire, accompanied by General Von Rauch (who has been appointed by the King of Prussia to wait on his Imperial Highness during his stay in Cologne), and the present architect of the Cathedral, Herr Zwirner, inspected the entire edifice, and frequently expressed his satisfaction with the new portions. Shortly after eleven o'clock the principal singing societies of Cologne assembled in the large and handsome ball room of the Casino, and gave a vocal Concert, which passed off with great success. At one P. M. all the delegates from the various "Cathedral building fund societies" in Germany (and their name is Legion), assembled under the presidency of the head of the central society, in the so-called Rathhaus (town-hall), and entered into interesting accounts of the progress of the clubs, the amount of their respective subscriptions, &c. The Rathhaus, which dates from the thirteenth century, contains the celebrated Hans-Hall, in which are found a number of large stone statues, representing the members of the Hansatic league. In the Rathhaus there are also good collections of drawings and copper engravings, a well-assorted library, and handsome Gobelins. Over the marble porch are a number of bas-reliefs, containing inscriptions in honour of Julius Caesar, Augustus, Agrippa, Constantine, and the German Emperor Maximilian, the founder of the Imperial Chamber and Aulic Council. Another bas-relief represents Hermann Gryu (the heroic burgomaster of Cologne under Englebert the Second) killing a lion to which he had, it is said, been thrown in consequence of his strenuous defence of the liberties or privileges of the city. Connected with the Rathhaus is a very old church called the Rathkapelle, which, during more than 400 years, was employed as a Jewish synagogue. It was consecrated for the Christian worship in 1426, by order of the Senate of Cologne. The great attraction of the day was the grand procession from the Neumarkt to the Cathedral. Between two and three the procession, after having stopped at the Archbishop's palace, in order to invite him by deputation to join it, moved through the principal streets in the following order:—The mounted band of the civic guard; a division of the mounted civic guard; infantry band of ditto; the choirs of the three gymnasia and of the burgher school; the chief singing club; a number of other singing societies; the male and female orphan schools; a second band of the civic guard; the various trades employed in the cathedral; the general banner of the cathedral clubs; the directors of the central building-fund club; the Bishops of Ermland, Hildesheim, Mayence, Munster, Osnaburg, Ruremonde, Spire, and Treves, and the Archbishop of Cologne, all in

pontificalibus, and attended by a numerous body of clergymen. Next came the members of the central Cathedral club; the members of the other clubs; two more bands of music, and a mounted detachment of the civic guard. An immense crowd was assembled in the streets in the line of procession, and the windows of the houses (all of which were gaily bedecked with banners, flowers, or branches of trees), were filled with ladies. The greatest order and decorum prevailed. As soon as the procession, with its host of banners, reached the Klosterplatz, opposite the great entrance of the cathedral, the northern and southern doors of that edifice were thrown open to the public, and several thousands immediately entered, but all the good places had been reserved for those who were fortunate enough to obtain tickets. Detachments of the civic guards were stationed all round the choir, and a portion of the southern nave. The Vicar of the Empire, who had been conducted by the procession from the house of the Provost of the Cathedral, entered that edifice by the door between the tower already standing, and the foundation of the second one, which, in all probability, will not be finished for the next thirty years. The procession stopped at the west entrance of the cathedral, the various choirs and singing societies chanting the psalm of David, *Letatus sum in his que dicta sunt mihi: in domum domini ibimus.* After a few words from the Archbishop, the procession entered the church; the architect made over to the Archbishop the new portion of the building, and the splendid window, given by the ex-King of Bavaria, was uncovered. Another psalm: *Quam dilecta tabernacula tua!* was chanted and the procession then advanced to the choir, where a *Te Deum* and the Episcopal Benediction concluded that part of the ceremonies of the day. About half-past six the King of Prussia arrived at the Dentz station of the Berlin Railway, amidst the ringing of all the church bells, and the discharge of cannon from both sides of the river. His Majesty crossed over to the Cologne side of the Rhine, and proceeded on foot amidst the cheers of the assembled crowds, and in company of the Archduke John, to the house of the Governor of Cologne. After a short stay, the King and the Vicar of the Empire proceeded to the palace at Bruhl, in which Queen Victoria stayed one night on her visit to Germany. The King of Prussia was accompanied by Prince Frederick, Prince Charles, the President of the Council, and the Minister of the Interior.

UNIVERSITY OF LONDON.—MATRICULATION EXAMINATION, 1848.—The following have passed from the Catholic Colleges:—First Class—Bonnus, John, St. Mary's, Oscott; Hill, E. F., St. Patrick's, Carlow; Kennedy, C., Stonyhurst; Lawson, J., Stonyhurst; Lynch, George S., St. Gregory's, Downside; O'Donovan, Patrick, St. Patrick's, Carlow; Plunkett, Hon. G. J., Stonyhurst; Porter, Thomas, Stonyhurst; Power, T. J., St. Patrick's, Carlow; Raynal, Paul A. A., St. Gregory's Downside, Second Class—Rebello, W. A., Stonyhurst.

The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

THE QUEEN'S SPEECH.

A copy of the royal speech was handed by the Lord Chancellor, and read by Her Majesty as follows:—

My Lords and Gentlemen.

I am happy to be able to release you from the duties of a laborious and protracted session.

The Act for the Prevention of Crime and Outrage in Ireland, which received my assent at the commencement of the session, was attended by the most beneficial effects. The open display of arms intended for criminal purposes was checked: the course of justice was no longer interrupted, and several atrocious murderers, who had spread terror through the country, were apprehended, tried and convicted.

The distress in Ireland, consequent upon successive failures in the production of food, has been mitigated by the application of the law for the relief of the poor, and by the amount of charitable contributions raised in other parts of the United Kingdom.

On the other hand, organized confederacies took advantage of the existing pressure to excite my suffering subjects to rebellion. Hopes of plunder and confiscation were held out to tempt the distressed, while the most visionary prospect exhibited to the ambitious. In this conjuncture I applied to your loyalty and wisdom for increased powers; and strengthened by your prompt concurrence, my government was enabled to defeat, in a few days machinations which had been prepared during many months. The energy and decision shown by the Lord Lieutenant of Ireland in the emergency deserve my warmest approbation.

In the midst of these difficulties you have continued your labours for the improvement of the law. The act for facilitating the sale of encumbered estates will, I trust, gradually remove an evil of great magnitude in the social state of Ireland.

The system of perpetual entails of land established in Scotland produced very serious evils, both to heirs of entail and to the community; and I have had great satisfaction in seeing it amended upon principles which have long been found to operate beneficially in this part of the United Kingdom.

I have given my cordial assent to the measures which have in view the improvement of the public health, and I entertain an earnest hope that a foundation has been laid for continual advances in this beneficial work.

Gentlemen of the House of Commons.

I have to thank you for the readiness with which you have granted the supplies necessary for the public service. I shall avail myself of every opportunity which the exigencies of the state may allow for enforcing economy.

My Lords and Gentlemen,

I have renewed, in a formal manner, my diplomatic relations with the Government of France. The good understanding between the two countries has continued without the slightest interruption.

Events of deep importance have disturbed the internal tranquility of many of the states of Eu-

rope both in the north and in the south. These events have led to hostilities between neighbouring countries.

I am employing my good offices, in concert with other friendly powers, to bring to an amicable settlement these differences, and I trust that our efforts may be successful.

I am rejoiced to think that an increasing sense of the value of peace encourages the hope that the nations of Europe may continue in the enjoyment of its blessings.

Amidst these convulsions I have had the satisfaction of being able to preserve peace for my own dominions, and to maintain our domestic tranquility. The strength of our institutions has been tried, and has not been found wanting. I have studied to preserve the people committed to my charge in the enjoyment of that temperate freedom which they so justly value. My people, on their side, feel too sensibly the advantage of order and security to allow the promoters of pillage and confusion any chance of success in their wicked designs.

I acknowledge with grateful feelings the many marks of loyalty and attachment which I have received from all classes of my people. It is my earnest hope that by cultivating respect to the law and obedience to the precepts of religion, the liberties of this people may, by the blessings of Almighty God, be perpetuated.

At the conclusion of the speech, the Lord Chancellor announced her Majesty's pleasure, that this Parliament be prorogued to Thursday, the 2nd day of November next.

The Queen then quitted the House in procession; the Commons retired from the bar; the peers proceeded to their robing-rooms; the spectators left the House; and thus ended the longest session of Parliament known within the memory of any one living.

POWER OF FAITH.

A correspondent sends us the following, which we give *totidem verbis*:—A respectable farmer's daughter, named Mary Hehir, aged about eighteen years, fourteen of which she was a cripple, having tried various remedies, without effect, having faith in God's goodness, she made a pilgrimage to a blessed well, near Carrigaholt, called Kilere-tan, (Ireland.) The well is near the artillery fort—When the artillery men saw her performing her rounds, they began to scoff at her; but this in no way disconcerted her visits to the well, and her prayers to God. At the end of the fifth or sixth day, she experienced a pain in her knee; she felt that the limb which was crooked began to straighten. From the intensity of the pain she partly lost her consciousness, but in recovering she found to her joy, the limb stretched out perfectly straight; and she threw away the crutch which she had used for years, and walked without its aid. The artillerymen and others seeing her thus wonderfully relieved, fell on their knees and returned thanks to the Lord for the miracle they had witnessed. She is now doing well and walks as if she had never known decrepitude.—*Limerick Examiner.*

PROTESTANTISM.

ANTICHRIST.—A correspondent of the *Church and State Gazette* has discovered in the most singular manner that his present Holiness is Antichrist. The explanation is so profound, so original, that we present it to our readers. After condemning in the usual way all previous commentaries, he proceeds thus:—"The right mode must be more portable and brief. Hence, though we retain *Pio*, we naturally discard *Nono*, and reduce it into the figure 9, to 'count' with. So the succinct name 'Pio 9' is every way suitable. This unquestionably is 'the number of a man;' the 'man' is 'Pio,' the Pope, with the emphatic '9,' asserting the chain of his grand vaunted 'Apostolical succession.' Here he is; and this 'Pio 9' is the number '666.' But how? I find the key in Ps. cxvi. 9—'The way of the wicked he turneth upside down.' *I say turn 'that wicked' one (2 Thess. ii. 8) upside down; and it is so. Take the name 'Pio 9' as inverted—take it in its immediate upsetting and subversion, and it is '666.' Look at it, as the angels look down at it, and it is so! If it be said—Why invert it?—I reply, because now 'Babylon the great is fallen, is fallen.' Men may smile at so simple a solution: they will, perhaps, liken it to Virgil's denouement of '*Heus etiam mensas consumimus, inquit Iulus.*' Still, I believe this very simplicity is accredited in the phrase 'count.' I think we have put into our hands the ominous tetragrammaton, 'P. I. O. 9,' and, if we can arrange these four ciphers into '666,' we are right, and it is all that is wanted—just as one nation reads from left to right, and another from right to left, and the Chinese up and down. First, then, I take the emphatic '9,' whose readiness to 'count' with, offers itself in full priority; turn this '9,' and it is '6.' We have thus disposed of our Greek figuré X Next comes the 'P' (of *Pio*), which P. taken up as a calculate or counter, to calculate or 'count' with, is easily laid down again as '6.' This disposes of the ξ. *There remain 'I. O.' which, put together, do not require much ingenuity to make a '6,' on a plan which has been more or less in vogue ever since the days of the Bardic Sprig Symbols, which were moveable letters formed of mere rectilinear and angular twigs, joined to each other as required, as /—\ made A, &c. We see the same principle in diphthongs, æ, œ, and so forth. Moreover, to remove all hesitation as to the propriety of introducing this usage here, we may only observe that, actually, the original letter which we thus represent, by the junction of I and O, is ζ—namely, a composite, which is not, I think, a shadow of the Hebrew *Lamed* (though so used in the LXX); but it is the real Greek σζ, run into ζ, or six. *We are then peculiarly entitled to make a '6' out of the I. O.'* Accordingly, 'Pio 9,' when inverted, is '666.' All Europe, all 'Catholic' and Protestant and even many Oriental lands, may see it 'as easy as look 'at him.' Those well may keenly feel it and perceive it who 'have the number of his name'—namely, those who have been wont to exult in, and rely on, the spiritual and temporal supremacy of the Pope, which the mere title, *Pio Nono*, is enough to fully indicate."**

CATHOLIC HERALD.

"One body and one spirit—our Lord, our Faith, our Baptism."

No. 18.]

CALCUTTA: SATURDAY, OCTOBER 28, 1848.

[Vol. XV.

FAITH.—(REVELATION.)

(Continued from our last.)

The annals of Christianity,—the most ancient and authentic annals in the world,—commence before time, and exhibit a mysterious and solemn scene, which could not have fallen under mortal eye. God alone exists, and before him lies the chaos, of which he is about to create all things. The omnipotent and incomprehensible Creator of the universe stands not in need either of combinations, or of efforts, or of agents to produce the wonders of nature. He speaks. At his word, the earth becomes condensed; the sea evolves its dark blue waves; a pure and vivifying light is diffused in the atmosphere; luminous bodies roll through the realms of space, and their distant lights, diminished to the size of small stars, appear like a light embroidery on the transparent veil of the firmament. But these thousand glimmerings, pale as the dim lustre of the pearl, suffice not to enlighten the globe: a giant-star issues from the purple pavilion, which the clouds have formed in the east; it is the orb of day. During its absence, a luminary of a placid and melancholy lustre, is appointed to preside over the night, and thus diminishes its obscurity. After that God peoples the earth, already covered with herbs and trees, with a multitude of living beings: the fish swim in the waters; the birds fly in the air. God solemnly blesses these new creatures, and bids them increase and multiply. The last, and, perhaps the most extraordinary, work of the Creator, is man. A little dust of the earth composes his mortal envelope; but he is endowed with an intelligence capable of the most sublime thoughts, and a soul which is immortal. Placed with a single companion in the garden of delights,—free to choose between vice and virtue, he rebels against the beneficent hand that created him, and involves his whole posterity in ruin.

The greatest part of this recital of Genesis

is a revelation which God alone could have made; and hence all Christians regard God as its author. Wonderful as it is, it bears on it a character of truth which extorts assent; he who narrates it, is concise in his details, as are all who have acted the first part in the scenes they describe. God who made the world by a single word, reveals without emphasis what was done without effort; He details facts without explanation or commentary. The one would be above the comprehension of man; the other below the dignity of God.

This primitive revelation, compared with other cosmogonies, is as light contrasted with darkness. Wherever it has been lost, you will find nothing but absurdities, that outrage all the rules of common sense, and startle the most credulous mind. Thus, according to the cosmogony of the Scandinavians, heaven was formed of the skull of a giant; the seas were the blood that flowed from his wounds; his flesh became the nucleus of our mountain systems, &c. The tradition of the Cochinchinese is more simple. There was formerly, say they, a wonderful hen; this hen laid an egg, from which proceeded this world! The atoms of Epicurus, impinging on each other and thus striking up a world, are not more reasonable than the hen of the Cochinchinese. And yet, Epicurus was one of the sages of Greece, and lived amidst the most polished and intellectual people of antiquity.

(To be continued.)

THE WORLD—Perfection, says St. Francis de Sales, does not require that we should not see the world, but that we should not love and indulge in it. The perfection of charity is the perfection of life, for the life of our soul is charity. The early Christian dwelt in the world in body, but not in heart.

It is impossible, whilst living in the world, —though we but touch it with our feet—not to be sullied by its dust.

LEIBNITZ ON THE SACRIFICE OF
THE MASS AND ON PRIVATE
MASSES.

SACRIFICE OF THE MASS.—“ It remains that we explain the sacrifice of the mass, which the Church has always taught to be contained in the sacrament of the Eucharist. In every sacrifice, there is the person who offers, the thing which is offered, and the cause of offering. Now in this sacrament of the altar, the offerer is the priest ; and indeed the sovereign priest is Christ himself, who not only offered himself on the cross when he was suffering for us, but also exercises his priestly office for ever to the consummation of ages, and now also offers himself for us to God the Father through the ministry of the priest or presbyter. It is therefore he is called in Scripture, ‘ a priest for ever according to the order of Melchisedec,’ in which offering of bread (as nothing can be more manifest) the Eucharistic sacrifice is allegorically perfigured in the Scripture itself. The thing offered or the victim or host, is Christ himself, whose body and blood are subject to immolation and libation, under the appearance of the elements. Nor do I see what is wanting here to the nature of a true sacrifice. For why may not that be offered to God, which is present under the symbols, since the sensible species of bread and wine are meet matter to be offered, and in them did the oblation of Melchisedec consist ; and since that which is contained in the Eucharist is the most precious of all things, and the most worthy to be offered to God ? Thus, by this most beautiful provision, has the Divine mercy enabled our poverty to present an offering which God may not disdain ; whereas He himself is infinite, and nothing would other wise proceed from us bearing any proportion to His infinite perfection, no libation could be found capable of propitiating God, but one which itself should be of infinite perfection. For, by a mysterious disposition, it occurs, that, as often as the consecration takes place, Christ, always giving himself to us anew, may always again be offered to God, and thus represents and seals the perpetual efficacy of His first oblation on the Cross. For no new efficacy is superadded to the efficacy of the Passion, from this propitiatory sacrifice, repeated for the remission of sins ; but its entire efficacy consists in the representation and application of that first bloody sacrifice, the fruit of which is the divine grace bestowed on all those who, being present at this tremendous sacrifice, worthily celebrate the oblation in unison with the priest. And since, in addition to the remission of eternal punishment and the gift of the merit of Christ for

the hope of eternal life, we may further ask of God, for ourselves and others, both living and dead, many others, salutary gifts (and among those, the chief is the mitigation of that paternal chastisement which is due to every sin, even though the penitent be restored to favour) ; it is therefore clearly manifest, that there is nothing in our entire worship more precious than the sacrifice of this divine sacrament, in which the body of our Lord itself is present,”—pp. 282-6.

Leibnitz proceeds to detail at considerable length the arguments by which the perpetual faith of the Eucharistic sacrifice is established. Upon these arguments, though in themselves very interesting, we do not think it necessary to dwell. But we must transcribe the passage in which with the same calm impartiality, weighing the for and the against, the good and the bad, he records his judgment on the subject of ‘ private masses, when the priest alone communicates’—a practice more obnoxious at Oxford than any of the others connected with the sacrifice.

PRIVATE MASSES.—‘ Now, since the dignity and utility of the perpetual sacrifice are so great, it was, in fine, established, that it should very frequently be offered for the necessities of the faithful, even though not always accompanied by communion. It is true that, primitively, all those who were present at the sacrifice, were wont to partake of the communion ; but by degrees, it was reduced to a small number, since, the fervour of primitive piety having abated, it became justly to be feared, that too frequent communion and promiscuous distribution might diminish reverence and be to many an occasion of sin ; for if, at the present day, all the faithful were to approach the table of the Lord after the celebration of the mysteries, who can doubt that very many would eat unworthily ? But, now-a-days, by the intervals of communion, time of preparation is given to those who come to the supper, that they be not found without the nuptial garment. It would have been wrong, notwithstanding, that, because communicants were not always found, anything should have been taken from the Divine honour. Wherefore, since with most laudable piety, it has been ordained, that the most holy sacrifice be celebrated daily in all churches, it has been judged sufficient, in consequence, that the offering priest alone should communicate. And this is the origin of what are called ‘ *Private Masses,*’ of whose immense fruit it is not just that the Church, to the detriment of the Divine honour, should be deprived ; neither are admirable institutions to be abolished now, with great scandal to the faithful, because the Church was long without

them; nor are we to return, all at once to primitive simplicity, unless, perchance, those who trust, without rashness, that they possess the fervour of the early Christians—of whom, would that there were many among us!"—pp. 290-4.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London)

(Continued from our last.)

ON THE DIVISION OF SCHISM—AND WHETHER SCHISM BE JOINED WITH HERESY?

Schism may be of a two-fold nature—the one whereby obedience is withdrawn from the Supreme Pontiff; the other whereby it is immediately withdrawn from the inferior pastors. We are furnished with an example of the latter in the case of the Donatists, who at first only withdrew from Cæcilianus, Bishop of Carthage, as can be seen in Optatus of Milevis.* An example of the former is afforded us in the case of the Novatians, who seceded from Cornelius, the Roman Pontiff, as is shewn by St. Cyprian.† St. Cyprian testifies, and experience corroborates his testimony, that of all schisms, that whereby obedience is withdrawn from the Supreme Pontiff, is the most dangerous to the Catholic Church: "Heresies," says St. Cyprian, "have arisen, and schisms sprung from no other cause than the refusal of obedience to the Priest of God; and because men do not take into consideration, that the very same personage is at one time priest in the church, and at another judge in the stead of Christ."‡ And indeed God himself clearly manifests the abhorrence in which he holds this crime, when he commands that those guilty of treasonable resistance to the pontifical authority, under the Old Testament, should be punished with the material sword;§ and that such as thus offend, under the new, should be punished with the spiritual.||

Though speculatively speaking, inveterate schism might subsist without heresy—since, owing to the peculiar character of each, they must be, even when found together, necessarily distinct; yet morally speaking, the former is hardly in any instance separated from the

latter. "Between heresy and schism," says St. Jerom, "this difference is alleged to exist—that heresy implies a perverse doctrine; but that schism is the act of separation from the church on account of episcopal dissension. This distinction, it is true, may to a certain extent be admitted when applied in the commencement of the schism; but every schism forms for its progress some species of heresy, in order to exhibit a plausible ground for its original separation from the church."* This opinion is confirmed by St. Augustin, when he says, "Heresy is indeed an inveterate schism."† And although Eiphanius—who, either because of some virtues which he admired in them, or because of their cunning concealment of their errors, was prevented from a just and accurate investigation of the erroneous opinions maintained by the Meletians and the Audians—would fain exculpate the first-named in the beginning of their schism, and the latter although, from the guilt of heresy;‡ yet other writers, after a more profound examination, discovered that, in the progress of their schisms, they had become infected with this crime.

For an account of the Meletians, see Philastrius on the heresies that existed under the Apostles, Heresy 42. Respecting the Audians, see Theodoret's Ecclesiastical History, Book 4, c. 9, of the heretical fables of the Audians.

COLBATO.

BY LORD CARNARVON.

CONVENT AND ABBOT OF MONTSERRAT.

Early on the following day we left Esparaguerra, and, passing, a fine regiment that was marching upon Vila, or Vilia, arrived in less than two hours at Colbato, a small village at the foot of the mountain of Montserrat, whose singular assemblage of cones rising one above another, on a high range of crags, had long formed the most prominent object in the landscape.* We determined to visit the convent; and, giving instructions to our servants to join us with the carriage at a particular spot on the opposite side of the mountain we commenced the ascent, accompanied by a young Catalan, who led the way. Soon afterwards I remembered that we had left our passports in the carriage—an omission which

* Optat. Milev. lib. 1, de Schismate Donatistarum adv. Parmen.

† Cyprianus, Epist. 67, ad Steph. Pap. Read the 16th chapter of Numbers.

‡ Cyprianus, Epist. 55, ad Cor. Pap.

§ Deut. xvii. 12.

¶ Mat. xviii. 17.

* Hieron. Comment. in Epist. ad Titum, cap. 3.

† August. Tom. 7. lib. 2. Contra Cresconium Grammaticum cap. 7.

‡ Eiphan. Tom. 2, lib. 2. in Ancorato, contra sectam Meletii 68, & lib. 3. tom. 1, contra sectam Audianorum, 70.

at that period of alarm, might have been productive of serious inconvenience. The boy, who was accustomed to the *patois* spoken by the peasantry of Catalonia, hardly seemed to comprehend my meaning when I requested him to return and fetch it, nor even when I asked him some questions relative to the day's expedition. He fixed his eyes on the ground with such an expression of phlegmatic indifference, that for a moment I thought it would be advisable to procure a more hopeful guide; but when he at length understood me, he volunteered his services with the most good-humoured readiness. Our companion improved upon acquaintance: he possessed a quick perception of the ludicrous; and, though young, his remarks upon persons and events that fell under his immediate observation were shrewd and caustic. We had toiled up the hill to a considerable height by a narrow and regular zig-zag, when we suddenly heard the roar of the cannon from the valley below: it was twice repeated, and all was again silent. I shall never forget the change that was visible in his countenance, as he turned round and said to me, pale rather with awe than with apprehension, "El canon!" I had been informed that a large body of the Royalists were stationed at Villa, had resolved to defend it to the last extremity, and that an engagement was expected to take place about this very time in the valley below. We did not, however, hear the sound repeated for some hours; and I afterwards learned that these two discharges were unconnected with the great attack that followed. A small party of the Royalists, who had been separated from the main force to which they belonged, and were surrounded by the Constitutional troops, had found their last refuge in a house which they had fortified. Here these unfortunate men defended themselves with a gallantry that deserved a better fate: when the two discharges of canon, which we heard on the mountain, had effected a breach on the wall, they still refused to surrender, set fire to the house, and died on the bayonets of the enemy, shouting, "Viva el Rey!" Three alone survived the assault, were made prisoners, and shot a few hours afterwards, by martial law.

We reached the convent of Montserrat early in the day, and were glad to escape for a short time from the intolerable glare of the sun. This pile of building, irregular, and apparently constructed at different periods, is still venerable and imposing, and retains evident traces of former magnificence. Here formerly existed one of the most splendid establishments of the Catholic world, but its fortunes had undergone a melancholy change.

The pile was falling into decay; the chapel, a perfect specimen of architectural beauty before it experienced the ravages of war, was then a ruin. Three monks and their old abbot alone remained, stripped of those domains which had given wealth and consideration to a numerous fraternity. The abbot came to receive us with grace and dignity; his welcome was friendly, his manners calm and distinguished, and in his countenance was an expression of melancholy, mingled with resignation. He had been reduced to extreme poverty by the revolution; during the French invasion he had raised the peasantry, and armed a guerilla; he had shared the perils and hardships of that species of warfare with the rudest peasant, for the independence of Spain. The memory of past services should have ensured to him better treatment in his declining years. He led us to the terrace, where we enjoyed a magnificent view of the country: fine masses of wood lay around us and beneath our feet, while tall grey pinnacles of rock overhung the monastery. From this eminence, which is estimated at nearly three thousand feet above the sea, the country beneath rather resembled a plain varied by slight inequalities of surface, than what it really was—a district intersected by ranges of high hills. Here they pointed out to us Vila, and the houses in its vicinity, where the Royalists were encamped; they informed us that the people of that town and the neighbouring districts had taken up arms in their cause; that bodies of the Constitutionals had been marching in that direction during the morning and the whole of the preceding day; that the attack would take place immediately, and be opposed with the utmost determination. Their anticipations were just: those walls, then glittering in the bright beams of the morning, were a heap of blood and ashes when the sun went down. The resistance was desperate beyond what had been expected; the priests carried the cross before the Royalist force, and exhorted them rather to die than submit to the oppressors of Catalonia, the enemies of their God and their King; men, women, and even children, rose at the sound of the tocsin, and fought in the ranks of the Royalists; the town was almost destroyed before the troops could effect an entrance, and, when it was taken, no quarter was given, and a scene of indiscriminate massacre ensued.

Empty science fills with presumption, vain glory, and pride, and neither reforms the heart, nor teaches that language which infuses true virtue into others, which can only proceed from experimental virtue.

THE NATURAL SOURCES OF WATER.

or the supply of a substance of such immediate necessity to the very existence of man, and of such extensive utility in promoting his comforts, nature has provided the amplest means; all however ultimately derived from that mass of water which has been carried up into the atmosphere by evaporation from the sea: so that if that evaporation were to fail, all forms of animal and vegetable matter, with the exception of those which belong to the ocean itself, would soon perish; for under such circumstances the earth would be deprived of those seasonable showers, without which its vegetable productions could not be sustained; and every spring would soon fail, and every river be dried up: for rivers are in most instances formed by the progressive accumulation of various torrents; and these are produced by that portion of rain which, having fallen upon the ridges and inclined surfaces of hills and mountains, descends more rapidly than the soil can absorb it; and springs result, in a manner that will be hereafter mentioned, from the accumulation of that portion of the rain which sinks beneath the surface on which it has fallen. But it is evident that if the vegetable world were to perish, the animal world could not long survive.

Nor are the laws by which the moisture, contained in the atmosphere, is precipitated from it in dews or rain, among the least admirable instances of the provision made by nature for a constant supply of the wants of man.

The mechanism, if the term be allowable, by which the formation of clouds and the occasional descent of rain are regulated, resides in the variableness of the state of the heat and electricity of the atmosphere: in consequence of which a given mass of air is incapable of retaining, in solution or suspension, the same quantity of moisture which it did before; and hence that moisture is precipitated in the form of dews and fogs; or, being previously condensed into accumulated masses of clouds, is discharged from those clouds in the form of rain.

It almost seems puerile to illustrate the adaptation of the present laws and order of nature to the wants of man, by the supposition of the consequences that would ensue from a failure of those laws: and yet, as in actual life we often feel not the value of the good which we possess, till admonished by the prospect of its loss; so, with reference to the constitution of nature, we may more forcibly be impressed with the conviction of its general harmony and subserviency to our wants by the supposition of its being different from

what it is, than by the direct contemplation of its actual state. In supposing then that means had not been provided for the regular discharge of portions of that mass of water which has been carried up into the atmosphere by the process of evaporation, the existence of that mass would have been of little avail to man; for mere contact of an atmosphere, however moist, could not promote vegetation to any useful extent;* and the formation of springs and rivers would be as effectually prevented by rain ceasing to fall from the atmosphere, as if the material of the rain itself did not exist in it.

Of the modes in which nature disposes of the rain that has fallen on the earth, and of the formation of natural springs and rivers, more particular notice will be taken hereafter: but it may be observed by the way, that, although there is scarcely any substance which water is not capable of dissolving to a certain extent, and consequently no natural form of water is pure, yet, in almost every instance the natural forms of water are not only innocuous, but salutary.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

By a MINISTER OF THE CHURCH OF ENGLAND
London, A. D 1781.

Of leaving out one of the Commandments.

Whether it be not most abominable in the church of *Rome*, to leave out one of the commandments, and thus hide part of the law of God from the people, and this only to conceal its errors?

A short examination soon discovered to me the occasion of this question. For upon perusing the Catechisms commonly used in that church, I found two sorts; one very short for children; the other longer for youth. The former sort is so short, that none of the commandments, that have any length, are set down at length, as the second, third, fourth and fifth. Nay sometimes all of our second is quite left out, being as they say only an explication of the first. But in the other sort of Catechisms, which are also in the hands of the people, the second commandment with the rest is set down full and entire: Hence it is plain, the leaving out the second commandment is no order of the church, requiring it to be so done; but the two tables of the law are had in that communion, as full as in ours; and consequently, whatever be the censure of the shorter catechisms, yet, accor-

* Niebuhr asserts, what is confirmed by other travellers, that many tracts in Egypt and Palestine, formerly well cultivated and fertile, are at present mere deserts for want of irrigation. *Descript. de l'Arabie*, p. 211.)

ding to our second rule, this ought to be no occasion of difference, since that church no where imposes those catechisms, but gives to all the liberty of the others.

DEATH AND FUNERAL OF THE ABBE BALMES.

This distinguished Spanish divine, the author of one of the most elaborate works of modern theological literature, *Catholicism compared with Protestantism*, and other learned writings, died at Vich, on the 9th ult., when only in his thirty-eighth year. His last production was an essay on the character of Pius IX. as Pontiff and Sovereign. His funeral took place on the 11th, with all the pomp that could be furnished by the civil and ecclesiastical authorities of the city. The will of the deceased simply claimed the modest interment due to a member of the Cathedral body; but the city, by its Alcalde, and the clergy, by the Bishop and Chapter, determined that the funeral ceremonies should be worthy of him who had been the honour and glory of both. The municipality of the town assisted as at the funeral of a Bishop; and on the arrival of the *cortège* at the cathedral, Marshal Larochea, accompanied by his staff, joined the procession. The beautiful Requiem of the Catalan composer, Lunell, which he composed for his own funeral, was sung by the full choir; Monsignor Luciano Casadevall, Bishop elect of the diocese, was the celebrant; and, the service ended, the body was accompanied to the cemetery by the same *cortège*. No discourse was pronounced at the grave; but the following composition was distributed, wherein the city eulogises her illustrious offspring and bewails his loss:

"*Vicensis civitas clarissime memorie filio, Rdo. Jacobo Balmes, Presbytero, Sacrae Theologiae Doctori egregio, defuncto die 9 Jul. an. 1848.*

LAUS.

Hic jacet egregius, sapiens, clarissimus Auctor,
JACOBUS BALMES, quem mihi Parca tulit.
Filius ecce mihi raptus, celebrisque Sacerdos,
Qui fuit et scriptis arteque mente potens
Qui valide Patris, qui Christi, iura tueri
Est nisus, victor feliciterque fuit.
Grammaticus, Vates, Geometra, Sacraque novit,
Nonque sacri colers; omnia rite scjens.
Tantum lumen adest! . . . sed quid nunc vana recordor,
Cum melior, Fili, lux tibi venit, amor?
Ossa mihi, tantum, dederam quam cara supersunt,
Hæc lacrymis cingit pulchra corona meis."

A marble monument is to be placed over the remains of the doctor, at a cost of 24,000 reals; and the ayuntamiento have determined that one of the plazas of the city shall bear the name of Balmes, in order to perpetuate the memory of so eminent a writer, the boast of the Spanish clergy and of the Catalan people.

THE CLERGY IN SPAIN.

The Minister of Grace and Justice has issued a circular addressed to the Archbishops, Bishops, and other ecclesiastical authorities, requiring them to name the most urgent wants of the various Churches. The Government hopes that the Bishops and diocesan Prelates will endeavour to inculcate on the faithful a spirit of peace and conciliation as the natural result of their ministry, and as contributing to cement the harmony of the Church and State, and to consolidate the general tranquillity. On its part the Government will undertake the establishment of seminaries for the instruction of the clergy.

ST. THOMAS' CHURCH.

On last Tuesday the Archbishop administered Confirmation to twelve of H. M. 18th Royal Irish.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

A donation of warm clothing from Sergeant Major Dalton for the Catholic Orphanage, through Rev. J. McCabe.

Mrs. Reynolds,	Rs. 11 0
J. G.	2 0
J. Curwin, Esq.	20 0

Subscriptions of No. 6, Company of the 18th Royal Irish Regt. Stationed at the Fort.

THROUGH REV. MR. MCGINN.

Color Sergt. John Brien,	Rs. 1 0
Sergt. William Kellett,	1 0
" John Gleeson,	1 0
Corpl. Francis Hughes,	1 0
Drmr. John McEvoy,	1 0
Private Richard Cotter,	1 0
" Bernard Lynn,	1 0
" Patrick Barry,	0 8
" Timothy Bresnan,	0 8
" Patrick Clancy,	0 8
" Laurence Keelan,	0 8
" John Lawlor,	0 8
" James Murn,	0 8
" Thomas Mulready,	0 8
" Denis O'Driscoll,	0 4
" Jeremiah King,	0 4
" Michael Mealy,	0 4
" James Reardan,	0 4
" Timothy Shea, 1st	0 4
" Thomas Pilkington,	0 8
" William Flanagan,	1 0
" Owen Fox,	0 4
" Step. Boynage,	0 4
" John Hallessy,	0 4
" John Kerby,	0 4
" Michael Karby,	0 4
" John Dooly,	1 0

*Monthly Subscriptions of No. 3, Company of
the 18th Royal Irish Regt. Stationed at
Fort William.*

THROUGH JOHN O'KELLY, CORPORAL.

Forwarded by Rev. Mr. McGirr.

Sergt. L. Ferrigan, ...	Rs.	0	8
„ P. Hackett, ...	„	0	8
„ Michl Raftery, ...	„	0	8
Corpl. James McCabe, ...	„	0	8
„ J. O'Kelly, ...	„	0	8
„ P. Ryan, ...	„	0	8
Drumr. R. Harrigan, ...	„	0	4
Private J. Buckley, ...	„	0	4
„ Michl. Brennan, ...	„	0	4
„ J. Cashman, ...	„	0	4
„ W. Cunna, ...	„	0	4
„ J. Denis, ...	„	0	4
„ Michl Devine, ...	„	0	4
„ F. Farmer, ...	„	0	4
„ J. Green, ...	„	0	4
„ J. Guery, ...	„	0	4
„ J. Long, ...	„	0	4
„ P. Lynch, ...	„	0	4
„ Jas. McAnuff, ...	„	0	4
„ J. McCabe. (1st) ...	„	0	4
„ Michael Minnan, ...	„	0	4
„ Henry Morton, ...	„	0	4
„ Robert Phillips, ...	„	0	4
„ J. Quingley, ...	„	0	4
„ J. Ryan. (2nd) ...	„	0	4
„ Michael Hayes, ...	„	0	4
A Friend to the Orphans, ...	„	5	0

Selections.

UNIFORMITY IN THE PROTESTANT CHURCH — The Bishop of Exeter, in his recent Charge, stated that he had received a book written by a clergyman, containing this "remarkable fact." "There was an annual clerical meeting held at the Rev. Daniel Wilson's, Islington, (Son of the Protestant Bishop of Calcutta,) on the 5th of January, 1842. Archdeacon Hoare was in the chair, and there were nearly one hundred clergymen present. The subject for discussion being the Baptismal Service, and the doctrine of Regeneration as connected with that rite, several speakers stated their opinions. The four clergymen who spoke had each received some weeks' notice of the meeting; and their declarations, therefore, were well digested statements prepared for the occasion. Yet the result was that, on that appointed day, *they all differed* as to the mode in which they were to reconcile their own notions to the doctrines of the Church." Now, we know, said his lordship, that truth is one and uniform; while error is multifarious, and will always be found to differ in different portions. — *Nonconformist.*

ALLOCATION OF OUR HOLY FATHER PIUS IX. IN THE SECRET CONSISTORY OF JULY 3, 1848.

VENERABLE BROTHERS.

You well know, Venerable Brothers, that in our ardent solicitude for the whole flock of the Lord, divinely entrusted to us from the first moments of our Supreme Pontificate, following the illustrious steps of our lato predecessor, Gregory XVI., we have, with the most continuous application, directed all our cares, all our thoughts, to regulate the affairs of our most Holy Religion in the immense territories of the Most Serene and Mighty Prince, the illustrious Emperor of all the Russias and King of Poland. You further know that from that time we furnished with our full powers our Venerable Brother Ludovico Lambruschini, Bishop of Porto, Santa-Ruffina, and Civita-Vecchia, Cardinal of the Holy Roman Church, a man distinguished by his singular piety, his prudence, his learning, and his abilities for conducting ecclesiastical affairs; and that we gave him for an assistant in a matter of such importance, our well beloved son Giovanni Corboli-Bussi, Prelate of our Household, in order that with the noble Count de Bloudoff, sent to us as Envoy-Extraordinary, and furnished with full powers by the Most Serene Prince, and also with the noble Count de Boutenieff, Envoy-Extraordinary and Minister-Plenipotentiary of the same Prince to us, and to this Apostolic See, he might undertake upon diverse matters of great interest for the Church in that immense empire, to form a treaty which might permit us to bring the Catholic Religion in those countries to a better condition, and to provide more easily for the salvation of those well-beloved flocks. Now, on this day, we announce to you what fruits, by the assistance of God, our sollicitudes and cares have produced in this great business of the Catholic Church. And first, we impart to you, Venerable Brothers, what is for our heart a sovereign consolation: in this very Consistory, we are able to restore joy, in the bosom of that empire, to several churches of the Latin Rite, miserably afflicted by a long widowhood, and to entrust them to worthy Pastors. In like manner, we shall speedily be able, both in that empire and in the kingdom of Poland, to provide for churches which have been long vacant, and to give them Bishops who will labour to conduct into the way of salvation the flock committed to their care. It has been arranged that in the city of Kherson a new Episcopal See shall be erected, with its College of Canons and its Seminary, according to the law of the Council of Trent, and with a Suffragan in the village of Saratow: the six other dioceses of the Latin Rite already existing in the empire shall be circumscribed by new limits, as you will be informed by the Letters Apostolic which, according to usage, we have ordered to be published on this subject. As to the dioceses of the kingdom of Poland, there will be no change in their limits, which must be maintained, according to the terms of the Letters Apostolic of June 30, 1818, of our predecessor Pius VII. of blessed memory. We have used all our exertions to secure to the Bishops the full and entire administration of ecclesiastical affairs in

their respective dioceses, to the end that, according to the duty of their pastoral charge, they may have the power of protecting the Faith, exciting zeal for ecclesiastical discipline, forming the Faithful in religion and piety, regulating their manners, and fulfilling in regard to the young, those especially who are called to become the portion of the Lord, the prescriptions so wise, so full of foresight, of the Council of Trent, thus leading them into all the virtues, instructing them in everything that is good, bringing them up in sound doctrine, impressing upon the Ecclesiastical Seminary a wise direction, and exercising over it a vigilant superintendence. As in that empire there are Catholics of various rites, those among them who have no Bishops of their own rite are, by that very circumstance, as every one is aware, under the jurisdiction of the Latin Bishop, and ought to receive from him, or from Priests approved of by him, the Divine Sacraments and the other spiritual succours. However, the number of Armenian Catholics unprovided with Bishops of that rite, being very great in the Diocese of Camenetz, and in the new Diocese of Kherson, we have willed to provide for their spiritual necessities in a more particular manner. For that reason it has been determined that until they have a Bishop of their own, not only shall there be observed, with regard to them, the rules laid down by the fourth Council of Lateran (S. 9); but further that the Bishops of Camenetz and Kherson shall receive in their seminaries, and cause therein diligently to be instructed by an Armenian Catholic Priest, a certain number of Armenian clerks, the number to be fixed by the Bishop.

We will not relate in greater detail what you will be able to see at length in the different Articles of the Convention which we have thought proper to publish along with this Allocution. We have declared our approbation of these Articles before the Most Mighty Prince, the Emperor of all the Russias and King of Poland, had signified his acceptance of them; being then so far informed of the good dispositions and good will of that Most Serene Prince, that we could not doubt but that he would invest them with his sanction, as has in fact taken place to our great joy.

Behold, Venerable Brothers, what we have commenced, and what we have done up to the present moment for the regulation of the affairs of the Catholic Church in the Empire of Russia. Many other things, and those of the utmost importance, yet remain, which in the treaty the Plenipotentiaries were unable to bring to a conclusion, and which, notwithstanding, excite in us the most lively solitudes and fill us with anguish, for they touch very closely the liberty of the Church, its rights, its foundations, and the salvation of the Faithful of those countries. We allude, Venerable Brothers, to the real and entire liberty of securing to the Faithful the power, in matters relative to religion, of communicating, without any obstacle, with this Apostolic See, the Centre of Unity and of Catholic Truth, the Mother and Mistress of all the Faithful; upon this point, how great is our grief! Every one can easily understand it, by calling to mind the multiplicity of protests which this

Apostolic See has not ceased to make at various times, to obtain this free communication of the Faithful, not only in Russia, but also in other countries, where, in certain affairs of religion, it is embarrassed to the great detriment of souls.

We allude to property to be restored to the Clergy; we allude to the lay officer chosen by the Government, to be removed from the Consistories of Bishops, that in those assemblies the Bishops may have all their liberty; we allude to the law according to which in that empire, mixed marriages are not recognised as valid until they have been blessed by a non-Catholic Græco-Russian Priest; we allude to the liberty which Catholics ought to possess, of having their matrimonial causes, in questions of mixed marriages, examined and judged by a Catholic ecclesiastical tribunal; we allude to different laws, in force in that country, which fix the age required for the religious profession, which utterly prohibit the schools in the usages of the Religious Orders, which absolutely exclude Provincial Superiors, which forbid and interdict conversion to the Catholic Religion. An immense solicitude further weighs upon us for all those our well-beloved children of the illustrious Ruthenian nation, who, alas! by the calamitous and ever to be deplored defection of some Bishops, are miserably dispersed in those vast regions, in the most lamentable condition, and exposed for their salvation to the greatest dangers; for they have not Bishops to govern them, to conduct them to salutary pastures and in the ways of justice, to fortify them with spiritual succours, to defend them from the deceiving snares which are spread for them by enemies full of subtlety. All these sorrows have so penetrated our soul that by the grace of God, we shall omit nothing which zeal and solicitude can do to succeed at last in regulating these most important affairs of Holy Church. We do not lose hope. The noble Count de Bloudoff, quitting this city to return to St. Petersburg, has promised us with expressions the most calculated to inspire confidence, to carry to his Imperial and Royal Majesty our desires and commands, to take care at least in a great measure to assist them, and to declare by word of mouth all which, at this distance, it would have been difficult for him to explain.

We have just learned, and our heart was therewith filled with joy, that the Most Serene Prince consented that the new Bishop of Kherson should have a second Suffragan, and further, that henceforth, both in the empire of Russia and in the kingdom of Poland, matrimonial and other ecclesiastical causes shall, after the first sentence has been given by the Ordinary of the place, be carried, in the second degree of jurisdiction, either, according to custom, to the tribunal of the Metropolitan, or if the Metropolitan has judged in the first instance, to the nearest Bishop, provided for that purpose by this Apostolic See with special powers, the duration of which shall be as long as may be necessary; and lastly, that for appeals in the last resort, all these causes shall be carried to Rome, to the tribunal of the Apostolic See itself. Our joy has not been less lively to understand by the last news received from that Imperial and Royal Court, that the Most Serene Prince himself is seriously occupied with the

other affairs which we have mentioned, and that we can encourage hopes of seeing them determined in a satisfactory manner. We have, then, at this moment the greatest confidence of seeing this Most Serene and Mighty Prince, in his equity, his prudence, his justice, and the greatness of his elevated soul, submit himself to our wishes and most just demands, and that we shall speedily be able to announce to you that all which concerns the Catholic Church in those countries is decided as we so ardently desire.

The deplorable condition of the Ruthenians is, above all, what grieves and vexes our heart; for which reason we again protest that we shall never cease to use all our efforts to succeed in procuring for them in the most opportune manner the succours necessary for their spiritual necessities. The Latin Priests, we are confident, and this confidence supports us, will employ all their power and all the resources of their wisdom for supplying spiritual succours to those most beloved children; but from the depths of our heart we ardently exhort, with love in the Lord, and we admonish the Ruthenians themselves to remain faithful and immovable in the unity of the Catholic Church, or, if they have been so unhappy as to depart therefrom, to return to the bosom of the most loving of Mothers, to have recourse to us, who, with the help of God, are ready to do everything which may assure their eternal salvation.

However, Venerable Brothers, we never cease to pray and to supplicate by the most humble and fervent prayers of God most merciful, the dispenser of all good things, that in the abundance of His Divine grace, He may design to be propitious to our cares, to our efforts, to our counsels, the only object whereof is the spiritual advantage of all the Faithful, and the good and the increase of His most holy Religion, in which is also the surest and most solid safeguard of states, of the public tranquility of nations, and of their prosperity.

APPROACH OF THE CHOLERA.—The number of deaths in London during the week ending August 5 was 1,038, the average being 972. Of this excess 21 deaths are ascribed to cholera, and 97 to scarlatina—the average deaths from the latter being only 37. The most noticeable fact, however, in this last return of the Registrar-General is the great increase of mortality from diarrhoea and dysentery. During the last three weeks in May the deaths from these diseases were only 12, 15, and 16, respectively; during June they had increased to 37; and now, for the week ending August 5, we find that they have risen to the serious number of 154, which is more than double the average of the season. It should be remembered that diarrhoea was the forerunner of cholera when that scourge made its last visit to London, and no time should be lost in making sanitary preparations for the impending visitation.

FOREIGN MISSIONS.—Six priests, from the Seminary of Foreign Missions, destined for Pondicherry, Mysore, and Coimbatore, in the East Indies, sailed from Bordeaux on the 15th ult. These devoted men were M. Balcou, from the diocese of Saint Brienc; Bonquet, from Puy; Cornevin, from Langres; Priet, from Dijon; Roval, from Digne; and Tuffon, from Rodex.

DR. DOYLE AND FATHER O'LEARY ON PEACE AND LOYALTY.

We are requested by Mr. Eneas M'Donnell to reprint, in reference to the present crisis, the following letter, which was published by him in the *Times* of August 19, 1812:—

“ TO THE IRISH MANUFACTURERS AND LABOURERS
NOW RESIDENT IN GREAT BRITAIN.

“ Beloved Countrymen—At a time when efforts are made to involve you and your wives and children in all the horrors and sufferings which uniformly attend seditious insurrection, a Roman Catholic countryman, whose whole life has been devoted to your service, most earnestly invites your attention to the following extracts from the public address of two of our most estimable and most esteemed Ecclesiastics of our country; and who, above all their other merits, were distinguished and beloved as ‘friends of the poor’—namely, Father Arthur O'Leary, and the Right Rev. Dr. Doyle.

“ in the year 1779, the good Father O'Leary published ‘An Address to the Common People of the Roman Catholic Religion concerning the apprehended French invasion.’ It is dated Cork, August 11, 1779, and commences thus:—

“ Brethren, Countrymen, and Fellow-citizens
“ Religion has always considered war as one of the scourges of Heaven, and the source of numberless scourges and crimes. Men may arm their hands in defence of life and property; but their hearts shudder at the thoughts of a field of battle which can scarce afford graves to the armies that dispute it, covered with the mangled bodies and scattered limbs of thousands of Christians, who never saw nor provoked each other before!”

“ This good Priest, after dwelling upon the evils of war, proceeds as follows:—

“ But what, my brethren, if the enemy's sword glittered in our streets, and that to the licentiousness of a foreign foe we added domestic dissensions! If the sound of the enemy's trumpets would be drowned in the cries and shrieks of the injured neighbour, whom we ourselves would be the first to oppress, would not war itself lose its horrors when compared to such outrages? Your Bishops and Clergy have enforced the doctrine of peace, subordination, and loyalty from the sacred altars, when the least lie would be a sacrilege and crime of the first magnitude. The Catholic gentlemen have set forth the example to you. In all countries, the generality of the common people are ill-qualified to judge or determine for themselves. They are easily governed by the senses, hurried by their passions, and misled by a wild and extravagant fancy that intrudes itself into the province of reason. Every man has something to lose. The labourer who refreshes his weary limbs with balmy sleep, and for whose soft slumbers the gouty rich man would exchange his bed of down, would lose his rest from continued fears and apprehensions. When public works would be discontinued, and tradesmen dismissed by their employers, carpenters, masons, slaters, &c., would lose their hire. ... Secure your lives, which run the risk of being lost by the sword, or by the rope, if you chance to escape the danger of the field. But above all,

save your souls, which would be lost without resource; for among the crimes that exclude from the kingdom of Heaven, St. Paul reckons 'sedition!' and what greater sedition than to rise up against your King and country, and to defile your hands with the blood of your fellow-subject?The death of a plunderer and rebel is infamy and reprobation.....Let not public calamities, bloody wars, the scourges of Heaven and the judgments of God, be incentives to vice, plunder, rebellion, and murder, but rather the occasion of the reformation of our morals, and spurs to repentance.....Far from expecting to enrich ourselves at the expense of justice, and under the fatal shelter of clouds of confusion and troubles, let us seriously reflect that death will soon level the poor and the rich in the dust of the grave; that we are all to appear, naked, before the awful tribunal of Jesus Christ, to account for our actions.'

"In the year 1786, Father O'Leary published another address to his countrymen, dated Cork, February 21, containing the following passages:—

"My brethren, I earnestly entreat you to follow the advice of those who wish you well, who have your interest at heart, who foresee the danger that threatens you, and of which you are not sufficiently aware. You will find the advantage of peace and tranquility. Far be it from me to oppose (were it in my power) the redress of your grievances, but I repeat it, by your manner of redressing them the remedy is worse than the disorder. No rulers on earth will permit any order of men to overturn laws by private authority. They will listen to the grievances of the subject, but they will reserve to themselves the mode of redress. They can never make the people happy, but by keeping them subject to authority, and by making this subjection as easy and reconcilable to them as the exigencies of the state will permit. The multitude is too fickle and inconstant for governing itself. It cannot be happy without subordination to order and authority: if it once strikes out of the path of obedience to the laws, there is an end of government. Troubles, dissensions, civil wars, and impunity for the most atrocious crimes, must be the result; and in this state of convulsion, the man who complained of grievances before, under the ruling powers will feel heavier grievances from his neighbour, who unrestrained by law, will become his murderer or oppressor.

"The Right Rev. Dr. Doyle, in his pastoral letter of the year 1825, winds up his affectionate advice to his flocks in these salutary terms:—

"To conclude, dearly beloved, let us remind you, that the body of a nation is like, in some degree, to our own. The different ranks and orders which compose it are ordained of God, that the whole may be preserved entire. If any one of them should seek to usurp the place of the other, discord would ensue. If your feet, seeing your hands are idle, should refuse to walk—if your hands should undertake to do the duties of the head, how monstrous and absurd would it not appear? So, in the State, if those whom God has appointed to labour should abandon their station, and seek to govern—if the ignorant

should take the place of the wise, the soldier the place of the peasant, the tradesman that of the magistrate, the schoolmaster that of the Bishop or judge, how could society exist? Yet to this, and such like consequences, all your silly machinations tend.' Surely, such advisers ought to be respected."

ITALY.

THE LEGATIONS.—The *Bologna Gazette* gives the following particulars of the Austrian invasion of Bologna. It appears that on the afternoon of the 8th the Austrian General Welden, having levied a heavy contribution upon Bologna, and demanded hostages for the payment, and for the subjection of the Bolognese, the people rose and the tocsin was sounded. A conflict ensued, which is said to have been terrible. Under date of the 9th, at six in the morning, we find the following:—"The Bolognese have driven the Austrians out of the city, after making twenty-seven prisoners. Bologna is in the hands of the people, and ready to receive another attack from the enemy, who must have got reinforcements. The people, with their knives, drove the Austrians to a distance of two miles from the city. The Curate of San Felix is at the head of the people of the Contado." Under date of half-past six:—"The bombardment has commenced and two palaces are in flames. The faubourg has already been pillaged and burned, but the population have resolved to resist to the last drop of their blood." The *Piemontese Gazette* has the following from Rome, dated the 8th:—"The Minister of Justice has made the following declaration to the Chamber of Deputies, in the name of the Pope. His Holiness considers the entrance of the Austrians into the Pontifical States as a personal insult to himself in his character of Sovereign Pontiff. His Holiness proposes to send to the camp of General Welden a deputation composed of Cardinal Marini and Princes Corsini and Simonetti, insisting upon his withdrawing, and threatening the General of the Imperial troops with employing all the means within his power for obtaining this evacuation. The Chamber of Deputies has unanimously decided, that an appeal shall be made to France. This vote has been officially communicated to the Ambassador to be sent to Paris. Sterbini moved this upon a petition signed by more than 6,000 Roman citizens." The last accounts state that the Austrian Government has disavowed General Welden's invasion of the Papal States, and recalled him.

The Pope, anxious to introduce religious civilisation into the coast of Africa, has just appointed a Vicar-Apostolic of Madagascar.

THE ROYAL MILITARY SCHOOL, DUBLIN.—The sectarian discussions which have so long occupied public attention on the subject of the course pursued regarding the inmates of this institution, are likely at last to be brought to a satisfactory termination. It may be recollected that the Roman Catholics complained that the children of Roman Catholic soldiers were always prevented, as they had no opportunity afforded them, from attending their own services. A Roman Catholic chapel is now in course of erection adjoining the school, at a cost of 900l.

THE APPRENTICING ACT.

Among those writers on education who dwell so much on what they consider the defects of the present system of teaching, the necessity of imparting to the rising generation a knowledge of handicraft trades and occupations is continually insisted on. We have never underrated their usefulness. On the contrary, we have often lamented that so many of our youths should prefer the shabby gontee slavery of penecraft to the more manly pursuits of mechanical trades and the prospect of independence they hold out; but the real difficulty in the way of their learning such trades is not that which the writers referred to, suppose. They mistake the matter altogether; for, as we have often pointed out to them, it is not in schools that artisans can be formed. In England and in other countries also, boys who are destined to such vocations after leaving school are bound apprentices to learn practically the trade chosen by or for them. There is never any difficulty at home in finding masters ready to receive such apprentices and there is not one of the former, we suppose, who has risen to eminence that did not go through his probation in the latter capacity. In fact, in the city of London if we are not mistaken, no man can set up in business who has not regularly served his time to it; but be this as it may, the system of apprenticing in England provides respectable occupations of industry for thousands and opens the path of fortune to many who would otherwise be left to struggle on in misery and perhaps disgrace the community of which they are actually useful and honorable members. Why is this system not in operation here?—*Hurku, October 20, 1848.*

STATISTICS OF EDUCATION AND CRIME.—(From the *Examiner*.)—Some months ago we laid before our readers some remarkable evidences of the neglect of Education in Wales, and of the frightful depths of ignorance consequently prevailing. The gaol returns, just published by order of the House of Commons, present not less astounding proofs of the deficiency of Education in England. We shall take the example as they are arranged in the alphabetical order, not selecting the most striking instances. The chaplain of the Berks Gaol reports, that of 631 prisoners, 236 were ignorant of the alphabet, and 204 unacquainted with the first principles of the Christian faith, and ignorant even of the Saviour's name. He observes, children, or men still childish, had learned to read or write, but had not learned to think about or understand anything which they had been taught; the ears had heard; the tongue had learned utterance, but the mind had received no idea, no impression. The Abingdon chaplain reports that out of 196 prisoners, 13 were in utter ignorance, and unable to repeat the Lord's Prayer; 52 could not read, and 83 knew neither the Creed nor the Commandments. The report of the Brecon chaplain is, that nine out of ten that have come under his observation were totally ignorant of the merest rudiments of Christianity; six out of ten did not know whose son Jesus Christ is, nor where-for he came into the world; five out of ten did not know the Queen's name. In Cornwall, it

appears that out of 688 prisoners, 304 could neither read nor write, 139 could not repeat the Lord's Prayer, and were ignorant of the Saviour's name. In Dorset, out of 674 prisoners, 409 did not understand the meaning of the Lord's Prayer, and 119 were entirely ignorant, one or two of the very name, and all of the work and mission of the Redeemer. And this is the general tenour of the reports; indeed, we have not met with a single exception where the statistics of education and crime are embraced, but some of the returns are defective in this important branch of inquiry.

THE SECUNDERABAD PRIESTS.

To the Editor of the Bengal Hurku.

SIR,—In your paper of the 23d ultimo, there appeared an attract on the expulsion of four Irish priests from Secunderabad. Since we have heard nothing more on the subject, though we Irish are anxious to learn the cause or the why, if you, Mr. Editor, can throw a light on the matter? Is the authority of a Brigadier sufficient to compel a Protestant Bishop or Chaplain to give up their church to a Catholic Bishop or Clergyman? If not, was Brigadier James justified in ordering the Irish priests to give up their chapel to a Goa schismatic priest? And for this they were to be expelled that land of liberty! From the little I can gather from the above stated abstract, the men were averse to the change. Consequently, the disorderly conduct of the men was occasioned by the Brigadier's uncalled for order, and no fault of the expelled priests. What motive could Brigadier James have in giving such an order I cannot see?

Obediently yours, Sir,

AN IRISH SOLDIER.

October 12, 1848.

NORTHERN CIRCUIT—YORK, JULY 25.

NISI PRIUS COURT.

Graburn v. Horberry, —Tithes.—Monastery of Newburgh.—The plaintiff, who is a solicitor at Barton, upon Humber, appeared as the lessee of the Archbishop of York, who is the rector of the parish of Owston, in the county of Lincoln; and Mr. Graburn, as lessee of the rectory, or at all events of that part of it which includes certain lands in question, sought to recover the tithes of these lands. The rectory of Owston formerly belonged to the monastery of Newburgh. That monastery was dissolved by an act of parliament passed in the 31st year of the reign of Henry VIII. and by that act of parliament, if the lands belonging to that monastery at that time were exempt from tithes, then, also though the monastery was dissolved, and the lands came to the crown by virtue of that act of parliament, though in possession of the crown, or in the possession of any person to whom the crown might grant them, they would still remain exempt from the payment of the tithes. The monastery of Newburgh,

We suppose he has the power in cantonnments, but is not responsible for the use or abuse of it, though not to be men or their ministers.—ED. H. K.

though it possessed the rectory, did not possess any lands within the parish of Owston. On the dissolution of that monastery, in the first instance, the rectory came into the possession of the crown. Subsequently, viz. in the 36th year of the reign of Henry VIII., the crown granted the rectory of Owston to the Archbishop of York and his successors. The Archbishop of York has, from that time, by virtue of his see, continued to be rector of the parish of Owston; and the rector is, *primâ facie*, entitled to the tithes of all the lands within his rectory. Being so entitled, the late Archbishop of York, in the month of February, 1843, granted a lease to the present plaintiff, Mr. Graburn, of all the tithes of the rectory, and of all the tithes arising from all the lands in the parish, except certain lands specified in a schedule annexed to the lease. With respect to the tithes from which the present dispute arose, Mr. Graburn, it seemed, had been induced to make some inquiries, and had been led, in consequence of the result of those inquiries, to believe that he was entitled to the tithes due from those lands. An act of parliament was passed in the last reign, by which powers were given to certain commissioners to commute the tithes of all the parishes in England, and one of those commissioners was sent down to commute the tithes of his particular parish, and out of that commutation this action arose, the subject being to recover at the hands of the defendant triple the value of the tithes which, in the years 1843-4-5 and 6, were alleged to have been illegally carried away by him. The plaintiff's case having been proved, Mr. Knowles submitted to his lordship that this action was not maintainable, on the ground that it had been proved by one of the plaintiff's witnesses that tithes had not been paid for the last five years.—His Lordship was of opinion that that evidence was not sufficient to entitle defendant to a verdict, and Mr. Knowles having addressed the jury for the defendant, the questions left for the jury by the court were, whether the whole of the land occupied by the defendant belonged to the dissolved monastery before the dissolution, and whether the land was held discharged of tithes. If they thought this was so, they must find for the defendant; but if they thought this not made out, then the common law right of the rector would intervene, and the plaintiff would be entitled.—Verdict for the defendant.—*Daily News*.

Aug. 29.—House of Commons.—The Diplomatic Relations with Rome Bill was read a third time and passed, Mr. Sheil observing that "it was preposterous that we should not have a minister accredited to the Court of Rome, and thus at once put an end to that surreptitious intercourse which was at the same time a practical falsehood and a moral fraud." The House went into committee on the Exchequer-bills Bill, to enable the Chancellor to borrow the money required to meet the existing deficiency. Mr. Cobden took occasion to denounce extravagance in the public expenditure, and contended that the "invasion panic" of last year, on which an application for money for the Militia and National Defences was founded, was got up by military men who wanted employment!

UNITED STATES.

Two arrivals from the United States have brought New York intelligence to the 23d ult. The Herman, which reached the Channel on Monday morning got on shore in Garnet Bay, Isle of Wight, but in a tide or two was brought off with little damage. The Acadia arrived at Liverpool a few hours afterwards. The political news is unimportant. The New York journals are principally occupied with monster "sympathising" meetings got up by the Irishmen in America. At one of these, held in the Vauxhall Gardens, no less than twenty-five thousand persons were said to be present. The language was violent as language could be; every word against England was received with uproarious cheering, as also anything relating to the proposed invasion of Canada.

A Mr. Bartholomew O'Connor was called to the chair, and announced subscriptions to the fund from various parts of the States, amounting to between 3 and 4,000 dollars. Afterwards Mr. H. Mitchell was presented to the meeting, and received with uproarious cheers.

He said.—My friends, we have two very important accounts since the sailing of the last steamer. We are told by the English papers that the revolution had been subdued by a few police, while there is a censorship exercised over the Irish press. We are told that Smith O'Brien has fled; but that is a lie, from the fact that he is represented to have fled in three different directions. By the news of the last steamer it was stated that Meagher, Riley, and others, had fled, and the police were after them, for the reward which had been offered for their arrest. But that is not so, for they were organising clubs. That a man could lie in ambush for twenty-four hours is impossible, if there was nothing more to be done than to find him. We are told that 40,000 men had been sent to Ireland to suppress the insurrection; but if the people could be subdued by inspector Traut, it was a useless proceeding. Nothing is said by the English papers about the whereabouts of Dillon and Meagher. The statements in the English papers are a tissue of falsehoods. 7,000 dollars were collected before the meeting separated.

CONFLAGRATION IN ALBANY—SIX HUNDRED HOUSES DESTROYED.

The Acadia brings word of another of those fearful calamities to which the cities of the New World seem so fatally subject. The town of Albany, the capital of the state of New York, was visited on the 17th ult. by a conflagration which, beginning at noon, was still raging at midnight, although its progress had been arrested by blowing up a number of houses, and by the setting in of rain. In the interval six hundred houses were burnt, and property estimated at between two and three million dollars destroyed. Several lives were lost by the fire, and two men were drowned on a raft in the basin. Another, an Irishman, died from over exertion, and some others were still missing. The loss to the insurance companies is said to be 568,000 dollars.

Some years ago the Right Rev. Dr. Skinner, of Aberdeen, and Premier of the Scotch Epis-

copate, deposed and excommunicated the Rev. Sir William Dunbar from his office of a clergyman. Under the advice of some of the most able members of the Scotch bar, Sir William adopted before the Court of Sessions certain proceedings to test the extent of the bishop's powers. Dr. Skinner put in the plea of privilege, but this the Lord Ordinary has rejected. The bishop will most likely take the opinion of the other judges; and, if unsuccessful, appeal to the House of Peers, but it will be some time ere this most important question can be adjudicated in "place of last resort."—*The Rambler*.

NATIONAL EDUCATION IN IRELAND.

Lord JOHN RUSSELL, after briefly recapitulating the history of the national system of education in Ireland, and adverting to the success which had attended it, observed that a *prima facie* case was made out for maintaining it. He was, on principle, for that plan of education which, in practice, would be found to be most comprehensive—for that plan which was calculated to impart good teaching to the greatest number of children. This was the character of the national system. Mr. Hamilton and Mr. Napier had talked much of the violation of conscience which it involved. But, as the noble lord proceeded to show, from briefly analysing the system, it was not liable to the charge of coercing the conscience of any one. He did not, therefore, see any good ground for the objection which the Protestant clergy urged against it. The proposal for a separate grant to the Church schools was a plausible one, and, if adopted, would seem to be in conformity with the system established in England. But such a proposal could not be carried out without seriously interfering with the mixed system which he was desirous to maintain, and which he thought worthy of the continued support of the House.

Mr. HUME followed with an emphatic eulogy upon the Irish system, which he contended should be transferred to England, the educational system of which was still sectarian to a degree. He rejoiced at the determination evinced by the Government to maintain it, whilst he deeply regretted the course pursued in regard to it by the Irish Protestant clergy.

Mr. REYNOLDS addressed himself chiefly to a refutation of Mr. Napier's speech, the mildness of the tone of which was in direct contrast with the violence which characterised the speeches delivered by him elsewhere on kindred subjects.

After a few words from Mr. NEWDEGATE, the House divided, and the numbers were—For the amendment, 15; against it, 118; majority against it, 103.—*The Rambler*.

STATE OF THE COUNTRY.—THE POTATO DISEASE.—much more important than the State trials, or the crushed insurrection, is the terrible and almost universal failure of the Potato crop. The intelligence from almost all parts of the country is really appalling. The potato-fields in all quarters are rapidly decaying.—Correspondent of *Morning Chronicle*.

FROM OUR PRIVATE CORRESPONDENT.

London, Sunday Afternoon.

It has been communicated to me by one of the many able and gifted Irishmen attached to the Catholic Church in England, that an important movement, similar to that about being made by the Catholic hierarchy and clergy of Ireland on behalf of Smith O'Brien, and the other unfortunate but gallant men who participated in the recent Irish insurrection, is contemplated by their clerical brethren in this country, and will, I think I am justified in stating, be carried out with an unanimity, an enthusiasm, and an earnest co-operative spirit, calculated to create a powerful effect on the popular mind, and to produce a highly favourable impression on the administrative feelings of those in whose hands the government of Ireland is placed. The details of this projected peace-making proposal have not yet been arranged, but I believe before the lapse of many days the great bulk of the Catholic Vicars apostolic and missionaries in this country will be found presenting a memorial at the foot of the throne, or if that proceeding be impracticable, to her Majesty's Chief Secretary for the Home Department, praying that a general amnesty of all political offences may be granted to the parties arrested, and for whose apprehension warrants have been issued in Ireland. Whether this step is to be taken in conjunction with the Irish hierarchy and clergy, or as a separate demonstration of sympathy and declaration of the best mode of permanently preserving the peace of the Queen's admittedly misgoverned Irish subjects, I cannot undertake to say.

THE BRITISH PEERAGE.

The Peerage dates from the Heptarchy. But the Peers are for the most part modern. When Hume wrote there was but one male lineal descendant of the Conqueror's barons among them. Now, of the whole House two thirds are creations of the last century. They are Saxon and of the Saxon people. They have many of them raised themselves by the dint of Saxon industry and Saxon plodding from the competition of the lower to the splendid elevation from the highest rank. Not a few of them have been reared in poverty, hardship, and emulation. They are men now sitting as eminent lords who were starved as curates and lawyers.

Aug. 28.—*House of Lords*.—The Sugar Bill was read a second time unopposed. *House of Commons*.—The Bill guaranteeing 500,000*l.* for the purpose of emigration of labourers in the colonies was read a second time. The house then went into committee on the Spirit Dealers and Spirits Warehousing Bills. The Copper and Lead Duties Bill was read a second time, after Lord George Bentinck had indulged himself in an attack on Mr. Fonblanque, the editor of the *Examiner*, and Assistant-Secretary to the Board of Trade.

The new barracks at Preston are now complete, and cost 137,921*l.* 2*s.*; less, by 300*l.*, than the estimate furnished by the contractors—a peculiar circumstance in the annals of public buildings.

DISASTERS AT SEA.

Among the vessels mentioned in the shipping report as dismasted is the *Joseph Manook*, but we are glad to find that this is an error, as though she, like the rest, met with very heavy weather, she has sustained no serious damage.

A letter from on board this vessel mentions the loss of the *Exmouth*, a ship well known in Calcutta many years ago, but which has now been for some time in the hands of the Arabs. The account before us is as follows:—"At upon of the 17th, when in Lat. 20-58 N. and Long. 88-36 E we sighted a raft about five miles to the N. E. We stood towards it and took up sixteen men, part of the crew of the *Exmouth*, which has been wrecked and gone to pieces. At 2 p. m. we sighted two other rafts to the eastward and took four men from one and three from the other. At 8 p. m. we spoke the brig *Megna* which had picked up ten men and one woman. As the *Megna* was bound for Akyab we took them on board.

"The accounts given by these people differ much, but it appears that there were 110 persons on board, and that the captain and his wife were lost. She was washed overboard and he jumped after her. The tindal says that they were short of water and rice on the 14th instant. On that day they sighted a vessel to the N. E., which they took for a pilot brig, but on nearing her found her a large ship dismasted and at anchor. The *Exmouth* anchored near her but in four fathoms water where she struck and went to pieces. The crew made eight rafts, only half of which have yet been picked up. The people had been for more than two days without anything to eat or drink, and some were so weak that we had to lift them off the rafts. One poor fellow died last night, I suppose from fright and fatigue; the rest are all well, except the woman, who was seriously hurt by a spar, but is likely to recover. Had it not been for the time lost in picking up these people, we should have got a pilot at 3 p. m. yesterday, instead of doing so at 7 this morning; the 18th inst."

Exmouth left Bombay for this port on the 15th August. Her commander was Captain Peter Ross, and her passenger list includes Mrs. Ross and fifteen natives.

The large ship dismasted and at anchor near where the *Exmouth* struck appears to be the *Futteh Alum*. The *Collingwood* and *Sir Robert Seppings* both dismasted, are on their way up the Eastern Channel. The *Actress* is reported dismasted and in a sinking state in the Bay. The *Washington Alston* also dismasted is on her way back to Calcutta.

The *Semaphore de Marseille* of the 9th of September, announces, under date—Paris, September 8th, 4 p. m.—"Austria has accepted the mediation of France and England. The *Star's* Paris letter of the same date tells a similar story—only that the consent of Austria is said to be burdened with certain conditions, which do not, however, we are told, constitute real difficulties. Should the news be true, and we see no reason to doubt it, the piece of Europe will be relieved from all immediate danger.

The following is translated from the *Semaphore* of the above mentioned date.

EXPEDITION OF THE KING FERDINAND AGAINST SICILY.

The steam packet *San Giorgio* which left Naples on the 31st August entered our harbour yesterday, bringing very important news. The King of Naples has begun to execute his project of obtaining possession of Sicily by main force. On the 30th ult. a division of nine steam vessels, each with a corvette in tow, besides transports, left Naples for Reggio. These ships had on board 12,000 troops—there were two Swiss regiments among them—and a considerable supply of munitions. They were to wait it is said at Reggio for another still stronger division, and when junction was effected the Neapolitans were to disembark on one of the most favourable points of the Sicilian coast. The number of soldiers composing the expedition is stated at thirty thousand.

THE ATMOSPHERE.

The earth does not move in an ocean of air; it is surrounded by the atmosphere to the extent of about 45 or 50 miles from its surface, on every side; it is retained by the power of gravity, and accompanies the earth in its diurnal motion on its own axis, and in its annual revolution round the sun. The atmosphere is elastic, invisible, transparent, subtle, expansive, and weighty; it is composed of two single gases, termed oxygen and nitrogen; a small proportion of carbonic acid also enters into its composition, and aqueous vapour more or less is always found in it, and which descends in the form of rain, dew, &c. to fructify and nourish the earth. The atmosphere is absolutely necessary to the support of animal and vegetable life,—the birds that fly in the open firmament of heaven, the fish that swim in the vast abyss, and the cattle that graze on a thousand hills, are all dependent on the atmosphere; and man is equally dependent on it; the lungs extract the oxygen, which purifies the blood. It is the food of common fire; it is necessary to the support of flame, and sound; the stillness of death would reign throughout universal Nature, were it not for the atmosphere. Its relative proportions are 21 parts of oxygen, and 79 of nitrogen; and these proportions are preserved throughout the globe we inhabit. Were the oxygen gas to prevail considerably above the nitrogen, the most serious consequences might ensue; the oxygen is of that nature that were the nitrogen to be entirely extracted, a single spark would be sufficient to set the globe on fire; thus we see how dependent we are upon an all-wise and benevolent Providence for our preservation, that it is "in him we live, and move, and have our being."—*Evangelical Magazine*.

The *Piedmontese Gazette* of the 26th of August publishes a royal decree, declaring the Jesuits definitively banished from all the territories of the King of Sardinia, and confiscating the property of the community in favour of the Colleges for Public Education. The communities of Nuns, called the Sacred Heart of Jesus, are declared to be suppressed in all the States, with the exception of Savoy, but even this exception is stated to be temporary.

CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 19.]

CALCUTTA: SATURDAY, NOVEMBER 4, 1848.

[Vol. XV.

REPORT OF THE SOCIETY FOR PROMOTING THE AMENDMENT OF THE LAW OF DIVORCE.

ECCLESIASTICAL COMMITTEE.

"The following reference was made to the Committee:—

To consider and report upon the Law of Divorce.

It is now fitting that we should say a few words on the subject of the plans which have been suggested to remedy the evils of the existing system of divorce *a vinculo*, for we apprehend the rational part of mankind are of opinion that those evils ought not much longer to be endured. There seems to be an approximation to agreement on the following points:—

1st. The absolute necessity of a surrender by parliament of its existing jurisdiction. To this we believe, *the majority of the prelates* have at last assented. The scruples of the Episcopal Bench, always formidable impediments, have, therefore, been got over. * * * *

Your Committee on these grounds are of opinion, that the jurisdiction of divorce *a vinculo* may very beneficially be entrusted to the Judicial Committee of Her Majesty's Privy Council."—*Bombay Telegraph and Courier*, Oct. 18th.

From the extracts which we publish from the above-named report, it appears, that the English Protestant Bishops are almost unanimously of opinion, that the power to grant Divorce (*quod vinculum Matrimonii*) may be safely transferred from the Legislature to the Privy Council. The object of the proposed measure is notorious, viz. to facilitate the attainment of the grant of Divorce to parties seeking it, by reducing the expence and delay attendant on an appeal to the Legislature. We need not point out what the moral consequences of the projected change will be. These must be too obvious to every one who wishes well to Religion and Society. For the present, we deem it sufficient, to point out the wonderful change which has come over the English Protestant Episcopacy since the year of our Lord 1670; a period when Protestantism had been established in England for more than a century. In 1670 it is recorded, for the first time in the annals of English history, that, an attempt was made in the House of Lords to

obtain permission for lord Roos to marry, lady Roos having been divorced from bed and board for notorious adultery. Dr. Liugard gives the following concise and clear narrative of what took place on the occasion:—

Buckingham, though disappointed, was not discouraged. He often lamented the king's misfortune in being married to a woman, whose repeated misarrriages proved that she would never bear him a successor to the throne. When he offered to steal her away, and convey her to some distant region where she would be never heard of, Charles laughed at his folly, but he was listened to with greater attention when he suggested to the monarch to take another wife. He had already consulted lawyers and divines; and, Burnet, afterwards bishop of Sarum, in an elaborate judgment, had decided that barrenness in the woman, furnished in certain cases a lawful cause for polygamy or divorce.* Of the two, a divorce appeared preferable, as it offered less to shock the feelings of the public; but in cases of divorce no instance could be found of a subsequent legal marriage pending the lives of the parties. The duke, however, undertook to create a precedent. Lady Roos had long lived in adultery; she had been separated from her husband by a sentence of the ecclesiastical judge; and her children by her paramour had been declared illegitimate by act of parliament. A more favorable case could hardly be wished for; and a bill was introduced into the upper house, "to enable the Lord Roos to marry again." Its object instantly transpired; and the royal brothers exerted all their influence, the king to support, the duke of York to oppose the bill. The latter did not only obtain the votes of his friends and dependants; but as, the question involved a point of doctrine respecting the indissolubility of marriage, he was joined by all the bishops, with the exception of Cosins of Durham, and Wilkins of Chester,† by the Catholic Peers, and by such of

* See Burnet, l. 454, noted; and Higgins on Burnet, 232—243. The paper concludes thus: "I see nothing so strong against polygamy as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed."

† Marvell adds Dr. Reynold's of Norwich, but it appears

the Protestant Peers as deemed it proper to follow, on theological grounds, the opinion of the prelates. The second reading was carried only by a small majority: before the third, Charles adopted a measure to animate his friends which surprised both the house and the nation. One morning he suddenly entered, took his seat on the throne, and desired the lords to proceed, as if he were not present, for he came only to renew a custom which his immediate predecessors had allowed to fall into desuetude, that of attending at their debates.* James, who saw the motive of his brother, was stimulated to still more active exertions; and, when the third reading was carried against him by a majority of two, entered his protest on the journals, in which he was followed by thirteen spiritual and fifteen temporal peers. Buckingham triumphed, and yet he gained nothing by victory. He served a fickle and uncertain master, who changed his resolves according to the impulse of the moment. Charles had entertained with pleasure the project of divorce, as long as its accomplishment appeared distant; but, when the effort was to be made, his sense of justice, perhaps his good nature, assumed the ascendancy, and he refused to avail himself of the benefit to the prejudice of an unprotected and unoffending female. The precedent, however, has not been lost to posterity; and the permission to marry again, which was in this instance granted to lord Roos, forms the authority for the similar permission which has since been regularly inserted in bills of divorce.†

Let this narrative be compared with what the Commissioners statement respecting the present unanimity of the Protestant bishops on the subject of divorce, and the doctrinal opinions of their Church in 1848, will be seen at once to be in sad opposition to those held by their predecessors in 1670.

It may not be out of place here to notice also the report of another body of Commissioners on the question now so much agitated, viz. whether it be contrary to the Divine law, that a man should marry the sister of his deceased wife. Every body knows, that the

from the journals that he did not attend at all during this session.

* L. Journal, xii. 348. Evelyn, Diary, ii. 320. The king had previously consulted a learned antiquary, who replied that it was the custom for the sovereign to be present in the parliament till the reign of Henry VIII., that of Henry's attendance no proof could be found, whence it was probable that he had been induced to absent himself by the policy of Wolsey; that Henry's son Edward was prevented by his youth, his daughters Mary and Elizabeth by their sex; and that this custom during four successive reigns was "the ill occasion of the contrary opinion and practice." It was therefore his opinion that the king had a right to be present in all consultations of state, and discussions of private plaint, "not only to advise and hear, but to determine also." Whether this right extended to capital cases, he had his doubts; that it did to criminal cases, not of blood, was certain. From the answer in manuscript in the collection of Thomas Lloyd, Esq.

† L. Journals, xii. 300. 6 11, 28, 29. Life of James, i. 438. 9. Macpher. i. 48. 53. Burnet, i. 452—5. Marvell, i. 112. From this period Charles generally attended the house. It proved some restraint on his opponents, and furnished him with the means of whiting away his time "It was," he said, "as good as going to a play." Marvell, 419.

principle on which Henry the 8th. proceeded in separating from Catherine of Arragon and in breaking Communion with the Holy See, was, that his marriage with Catherine the widow of his deceased brother Arthur, having been alleged to be contrary to the Divine law, could not have been made valid by the Pope's dispensation, even although the marriage with Prince Arthur had never been consummated. Without however being in the least deterred, by the awkward plight in which the English Reformation must be placed by the open contradiction of the principle which led to the English Reformation, the Commissioners have sent in a report, in favour of the marriage of a husband with the sister of his deceased wife, which will doubtless be acted upon in the very next Session of Parliament, and in virtue of which, the British Legislature of the 19th century will proclaim to the Universe, that the very foundation of English Protestantism rests on an untenable and false interpretation of the Holy Scripture

Our readers must have still fresh in their recollection an additional memorable illustration of English Protestant inconsistency. We refer to the discussion given a short time since, in the case of the suit instituted by the Protestant rector of a parish in the Isle of Wight, against the widow Woolfrey. This lady had ordered the words; pray for Joseph Woolfry. "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins,"—*Mat. lib. 2, c. 12, v. 46*, to be inscribed on the tomb stone of her deceased husband. The rector in the plenitude of his zeal for orthodoxy, prosecuted Mrs. Woolfry in the Court of Arches, London, for having thus dared to introduce and promulge Popish error in a Protestant cemetery; when lo! and behold to his amazement and confusion, the Judge before whom the case was tried, decided, that, indeed, the doctrine of Purgatory was opposed to the Creed of the English Protestant Church, but that the doctrine of praying for the Dead, so far from being opposed to her tenets, was in accordance with them. Strange, that it should have escaped the learned Judge's notice, that unless, some such middle state as Purgatory be admitted, the doctrine of the English Protestant Church respecting prayers for the Dead, must be pronounced by any man of common sense, to be an idle and an unceasing superstition.

NATURE AND REVELATION.—We may conclude therefore that sacred theology must be drawn from the word and oracles of God, not from the light of nature, nor the suggestion of reason. For it is written, the heavens declare the glory of God, but no where we find it written that the heavens declare his will.

LEIBNITZ ON CONFESSION.

Confession, if it were, indeed, a burden imposed by the Church without authority from God, might well be deemed a "practical grievance;" and the very repugnance which men feel to this (humanly considered) ungrateful duty, and the manifest impossibility of their submitting, without having objected at some assignable period, to its unauthorised imposition, are used by our controversialists, with irresistible effect, to establish its divine institution. The well regulated mind of Leibnitz, while it saw and appreciated this natural repugnance, saw also the wise and merciful design, to which, 'in the providence of God for his Church, it was intended to subserve.

III. CONFESSION.—"The remission of sins, which takes place in the sacrament of baptism, and that in confession, are both equally gratuitous; both are equally founded on the faith of Christ; both equally require penitence in adults;—but there is this difference, that, in the former, nothing is especially prescribed by God beyond the rite of ablution; but, in the latter, it is commanded, that he who would be made clean, shall show himself to the priest, and confess his sins; and that, afterwards, he shall, at the sentence of the priest, subject himself to some punishment, which may serve as an admonition for the future. And, whereas God appointed His priests to be the physicians of souls, He willed that the malady of the patient should be made known to them, and his conscience bared before their eyes: whence the penitent Theodosius is related to have said wisely to Ambrose, 'Tis thine to prescribe and compound the medicines; 'tis mine to receive them.' Now the medicines are the laws which the priest imposes on the penitent, as well that he may feel the evil which is past, as that he may avoid it for the time to come; and they are called by the name, 'satisfaction,' because this obedience of the penitent, in voluntarily chastising himself, is agreeable to God, and mitigates, or removes, the temporal punishments which should otherwise be expected at the hands of God.

"This whole institution, it cannot be denied, is worthy of the Divine wisdom; and if, in the Christian religion, there be any ordinance singularly excellent, and worthy of admiration, it is this, which even the Chinese and Japanese admired; for the necessity of confessing, at once deters many, especially those who are not yet obdurate, from sinning, and administers great comfort to the fallen; insomuch that I believe a pious, grave, and prudent confessor, to be a powerful instrument in the hands of God, for the salvation of souls; for his counsel is of great avail in assisting us to govern our passions; to discover

our vices; to avoid occasions of sin; to make restitution and reparation for injury; to dissipate doubts; to raise up the broken spirit; and, in one word, to remove, or mitigate, all the evils of the soul. And if, in human things, there is scarce anything better than a faithful friend, what must it be, when that friend is bound, by the inviolable religious obligation of a divine sacrament, to hold faith with us, and assist us in difficulties? And although of old, when the fervour of piety was more warm, public confession and penance were in use among Christians, nevertheless, in order to consult for our weakness, it hath pleased God to declare by the Church, that private confession to a priest is sufficient for the faithful; an obligation of silence being further attached, in order that the confession may be more thoroughly freed from the influence of human respect."—pp. 268-72.

The very fertility of the *Systema Theologicum* in testimonies to our doctrines to a certain extent embarrasses us by the variety and multiplicity of matter which claims our notice. Upon the fourth "practical grievance"—the "unwarranted anathemas of Rome"—we find abundant commentary in every single section of the work; since in all, by adopting the doctrine of our Church without reserve, it equivalently approves the wise policy by which she requires, under anathema, their profession by all her members. The following direct declaration, however, is, perhaps more unequivocal.

IV. POWER OF DEFINING UNDER ANATHEMA.—"Furthermore the bishop, and before all other bishops, he who is called 'Œcumenical,' and represents the entire Church, has the power of excommunicating and depriving of the grace of the sacraments; of binding and retaining sins, as well as again loosing and restoring to communion; for in the 'power of the keys' is contained, not voluntary jurisdiction alone, such as is that of the priest in the confessional, but the Church has power to proceed against the refractory also; and he 'who doth not hear the Church,' and who, as far as he can, doth not, for the salvation of his soul, keep her commands, should be accounted as the heathen and publican; and the judgment of heaven being superadded to the earthly sentence), as a regular consequence, he experiences, at the peril of his soul, the rigour of ecclesiastical authority, to which God himself communicates that which in all jurisdiction is the last and supreme complement,—execution."—pp 296-8.

Liberality in alms moves God to be liberal to us in the dispensations of his spiritual graces: but he who hardens his heart to the injuries and wants of others, shuts against himself the treasury of heaven.

ON LIBERALITY IN RELIGION.

Liberality in religion is the making to others the most ample concessions which *truth* will allow.

To deny known truth is not *liberality*, it is criminal *falsehood*.

In revealed religion, those doctrines which God manifests to man are truths, because God could not reveal falsehood. When he reveals them they are *known*.

We may have such evidence of the transmission to us of those revealed doctrines as would enable us to be *certain* of their *identity*. When we have such evidence, those doctrines are to us *known truths*.

Every Roman Catholic believes that he possesses such evidence respecting the doctrines of his Church. Therefore every Roman Catholic believes with certainty that the doctrines of his Church have been revealed by God, and, consequently, to him they are *known truths*; hence for him to deny such truths would not be *liberality*; it would be *criminal falsehood*.

An Algebraist sees clearly that two negative quantities multiplied, will produce an affirmative result. Many persons, upon hearing this asserted, would laugh at what they would consider to be contradictory, absurd impossible. Is the scholar to give up his knowledge? Will it be *liberality* in him to say, "my good friend, let us not quarrel; you may be right and I may be wrong. No man is infallible. We can have no certainty. Every man has a right to his own opinion?"

This language may be fashionable, is it correct?

What should a scholar say? "Gentlemen, I have no doubt of the truth of my doctrine, I have evidence of its truth. I cannot, therefore, be in error—truth and falsehood are not matters of indifference. Reduce your principle of calculation to practice. All its correct results must inevitably be wrong. All the correct results of mine must inevitably be right. But, in God's name, let us be friends. You cannot from me expect the assertion of a falsehood, viz. that I am wrong, and that you are right; nor can you expect from me the assertion of an absurdity, viz. that two persons who maintain contradictory propositions are both right." But we may agree to live together in peace, each holding his own doctrine, and using what arguments he will to support it, provided they be consistent with the public peace, with decorum, and with kind feeling."

Similar to this is the language which liberality in religion requires the Roman Catholic to use, and it is the only liberal language which truth permits.

But does not the Roman Catholic Church teach, that not only are her doctrines exclusively true, but, farther, whoever will not enter into her communion will be damned? And does not she teach that they who dissent from her doctrines ought to be persecuted in this world before they are damned in the next? And is not this the very essence of illiberality?

Each of these propositions bears the semblance of truth, and all of them put together carry with them the appearance of reasoning. We shall examine them separately for their truth, together for their consequences. Taken separately, they run thus:—

1st.—*The Roman Catholic Church teaches that her doctrines, being those which have been revealed by God, are true, and, of course, any assertion or doctrine which contradicts any of them, must of necessity be false*—This is conceded—such is the fact.

2nd.—*The Roman Catholic church teaches that whosoever will not enter into, and is not found in her communion, will be damned.*

The Roman Catholic Church does NOT teach this proposition in the several meanings which it is calculated to convey. In fact, the Roman Catholic Church teaches *no such proposition*. But she teaches that "*Faith is necessary to salvation*," that "*without the true Faith no person can be saved.*" In the words of St. Paul, "*that without faith it is impossible to please God*" Now these latter propositions differ essentially from that which is marked No. 2.

But what is the extent of the latter propositions? Exactly the extent of their subject in the propositions which is their equivalent, *Only those persons who have Faith are capable of salvation*. The extent of the subject, then, is *all they who have Faith*. To discover them we must know what the Roman Catholic Church means by *Faith*. She teaches; that "*FAITH IS THE SINCERE DISPOSITION W^h believe ALL that God has taught.*"

Therefore the Roman Catholic Church extends the capacity for salvation to all those who are sincerely disposed to believe ALL that God has taught. She calls those persons who will not believe in Revelation, and who, therefore, reject ALL the doctrines, infidels; because they have no faith in what God has said. She calls those who believe some of the doctrines of Revelation, and disbelieve the rest, heretics—that is, choosers, from the Greek word *airés*, to choose; because, instead of faithfully receiving all, they make choices, some receiving what others reject, and all being led by fancy, not by evidence of testimony; thus no one of them receives all, and most of them differ in their selections. She calls those

who receive all the doctrines Faithful, and also Catholics. There can be no illiberality in using appropriate names, whose etymology accurately designates, without any reproach or obloquy, those who, in fact, differ, and who, therefore, must be accurately and differently described.

We now inquire *does the Roman Catholic Church confine this disposition to believe all that God has taught to those who profess her faith, and who live in her external communion?* She does not. If such be the case, she then does not confine capacity for salvation to those persons. In order to understand the assertion—"SHE DOES NOT;" let us inquire what are her limits? Thus we shall know "whom she excludes."

A new and most important distinction now presents itself to us between those who give evidence of their dispositions, and those who, having the disposition, do not exhibit the evidence, for it is plain, a disposition may exist of whose existence we do not discover evidence.

All those who openly profess the doctrines of the Roman Catholic Church are by her rationally considered to have Faith, because they have by their professions declared their belief of all that God has taught. Those persons are properly considered as having that disposition of whose existence they have given positive evidence. But, although they are thus looked upon as capable of salvation, their actual enjoyment thereof is not secured by their capacity. They must do all those acts which will ensure the enjoyment of eternal life, otherwise, though salvation be within their reach, they will not be saved.

Others, it is true, may have the disposition without giving the evidence. The Church can only judge upon evidence. They give none. She decides rationally upon the principle, *de non apparentibus, et non existentibus vadem est ratio*. There is no capacity for salvation. Some of those parties answer *we have faith*. We believe, but we do not believe all that you teach. She proposes to them doctrines which she is certain are the revelations of God. Those persons dissent; they reject the doctrines. Here is a case not merely of want of evidence, for there is here distinct evidence of rejecting doctrines taught by God; she is therefore fully warranted in deciding as reason compels; "*there is here no faith*."

Does she not then teach distinctly that every individual who does not believe all her doctrines and profess her religion will be damned? No. Because her conclusion is not metaphysically, it is only morally universal; and is not, therefore, applicable to every special case, though it be applicable to the generality of cases. The general conclusion is, by strict

logical deduction, inevitable from the scriptural principle—"that without Faith it is impossible to please God." But we cannot say the same of special conclusions, because there may, and actually do exist a number of cases, many of which, I am convinced, have fallen under my own observation, in which the disposition to believe exists, but where the usual evidence of that disposition cannot be given. In many more, I am inclined to think, the disposition may exist without any possibility of obtaining evidence thereof.

I shall give a few examples.

1st A person to whom the doctrine was never preached may have the disposition to believe.

2d. A person to whom the doctrine was misrepresented may be disposed to believe, though he may, from being told that the Church taught absurdities and contradictions, and immoral principles, be disgusted with what he was taught were her doctrines, and be without the opportunity of correcting his errors.

3d. A person of weak or perverted intellect may have the disposition to believe, and at the same time may mistake error for truth.

Other instances might be added in which the disposition may exist, but the evidence not be given. None of those persons profess the doctrines of the Roman Catholic Church, yet that Church extends to them, as well as to those who profess her doctrines, capacity for salvation. Therefore she does not confine that capacity to those in her external communion.

LOST SHEEP RETURNED, HOME.

It is, as I conceive, a duty incumbent on me, both in regard to my late Protestant friends, as well as to myself, to give to them and the public, some of the MANY reasons which have compelled me to take my leave of them, and to become one of that much injured and calumniated body, the Holy, Catholic, and Apostolic Roman Church.

So awful a step was not, as some were pleased to say, the resolve of a month, or even of a year; an attentive perusal of the polemical works on either side, such as Luther's, Calvin's, Bellarmin's, Jewell's, Harding's, Tillotson's, Parson's, Stillingfleet's, Worsley's, &c. &c., must have occupied a far longer space of time. Educated in the strictest principles of the Church of England, I naturally regarded that of Rome, I will not say *unsafe*, but certainly as unscriptural, erroneous, and superstitious, in which delusion I continued till about three years ago, when Divine Providence was pleased to enlighten me in the manner following:

Being on a visit with a particular friend, and having there met with a learned Catholic Clergyman, and entered upon the topic of Religion, I was much amazed at hearing him assert in the most positive manner, that *our* religion, so far from being based upon truths, had been, from its very *cradle*, upheld merely by the most vile fabrications and calumnies, of which Sir, said he, your great *champion Jewell*, and your best writers are undeniably guilty. Nay more, has not Luther publicly declared in his works, that he had not only frequently conversed with, but actually abolished private Mass by the advice of the Devil? These are *facts* Sir, said he, and if you will not believe *me*, believe your *own eyes*.

The *confident* manner of the man surprised me, and although I did not attach much credit to his words, I determined to investigate the matter. To procure the works of Luther was no easy thing; but, through the kindness of a clerical friend, I succeeded in seeing the edition of *Jena*, and there I beheld the thimble tale itself, the tale of wonder, in other words, the *horrid interview* between the enemy of man, and the Reformer! A dream! a dream! said I! *Evigilavi! Evigilavi!* replied the *Apostate Monk*; horror stricken, I threw the volume from me! and, with hurried step, left the library. My friend luckily having the whole controversy between Jewell and Harding, I determined to peruse both, as well as every other work of merit of the kind; the result of which was, may God's name be ever blessed, and praised! my return to the Ark, which our ancestors had in an *evil* hour deserted, and in which *alone* can be found peace of mind in this life, and everlasting happiness in the next.

As *long* tracts are seldom or ever read, I have been as laconic, in the following pages, as possible: the reader shall not accuse me, of having trespassed much on either his *time* or *purse*—My motives for leaving the Church of England, as well as every other Protestant Communion, are the following:

FIRST MOTIVE.

Because Luther, Calvin, with their associates (the authors of what is styled the Reformation) having renounced the Communion of every Church upon earth, and that by their own *confession*, did either, *ipso facto*, become heretics and schismatics, or none such ever existed.

OBSERVATIONS.

If some weak Protestants have attempted to trace a pedigree through the various ages before Luther, the more wary and candid of their communion, have long since abandoned the position as untenable. Tillotson, amongst

many others, is very explicit on the subject. "In the beginning of the "Reformation," says he, "when Popery had "overrun the Western parts of the world, Luther "arose! and for a *long* time stood *alone*," *Serm.* 49. Where was the pedigree, and the Gentlemen who composed it *then*? Why did not they fly to *him*? Were they asleep?

"There certainly was *no* Church on earth "that possessed the 39 Articles of the Church "of *England* until they were *framed* at the "Reformation," says Dr. Hickee.—*Letters to a Popish Priest*, p. 204. In other words, the Church by Law established, was not in existence.

To those two decisive authorities I could add fifty more; but they were quite sufficient to prove the important fact that, prior to the 16th century, no such being as a Protestant of England, or of any other clime, was to be found any where; and from whence I naturally inferred, that a religion which, by the concession of its most learned defenders, came not into the world till 1,500 years after Christ, must have come 1,500 years too late to be the true religion of Christ. Will my Protestant friends never bestow a thought on this?

SECOND MOTIVE.

My next motive, and which made a very *deep* impression on my mind, arose from the numerous falsifications, calumnies, forgeries, and misrepresentations, I discovered in the very best Protestant polemical writers, (Jewell in particular) a thing of such notoriety as to force the Rev. Mr. Whitaker to declare, that he "Blushed for the "honour of Protestantism. That forgery seems "to be *peculiar* to "the reformed, whilst he looked in vain, for "even *one* of these outrages among the *disciples of Popery! Vindication of Mary, Queen of Scots*, vol. iii. p. 8, and in p. 54. he calls forgery the "*peculiar disease* of Protestantism!"

Non tali auxilio bona causa eget.

I am prepared to prove this charge against *Jewell*, in particular, whenever required.

THIRD MOTIVE

This I shall give in the words of Chillingworth. Because, if credit can be given to as creditable records as any extent, the Doctrine of Catholics has been frequently "confirmed with divine and supernatural miracles; and that of Protestants, confounded "by the same."

Protestants in general, admit the continuance of miracles (with Doctors South, Chapman, and Brooke) during the *three first* centuries; but, why stop there, when even the incredulous Middleton himself allows, "that "there is as *much reason* to believe these

miraculous powers," viz. admitted by the above-named Divines in the 3 first ages, "were continued even to the latest ages, as to any other, how early and primitive soever, after the days of the apostles," *Free Inquiry*, page 14. And therefore," says he, "by granting the Catholics, but a single age of miracles, after the time of the apostles, we shall be entangled in a series of difficulties, whence we can never extricate ourselves till we allow the same powers to the present age!" *Introduction*, p. 82. "The only expedient then," says he, "to prevent the Protestant religion from being subverted by Rome, is to deny all miracles since the days of the apostles. For, what would the miracles of the 4th and 5th centuries reduce us to? Monkery, Relics, Masses," (so then, "after all, this blasphemous fable, and dangerous deceit, was said in the fourth century! "Invocation of Saints, and all the other trinkets, which the treasury of Rome can supply."

We cannot be surprised, then, at the inveterate prejudices of all Protestants against modern Miracles, because, if once admitted, they must admit the Church of Rome, in whose communion alone they take place, to be the only true Church of Christ.

FOURTH MOTIVE.

The authority of the early Fathers, who are so decidedly on the Roman Catholic side in all controversial points, that it is fairly admitted by the learned Dissenter, Mr. Nightingale, that "If a Protestant cannot maintain his ground from *Scripture* against a Catholic, he may as well give up the case, as it is hopeless to contend against the army of Councils and Fathers which the Catholic is able to bring into the field against him."—*Portraiture of Catholicism*.

Jewell's ridiculous challenge is now justly ridiculed by every learned and candid man, though I once thought it unanswerable.

FIFTH MOTIVE.

My 5th Motive was, the acknowledged safety of the Roman Communion:—for though it might have been supposed, from the 21th of Tillotson's Sermons, that he had some scruples on that head, the majority of our British Divines were of a far different way of thinking. *Ab uno disce omnes*.

"I must and do most freely profess," says Prebendary Thorndyke, "that I can find nothing necessary to salvation prohibited, and nothing destructive to salvation enjoined to be believed by the Church of Rome." "There remains then, in the Church of Rome, all sufficient for the salvation of all

"Christians, either in point of Faith or Morals."—*Epilogue*, p. 146.

What more do we want? Might I not have gone further, and fared worse?

SIXTH MOTIVE.

My sixth Motive, the bare mention of which should ELECTRIFY every Protestant, was Luther's strange Conference with the Devil, and his acknowledging that it was at his instigation and advice he abolished private Mass, that "All men," as Chillingworth justly observes, "might take heed of following him, who professes himself to follow the Devil."—I must confess, that it was some time ere I could persuade myself that this extraordinary narration was any other than a dream 'Tis Chillingworth's version after his apostacy, but it will not do, for these three reasons.

First, Luther assures us, that he had awakened from his sleep, when Satan first addressed him — *Evigilavi!* says he.

He next describes the tremendous voice of Satan *gravem et fortem vocem*, which shews that he actually heard him.

And thirdly, he ascribes the sudden deaths of his two brother Reformers, Empser and Occolampadius, to similar visits of Satan in the night. And surely no dream ever killed any man yet. The above cited words, *Habet Diabolus gravem et fortem vocem*, though carefully expunged in the later editions, appear in the earlier ones of Iena; "And in consequence, Luther," says Hospinian, a learned Protestant, "being tutored by the Devil, who appeared to him, and overpowered by his arguments, did immediately abolish and put down the Mass."—*Historia Sacramentaria, Pars 2da*.

Baldwinus, another Protestant, asserts the same, though in somewhat stronger terms.

Now what follow from this? One of these two things: Either the Father of the Reformation was an infamous liar; or, a prime doctrine of Protestantism comes from the Devil.

Utrum horum mavis accipe?

I shall say no more at present, than to express my most ardent wish, that my late Protestant Brethren would only take some pains at least, to investigate truth, and not sit down contented as they do, with the religion they were brought up in; let them recollect, that as there is but one God in heaven, so is there but one true Church on earth, out of which, as the Kirk of Scotland expresses it, there is no ordinary possibility of salvation; and if they examine the matter with proper care and attention, they will soon be convinced, notwithstanding the vituperation of our modern enthusiasts of BOTH sexes, that the

Catholic Roman Church is the only true one, and as such, they should listen to her instructions, obey her commands, and rest in her judgment.

N. B. I had never been a member of what are called Bible Societies. The Gentlemen who compose them hand us their Testaments, without note or comment, as the *only* rule of faith. Very good! But how are we to know by the bare perusal of them, who is right, or who is wrong? The Church of England finds there, that infants are to be baptized! The Baptist finds the very reverse. The Trinitarian finds in his Bible, that the *Son is God*, equal to his Father in all things. The Arian, finds the direct contrary: and so on. One of them must be in error. What is a poor well-meaning man to do? I have already told him:

To ask for the old path, the good way, in which he can alone find peace for his soul.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London)

(Continued from our last)

The Etymology of the word Heresy considered—and its Nature investigated.

"Heresy," ἁϋρεσις as St. Jerom among others, observes, "is so called from a Greek term signifying to choose; because each chooses for himself, forsooth, the doctrine he thinks best."* But as it is not competent to man to retain or reject what he pleases of religious system or Christian Faith—which is a thing not recommended and handed down to him by human caprice, but upon Divine authority—therefore, heresy has been in all ages held to be deeply criminal, as is evident from the practice of the church, and the works of ecclesiastical writers. "Heresies," says Tertulian, "are so called from a Greek word that means choice, which each individual exercises either in instituting, or adopting them. And it is for this reason that the heretic is said to stand condemned even to himself; because he chose for himself the very thing in which he is condemned. We are not allowed to introduce any thing of our own fancy, or to choose what others introduce from theirs. We have the Apostles of the Lord for authorities on this head, who suggested nothing of their own invention; but faithfully delivered to the world the doctrine received from Christ.

And hence, 'Though an angel from heaven were to preach otherwise, he should be pronounced anathema by us.'†

With regard to the nature of heresy, it is to be observed, in the first place, that, in order to constitute it, an error of the understanding respecting some dogma of faith is required. For the Catholic Doctors, both ancient and modern, understand and define heresy to be an error respecting matters of faith, as is evident to those who read their writings.

Secondly, a profession of Christianity is required on the part of the person in error: for he who renounces the Christian name, is to be called an apostate, not a heretic—"who," as St. Augustin saith, "under the cloak of the Christian denomination, resisteth the doctrine of Christ."‡ False apostles transform themselves into the Apostles of Christ;‡ and false prophets, of whom Christians ought to beware,§ because they desire to appear sheep, therefore do they come in sheeps' clothing. "For they could not," says St. Leo the First, "deceive the true and unsuspecting sheep, unless they concealed their savage fury under the name of Christ."||

Thirdly, obstinacy in error is required on the part of the person erring. "For," says St. Augustin, "heresies and certain pernicious doctrines ensnaring souls, and precipitating them into the pit, have originated only when the Holy Scriptures are not rightly understood, and when rash and audacious assertion is made of that which is not rightly understood in them."¶ Now, whatever is maintained contrary to the sufficiently declared sentiment of the Church, is asserted audaciously and with obstinacy of error. But no man is to be accounted a heretic, until he be informed of what the church teaches on the point whereon he is in error, and choose rather to resist her authority, than abandon his own opinion.** E.g. as God ordinarily speaks to man only through the church, and through her declares his will on matters of faith;‡‡ he who prefers resisting the declaration of the church which expresses the will of God condemning his error, to renouncing the error of his own choice, is, without doubt, deservedly pronounced obsti-

* Tertul. lib. de Præscriptionib. adversus hæreticos, cap. 6.

† A man that is a heretic, after the first and second admonition avoid. Titus iii. 10.

‡ August. tom. 5, de civit. Dei, lib. 18, cap. 51. Vide etiam August. tom. 3, Enchir. ad Laurent. c. 5, et tom. 8, Ennarrat. in Psal. 8.

§ 2 Cor. xi. 13.

¶ Mat. vii. 15.

|| Leo Papa, ser. 5, de jejun. decimi mensis.

¶ August. tom. 9, Epos Evan. Joannis, Tract. 18.

** August. tom. 7, lib. 4, de Baptis. contra Donatist. cap. 16.

‡‡ Isaias li. 2, &c. and 1 Tim. iii. 15.

* Hieron. lib. 3, Comment. in Epist. ad Galat. cap. 5.

nate : and such error constitutes a species of infidelity.

From what has preceded, the following definition of heresy may be collected : *Heresy is the obstinate error of a man professing himself to be a Christian, and an error contrary to a dogma of faith.*

RELIGION IN CHITTAGONG.

To the Editor of the Catholic Herald.

MR. EDITOR,—Knowing that the readers of your widely circulated *Herald* will be edified by the record of whatever marks the progress of the *One Faith*, I take the liberty of forwarding some account of the Chittagong Catholic Female School. Very little is known especially among Protestants, of the efforts made by Catholics, to promote the spiritual welfare of the children of their Community, I was surprised at my Ignorance of this, until within the past week, and had no conception of even a title of the labors performed and the good thus accomplished by the Loretto Sisters of the Bethlehem Convent. I now crave a further Indulgence, that you would allow me to convey through the medium of your paper, to the public, the information received, and to recommend the Institution to public support and patronage. The Loretto Sisters occupy a Building to which is attached a beautiful Garden, and which is elegantly situated, near the river *Kurunphonlee*, and enjoy a cool refreshing air, most renovating. They are daily occupied in the gratuitous instruction of Female children, in number about 90 girls, be the same more or less. They are in large rooms or halls, they are industrious, happy and attentive to their studies and in excellent condition, busily applying themselves to their Tasks—and shewing, as if they were more in the enjoyment of the happiness

Home, than of any scholastic restrictions : nothing like the number that is not instructed by salaried teachers, and by those who teach, not because it is their living ; but because children should be taught, and as a matter of imperative duty, God forbid that I should make envidious comparisons, or speak ought in unfairness ; but in the name of charity, tell me if among Protestant, or Anabaptists there is to be found any thing of that self-denying, self-sacrificing, all absorbing principle of pure philanthropy, as at all times exists among the Catholic Sisters of the Loretto Convent ; but the labours of the Sisters do not end with the school. The real principle of their Holy Faith is here explained and enforced. They are made to understand the importance of salvation and the value of the Soul, and are taught what is their duty to God and to man.

Their unceasing occupation are whilst the number varies from 80 to 90, all females. I do not believe sir, that there is in the city with all its boasted piety, and zeal—and their female seminaries so large, any, and where so much good is done with so little pomp and noise ; and yet strange to say, these Catholics are held up to public execration and contempt by “Bibleans,” as worse than infidels, enslaving the people, restricting their liberties, and imparting no instruction. Finally, I beg to call the attention of the public on a special subject regarding our Orphan Institution : I respectfully solicit all to contribute something every month toward their support, no matter however small the sum may be : nearly 100 or more are sheltered, who have no homes. Here those are cherished who are perfectly destitute, here education surmounts ignorance. Those children might still have wandered in the desert of this place, had not Almighty God sent them the Right Rev. Dr. Olliffe, who compassionating their helplessness and misery, provided for them, and whose unremitting exertions in attending the Congregation of churches and Institutions besides the Convent Orphanage, Free School, &c., speak most favourably of His Lordship’s enlightened, liberal and generous mind. Indeed Mr. Editor, the Catholic population of this city are much indebted to the indefatigable exertions of our Lord Bishop, and the Rev. Mr. Storek, and with a promise of furnishing you with further details from time to time.

I remain, Mr. Editor,
Your Obedient Servant

C. A. S.

Chittagong, 24th Oct. 1848.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND

London, A. D. 1781.

(Continued from our last.)

Of not keeping Faith with Heretics.

Whether it be not a detestable principle in the Church of *Rome* not to keep faith with Heretics?

Upon due enquiry into this point I find the doctrine of divines in the church of *Rome*, as to this, is the same with ours. They all with one voice agree, that all lawful oaths and engagements are to be kept, whatever the person be, to whom they are made, without any regard to their religion ; and there is nothing allowed by them to make void an oath with any Protestant, but the same would invalidate it likewise with those of their own communion.

Here what the Jesuits themselves say in this matter, *Layman* is thus positive: *Dicoto. 4 Si catholici cum hereticis publicum fœdus ineant, non potest per auctoritatem pontificam solvi, aut relaxari. Theol. mor. l. 2. tr. 3. c. 12.* *Becanus* is still more particular: *Virtutes ille*: Those virtues, says he, from whence arises the obligation of being faithful in what we have promised, equally oblige us, whether it be with catholics or heretics; because 'it is never lawful to lie, never lawful to violate another's right, nor to do any injustice, nor to forswear. *De fid. Hærat. Serv. c. 7.* Thus runs the current of their divines and casuists: Whence it must be owned, that there is no necessity of a separate communion upon this account, since the same is taught on both sides. It must be likewise owned, that they acknowledge no imposing any doctrine contrary to this, since the discipline of that church does not allow any to run counter to it; and if be not imposed (as matter of fact shows it is not) then, according to our second rule, this ought to be made no breach of communion.

BENGAL CATHOLIC ORPHANAGE, &c.

MY LORD ARCHBISHOP,--I have the pleasure to send Cos. Rs. 19, to your Grace, for the Orphanage; 9 of it is the Subscription of No. 2 Company 18th Royal Irish Regiment, for the month of October last. The remaining 10th is a donation from Serjeant Dillon, to the Orphanage, on the occasion of the baptism of two of his children, one of whom had been previously baptized in the Protestant Church.

I remain my Lord Archbishop,
Your Graces most respectfully
J. MCGIRR.

St. John's College, 1st Nov. 1848.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Gunr. Burke,	Rs. 6 0
„ Casey,	4 0
Mrs. Hopwood,	50 0

THROUGH N. O'BRIEN.

J. K. A friend to the Orphans, . . . 2 0
*Subscriptions of No. 2. Company of the 18th
Royal Irish Regt. Stationed at the Fort.*

THROUGH CORPORAL DANIEL RYAN.

Sergt. Major T. Carney,	Rs. 1 0
Corpl. John Brady,	1 0
„ Daniel Ryan,	1 0
„ Anthony Owens,	0 8
Private William Counely,	0 4
„ John Crowley,	0 4
„ Patrick Costillo,	0 8

Prvt. William Cunningham,	Rs. 0 8
Michael Duffy,	0 4
Thomas Eagan,	0 4
Michael Horrigan,	0 4
Thomas Leahy,	0 4
Laurence McLoughlin,	0 4
John Morgan,	0 4
John Marlin,	0 8
Edmond Moore,	0 4
John Mulheen,	0 4
Owen McManus,	0 4
Patrick Mangan,	0 8
Edward Power,	0 4
Thomas Rooney,	0 4
John Storan,	0 8

CHITTAGONG.

The Lady Superiorea of BATHLEHEM CONVENT AND ORPHANAGE begs to acknowledge with gratitude the following donation:—
Mrs. Capt. Fitzsimon,Rs. 50 0

Selections.

ITALY IN THE NINETEENTH CENTURY.

POPE PIUS IX.

(Concluded from the *Calcutta Star*.)

The extracts we now take from the section of the work relating to Rome, will sufficiently speak for themselves. The reader will see how well Mr. Whiteside can convey his impressions; how good his observation is, how keen his sense of enjoyment, and with what vivacity and clearness he writes. * * * * *

I had the honour of two interviews with Pius IX., the first as a member of the committee appointed for the humane purpose already mentioned, the second with a private party. I believe the committee was the first body of Englishmen who waited on the Pope, and certainly, as Mr. Harford spoke his sensible address, his Holiness seemed highly pleased and affected. His manner is frank and even simple. There is not the slightest tincture of pride or stateliness in his deportment; Pius IX., addressing his fellow-men, utters, like a man of sense, what he really at the moment thinks and feels. There was no written reply, couched in terms of cold formality to what was kindly said, but a cordial, spontaneous expression of feeling outspoken at the moment. The Pope said something courteous to several individual members presented to him; hearing I was a lawyer he remarked, that an English advocate had lately sent him a book on legislation, which he was sure contained much which would be desirable for him to know; but, unfortunately, being unacquainted with the language, he could not read it:—a very sensible but unkingly observation. Common kings never admit their ignorance of anything. Dull pom-

posity is not congenial to the disposition of Pius IX. His manner was, however, a little unsteady. He is not what some would call dignified; he appeared as if his royalty sat awkwardly upon him: in appearance very unlike the portraits of Pius VI. The countenance, stout figure and whole bearing of Pius IX denote plain, vigorous sense, resolution and manliness of character, and true benevolence, more than refined or polished state, lofty, dignity royal pride, or grandeur of thought. Strip him of his robes of state, he never would be mistaken for a subtle Jesuit or crafty priest, but would pass all the world over for a sagacious, clearheaded, English country gentleman. Such was the opinion I formed on my first interview with Pius IX. The second time I had the honour of being received, the Pope was quite at his ease, and when the party of English ladies and gentlemen were grouped around him, spoke with unaffected kindness what he deemed most suitable. He inquired anxiously about Ireland, and spoke in terms of hearty admiration of the exertions made by the parliament in England, in relief of the Irish famine. The vote of ten millions seemed to astonish his holiness. On this occasion the manner of the Pope was fatherly, and undoubtedly, I must say, rooted as I am in the Protestant faith, the unaffected behaviour of Pius IX towards people of all nations, is that becoming an ecclesiastic aspiring to be considered the head of the Christian Church. Proud bishops, if any such there be, would do well to take a lesson as to their outward deportment from their great adversary; his habits of life are simple, his table frugal, and his charities unbounded.—*Star*, October 12, 1848.

REV. F. W. FABER.

As Essay on Beatification, Canonisation, and the Processes of the Congregation of Rites. By the Rev. F. W. Faber.

• On the rigid examination which is applied to the whole life and every particular action of those whose cause is promoted before the Sacred Congregation, Mr. Faber's remarks are very striking.

Not only are the sicknesses of the servant of God and the ordinary afflictions of his life inquired into, and the manner in which he bore them, but the falling away of his friends, the ridicule of the world, and the opposition of even good men, are investigated with special care, and that too while the dubium about his virtues is under consideration, as though these afflictions and thwartings were, so to speak, authentications which Providence is sure to give to heroic virtue, and of even a more convincing nature than miracles, seeing that the investigation of these cannot be entered upon until the dubium on the virtues has been solved and set at rest. Yet it is plain that these things are greatly to the likelihood of the Saint's character being misunderstood, or giving offence at first sight; they impart a look of strangeness to his life; they naturally make us suspect singularity, or self-will, or at least a want of discretion in not keeping in favour with virtuous persons and authorities. Many an objection of

this sort which is made by readers, is nothing more than a repetition, although unconscious, of the shrewd shifts of the promoter of the faith, which he has urged out of a sense of duty, and which the postulaters have answered and refused to the satisfaction of the acuteness and jealousy of the Sacred Congregation. A very limited acquaintance with Acts of Canonisation will enable a man to see how true this is, and how seldom we can hear now from critics in the world even a tolerably plausible objection to the actions of a Saint, which has not been already far better urged and very completely answered in the Congregation. * * * * *

“Of course it need hardly be added, that the sins of the servants of God, and the signs of heroic repentance, are sought into with even a yet keener jealousy. Indeed, a separate volume might be written, in which almost every duty of the different relations of life might be illustrated from the processes in these causes. It is enough to say, that to the whole examination is given the character of the harshest criminal proceeding, with this significant difference, that the Congregation is reminded that there is no necessity of settling these causes in the face of a doubt; they can be quashed, and silence imposed, whereas in criminal trials some judgment must be given, and the doubt is in favour of the accused, whereas here it is decisive against the servant of God. The working of this is, as was intended, to strangle causes which are a little defective, as being the more safe method of procedure. The number of witnesses, the classification of their testimony, and the ingenious interrogatoria sent from Rome into the country at the formation of the processes, all increase the difficulty of getting a cause through the different stages, and add proportionably to the weight of the judgment when given. Benedict XIV. accounts for the few Saints which the solitary orders have produced mainly to the difficulty of getting witnesses; so that it seems as if those holy recluses sacrificed for the love of God some portion of their accidental glory in heaven as well as men's praise on earth. Indeed, since the decrees of Urban VIII., and the beautiful machinery which Clement XI. invented for the Sacred Congregation of Rites, no human process (putting out of sight entirely the promised assistance of the Holy Ghost) can be conceived more morally certain of discovering truth than the one instituted in the causes of beatification and canonisation.

As a sample of lucid statement, the following answer to an important question may serve to invite our readers to a closer acquaintance with the book itself:

“What is the exact meaning of a thing being *de fide*? and if it is not *de fide*, it is necessarily only of human faith? A thing is *de fide* because of the truth of God revealing it. Consequently dogmas are defined by the Church as *de fide*, not precisely because she is infallible about them, but because they are *aliunde revelata*. It does not therefore follow that the Church is not infallible about things not explicitly revealed, especially when they affect the salvation of the faithful. Canus held that the Church was not

infallible in the approval of religious orders; but his opinion is almost unanimously rejected by theologians. Thus the Church is infallible upon dogmatic facts, in her precept of holydays of obligation and of hearing Mass, in her judgment of lay-communion in one kind, the refusal of the Eucharist to infants, the condemnation of simoniacal and usurious contracts, and the like; because faith, morals, and general discipline are laid down in theology as the three great provinces of her infallibility. Yet her decisions, although certainly infallible, are not necessarily *de fide* on such points, inasmuch as they are not explicitly revealed; simply because a thing is *de fide*, not *propter infallibilitatem ecclesie definitis*, but *propter veritatem. Die eam revelantis*. This is the common teaching. Now a man might say, It is not revealed that such and such a canonised Saint really enjoys the beatific vision; therefore it cannot be *de fide* that he is truly a Saint. What would follow from this? Are we then able at once to refer such a matter to ordinary human faith, with all the liability to error under which mere human faith labours? Certainly not; and this is a question of some importance. An opponent has not so completely got rid of his difficulties, when he has extorted an acknowledgment that this or that is not *de fide*. Theologians reply that there are three kinds of faith: *human*, which rests on human authority, and as such is uncertain and obnoxious to error; *divine*, which rests on divine authority, and is infallible immediately and of itself; and *ecclesiastical* faith, which rests on the authority of the Church defining any thing with the special assistance of the Holy Ghost, through which she is preserved from the possibility of error; and this faith is infallible with a participated and borrowed infallibility, inferior in degree to divine faith, but with a certitude raising it far above human faith. If therefore anything be shewn to be *de fide ecclesiastica*, it is not only entitled to our acceptances, but it even overrules all opposition, as a man, though not formally a heretic, would, to use the common phrases, be rash, scandalous, and impious, if he asserted the contrary; and inquiry would shew that an immense proportion of what is involved in hagiology is at least and most certainly *de fide ecclesiastica*."

LORD CLARENDON'S GENEALOGY.—His Excellency derives his descent from Oliver Cromwell, through his mother, Theresa Parker, who was the great-great-grand-daughter of Frances Cromwell, the Protector's youngest child. Tracing the line downwards, it may be stated thus:—Frances Cromwell married Sir John Russell, of Chippenham, Camb. Their daughter Elizabeth married Sir Thomas Frankland. Frances Frankland married Thomas Worsley, of Hovingham, and had a daughter, Frances, who became the wife of Sir Thomas Robinson, afterwards Lord Grantham. Of his lordship's children, Theresa married John Parker, afterwards Lord Boringdon, whose daughter Theresa married George Villiers, of the noble house of Jersey. And their eldest son, George William Frederick, succeeded his late uncle as Earl of Clarendon, and Baron Hyde, of Hindon, in the county of Wilts.—*Correspondent of the Wilts Independent.*

THE COURT AND TIMES OF JAMES I.

[Second notice.]

The quiet way in which the writers of these letters detail the absurdities and cruelties of the religious persecutions which the royal theologian and his ministers carried on with seldom-relenting rigour, is one of the most curious peculiarities in the correspondence. It is strange, indeed, to those who sympathise with the sufferers, or who share our modern feelings on the subject of punishment for doctrinal sentiments, to read the exquisite coolness with which the piety and martyr's firmness of the sufferers is treated as so much stupid obstinacy or malignant superstition. The Jesuits, of course, come in for a large share of the notices of this kind with which the correspondence is enlivened; while every now and then some piece of hideous cruelty perpetrated upon some bewildered sectarian fanatic, shews that the monarch dispensed his favours with equal prodigality to all who differed from the theology of the Scottish Solomon and his advisers. Here is an example of the varieties of doctrine which called for the inquisitorial investigation of the spiritual master of the kingdom.

Dr. Abbott, Bishop of Salisbury, buried his wife in November last, and in January married Dr. Cheynell's widow, a physician of Oxford. The Archbishop of Canterbury was nothing pleased with it when he heard of it, nor, I think, nobody else that wished him well. I told you of one Simpson of Cambridge, that preached some Arminian points before the King; which being appointed to retract in the same place, when he came, he made a very excellent sermon otherwise, but spake not a word of that was looked for and enjoined him. Whereat the King was much displeased, and hath since taken order that in another sermon he shall clearly deliver his mind in such and such points.

"Here is one Thiaske, who was first a Puritan, then a Separatist, and now is become a Jewish Christian, observing the Sabbath on a Saturday, abstaining from swine's flesh, and all things commanded in the law. You will not think what a number of foolish followers he hath in this town, and some other parts, and yet he hath not been long of this opinion. He and divers of them are in prison, but continue obstinate; whereby a man may see there can arise no such absurd opinion but shall find followers and disciples."

The affairs of the Prelates of the Established Church occupy a position in these letters which contrasts singularly with the almost total absence of their names which would characterise any such letters if written at the present day. Who can wonder, when the Anglican Bishops were as unblushing hangers-on upon the Court as any of the backstairs intriguers in secular affairs, that Puritanism speedily became rampant in the kingdom, and the voice of an indignant people swept away all before them in a wild and zealous fanaticism? In truth, the deaths of Bishops, the hopes of the waiting clergy, and the appointment of successors to the vacant sees, form one of the most frequently recurring topics in this gossip of King James's court and times. The following is the record of a more serious mischance than

was often the lot of the court-prelates of the day :

"Sir Dudley Digges was in town on Sunday, but his stay was so short that I did not see him. His errand was to condole and comfort the Lord of Canterbury for that heavy mishap;* and when he had despatched that duty, he went away in post as he came. For aught I can learn, there is no more sorrow than needs, and I could wish they were somewhat more sensible of such a disaster; for howsoever mischances may light any where, and cannot be prevented, yet what should a man of his place and profession be meddling with edge-tools; and, no doubt, both his own ill-willers and the common adversary will be ready enough to take advantage, and make the worst construction. Presently, upon the fall of the fellow, who lived not half an hour, he sent away to inform his Majesty; who returned a gracious answer, that such an accident might befall any man; that himself once had the ill luck to kill the keeper's horse under him, and that his Queen, in like sort, killed him the best brache he ever had; and therefore willed him not to discomfort himself. The keeper and he were both on horse-back, and in a standing, as was reported. It is given out his lordship will provide for the widow and three children in competent manner—some say more, some less. John Backhouse was present, and one of the jury, to inquire, as the manner is, how he came by his death; and they gave up a strange kind of verdict, and found it done *per infortunium suæ propriæ culpæ.*"

LORD JOHN RUSSELL'S VISIT TO IRELAND.

We saw with much satisfaction the announcement of Lord John Russell's intended visit to Ireland, and the reception which the news of it has had in Ireland confirms our previous opinion that good will result from it. Not that we expect any news or facts to be revealed to the Prime Minister, or that in respect of the circumstances of the country more will be gained by personal observation than the greater vividness and impressiveness of objects *oculis subjecta fidelibus*; but what we reckon on mainly is the gratifying effect of the visit as a token of concern, and of confidence.

The Irish are naturally a courteous and polite people, and any marks of attention and consideration are fully valued by them, and cordially accepted and prized. A ruling Statesman's visit to them, and desire as it were to make their acquaintance, will have the grace of a sign of respect and good will; and this is much to a people prone to emotion, and with whom the kindly amenities are almost of as much worth as substantial service. It may be easy to recite and catalogue the things that Lord John Russell's visit will not effect; but, in one word, it will please, and we account that no inconsiderable effect. We hope, too, that the Prime Minister's visit will be the forerunner of another still more acceptable, and that the Queen will, when cir-

cumstances allow, honour Ireland with her presence; nay, if besides holding a Court in that part of the kingdom, her Majesty were occasionally to hold a Parliament there!!! it would, in our opinion, have in every way a good effect. There are special commissions for severe purposes, and why not a special session now and then for grace and contentment? There is much need of conciliation, of propitiation, and why should not all aids to them be made available? Substantial measures of improvement must have their place, but they will not work the worse for the accompaniment of what soothes and pleases. In nations as well as in individuals, there is a proper pride which is to be cherished by certain deferences which the most exalted can pay, not merely without lessened, but with gained dignity. The tribute of respect is indeed often necessary to create or develop the titles to respect, and all people are made the better by the feeling that they are considered; *the immemor est nostri* being, on the other hand, the most rankling and hardening of sentiments.—*Examiner*, Sept. 2.

ITALY.

REPLY OF THE POPE TO THE ADDRESS OF THE CHAMBER OF DEPUTIES.—JULY 10, 1848.

"We accept the expressions of gratitude addressed to us by the Council, and we have received the answer to the speech delivered in our name by the Cardinal expressly delegated by us to open the two Councils, declaring that we accept it only in so far as it does not in any wise depart from what is prescribed by the fundamental statute.

"If the Pontiff puts up prayers, bestows benediction and pardon, it is also his duty to bind and to loosen. And if as Prince, with the intent of better protecting and strengthening the public good, he has called two Councils to co-operate with him, the Prince-priest has need of all the liberty requisite for preserving his action from being paralysed when the interests of Religion and the State are in question. This liberty he preserves intact so long as shall remain intact, as they ought to remain, the statute and law on the Council of Ministers which we have granted.

"If wishes for the aggrandisement of the Italian nation become multiplied and great, it is necessary that it should be again made known to the world that for us war cannot be a means for attaining that end. Our name has been blessed throughout the earth for the words of peace which first came out of our mouth; it most assuredly will no longer be so if the language of war should now issue from us. It was, therefore, a great surprise to us when we learnt that this question was submitted to the consideration of the Council, in contradiction to our public declarations, and at the very moment when we had undertaken to negotiate for peace. Union between the princes, and good harmony between the nations of the Peninsula, can alone realise that happiness to which we aspire. This need of concord is such that we ought to embrace equally all the princes of Italy, in order that from this paternal embrace may spring that

* His Grace was enjoying the sport of deer-shooting and had the misfortune to kill a man instead of a stag."

harmony which will bring about the accomplishment of the public desire.

"Respect for the rights and laws of the Church, and a persuasion which must animate you that the special grandeur of this State depends upon the independence of the Sovereign Pontiff, will so act upon you that in your deliberations you will always respect the limits traced out by us in the statute. In this will be manifested the gratitude we seek for the ample institutions granted by us.

"Your resolution to occupy yourselves with our internal affairs is a noble one, and we exhort you with all our soul to persevere in this undertaking. Commerce and industry must be re-established, and it is our most earnest desire, as we are confident it is also yours, not to overburthen, but to relieve the people. Public order requires great resources, and to obtain them it is indispensable that the Ministry should begin to devote to this its thoughts and its cares. The public administration of the finances demands the greatest and the most minute precautions. After these vital elements, the Government will propose for the municipalities such ameliorations as it shall think most useful, and most in conformity with present wants.

"To the Church, and through it to his Apostles, its Divine Founder has given the great right, and imposed the great duty of instruction.

"Be of accord among yourselves, with the High Council, with us, and with our Ministers. Call frequently to mind that Rome is great, not from her temporal domain, but chiefly because she is the seat of the Catholic Religion. This is a truth which we do not wish to be engraved on marble, but in the hearts of all who participate in the public administration, in order that, each respecting our Universal Primacy, no one may give way to certain limited theories, or even to party opinions. None who entertain elevated sentiments of Religion can think otherwise. If you, as we believe, are penetrated with these truths, you will become, in the hands of God, the noble instruments of insuring to Rome and to the State genuine and solid advantages, the chief of which will be the extirpation of the seeds of mistrust and the disastrous leaven of party."

FOREIGN INTELLIGENCE.

The English fleet on the departure of the Neapolitan division lay in the anchorage of Castoillamare. There were only two English men-of-war and two steam frigates in the port of Naples. The French had two steam frigates before Naples. The greater part of the French force was at Palermo.

Neither the French nor English have protested against this formidable expedition, which unless the Sicilians make a heroic and desperate resistance, cannot fail of overwhelming the unfortunate people of the Island, who have already made such cruel sacrifices for the completion of the work of their independence. Still we must hope that the presence of the English and French Naval forces on the very theatre of the struggle may not be without influence.

The Government packet *Tancredi* which arrived yesterday from Malta, and having touched at Messina—brings news from that town. On the 2d of September the Messinians forewarned of the approach of the Neapolitans prepared to repulse them. Barricades were raised at all the outlets from the town to the country. The whole population took part in the work of defence with an enthusiasm not to be described. Children, women of all conditions, even the nuns, who left the convents, joined the labourers and soldiers. Never was there seen a nobler or more universal burst of patriotism. The resolution of the Messinians to defend themselves to death is worthy of the fame of antiquity. Numerous groups of armed peasants ran from all sides to join the inhabitants in their efforts for the defence.

On the 3d of September, early in the morning, the Neapolitan's squadron appeared off Messina, and organised the plan of attack. Twenty gun-boats ranged themselves in a line before the town, and at seven o'clock a gun fired by the garrison of the citadel (which was still occupied by Neapolitans) gave the signal of the combat. In a moment the gun boats opened their fire on the town and the batteries on shore returned a spirited fire. The cannonade lasted for three hours, when the Neapolitans attempted to land under cover of their gun boats. Five hundred Swiss were disembarked, they had hardly landed when they were assailed by a deadly fire of musketry and compelled to retreat leaving a large number on the field—the remnant having great difficulty in regaining the fleet. In the meanwhile the batteries of the town fired with marked success against the citadel. At two o'clock only one bastion of the citadel kept up the fire against the town; the other two had been silenced as well as that of the gun boats. When the *Tancredi* left, the Sicilians had the advantage on all sides. This first check given to the Neapolitans, argues well for the cause of Sicilian independence. It is to be feared that the king of Naples irritated by this failure may revenge himself by sending a larger force.

During the bombardment we (French had at Messina only one frigate on board of which our countrymen took refuge. The *Tancredi* has confirmed the story of a bomb having fallen on board an English steamer, the *Gladstone*. One of the crew was killed. A report on the subject had been addressed to the English ambassador at Naples.

DEATH FROM THE BITE OF A MAN.—A few few weeks ago, when the 4th Royal Irish Dragoon Guards were stationed at Nottingham barracks, two of the private quarrelled, and one bit the other in the finger. The wound festered, and at length the man's whole body became affected; the bones, denuded of flesh, protruding through the skin. The sufferer lingered until Monday, when he was relieved by death. A despatch has been sent to Manchester (where the regiment is now stationed) for witnesses, and with orders for the man who so savagely attacked the deceased to be taken into custody, preparatory to an inquest being held upon the body. The case has excited great interest in a medical point of view.

THE
B E N G A L
C A T H O L I C H E R A L D :

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 20.]

CALCUTTA: SATURDAY, NOVEMBER 11, 1848.

[Vol. XV.

UPON THE AMUSEMENTS THAT BELONG TO OUR CONDITION.

We should not, it appears to me, be troubled about those amusements in which we cannot avoid taking a part. There are some people who think that they should be always mourning, that they should put a continual constraint upon themselves, and feel a disgust for those amusements to which they are obliged to submit. For my own part, I confess that I know not how to conform myself to these rigid notions. I prefer something more simple, which, I also think, would be more pleasing to God. When diversions are innocent in themselves, and we enter upon them with a due regard to the condition in which we are placed by Providence, then I think that we may enjoy them with moderation and in the sight of God. Manners more reserved and harsh, less complaisant and frank, only serve to give a false idea of piety to people of the world, who are already but too much prejudiced against it, and who believe that we cannot serve God but by a melancholy and austere life. Let us go on our way in the simplicity of our hearts, with the peace and joy that are the fruits of the Holy Spirit. Whoever walks as in the presence of God in the most indifferent things, does not cease to do his will, although he may appear to do nothing of much importance. I believe that we are conforming to the divine order and the will of Providence, when we are doing even indifferent things that belong to our condition.

Most persons, when they wish to be converted or to reform, think more of performing some difficult and extraordinary actions, than of purifying their intentions, and sacrificing their inclinations in the most common duties of their situation in life; in which they are deceived. It would be better to make less change in the action, and a deeper change in the disposition with which it is performed. When we are already pursuing an honest and regular life, it is necessary to make a change

within, rather than without, if we would become Christians. God is not satisfied with the motion of the lips, nor the posture of the body, nor outward ceremonies. It is our undivided love that he demands; it is an acquiescence, without any reserve, in his will. Let us carry this submissive temper, this will inspired by the will of God, wherever his providence conducts us. Let us seek the Father of our spirits in those times that seem so vacant, and they will be full of his presence. The most useless amusements may be converted into good works, if we enter into them with proper decorum and in conformity to the will of God. What enlargement of heart do we experience when we act with this simplicity; we walk like little children led by a tender parent, not fearing whither we may go, and with the same freedom and joy. When piety has its foundation entirely in the will of God, regarding neither fancy nor temperament, nor induced by an excessive zeal, how simple, and graceful, and lovely, are all its movements. They who possess this piety appear much like others: they are without affectation, without austerity; they are social and easy, but still live in perpetual subjection to all their duties, and in an unceasing renunciation of every thing that does not in some way belong to the divine order which always governs. In short, they live in the pure vision of God, sacrificing to him every irregular movement of nature. This is the adoration in spirit and in truth that Jesus Christ has taught. All the rest is the mere ceremony of religion; the shadow rather than the substance of Christianity.

You ask by what means we can retain this purity of intention in our intercourse with the world, and while thus partaking of its pleasures. We find it difficult, you will say, to defend ourselves against the torrent of evil passions and bad examples among men, even when we place a continual guard upon our-

selves. How then shall we hope to resist, if we expose ourselves so readily to its pleasures, which may contaminate, and must dissipate even the mind of a Christian?

I acknowledge the danger, and I believe it to be even greater than it is said to be, and I admit the necessity of great precaution against these snares; and these are the safeguards that I would recommend; reading, prayer, and meditation upon the great truths of religion. Fix your thoughts upon some action or instruction of Jesus Christ, and when you feel convinced of the truth which you have been considering, make a serious and particular application of it for the amendment of your defects. If you are faithful to retire, morning and evening, for the practice of this duty, you will find that it will serve as a counterpoise to the dangers that surround you. I say morning and evening, because the soul, like the body, must refresh itself at stated times, lest it faint and become exhausted in its commerce with the world. But we must be firm against temptations from without and from within, if we would observe these periods. We never need be so engrossed by external things, however good they may be, as to forget the wants of the soul. I am persuaded that, in following these simple rules, we shall insure an abundant blessing; we shall be in the midst of pleasures, moderate, discreet, and self-possessed, without constraint, without affectation, and without the severity that gives pain to others. We shall be in the midst of these things as not being there, and still preserving a cheerful and complaisant disposition; we shall thus be all things to all men.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and the courage that we need. This is the daily bread for which we continually pray, and which will never be denied us; for our Father, far from forsaking us, waits only for our hearts to be opened, to pour into them the streams of his unfailling love.

The devil cannot prevent us from going to heaven; all his efforts, if we watch over ourselves, will not serve to increase our external happiness: but sin will banish it for ever.

Yet how careless are the generality of mankind in this particular?

This is our glory, our riches, and our happiness in time and eternity. To acquire and continually improve in ourselves this inestimable treasure is the great business of our lives.

LETTERS OF ATTICUS.

(THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE.

"*Causa lotet, vis est notissima.*"—OVI D.

The subject of the preceding letter has led me to reflections on the important question of population, and I will frankly allow, that the opinion which I am about to lay down, will appear at first sight more than paradoxical. I will even allow that it is contrary to received opinions; but as it is founded on truth, I am persuaded, that, if examined with candour and attention, it will carry conviction along with it.

The comparative state of population in ancient and modern Europe, has been the subject of much discussion and some controversy; but those who have treated the question with most success, have decided peremptorily and demonstratively in favor of modern Europe. Indeed, the progress of Julius Cæsar beyond the Alps, across barbarous regions, the rude and uncivilized state in which he found the Gauls as well as the English "*hospitibus ferros,*"* is of itself conclusive.

I have no doubt that modern Italy far surpasses the ancient in population. Rome, the seat of the Empire of the Universe, and "laden with the spoils of nations,"† was unquestionably more extensive and more populous than it is at the present day. But Italy, such as it is now divided, forming a vast number of kingdoms, principalities and states is cultivated and peopled to a degree which was never surpassed nor even equalled by the ancients. It contains, besides, many cities of more or less extent, which in the time of the Romans, either had no existence, or were of no importance in the history which has transmitted their names to posterity. Such are Venice, Genoa, Milan, Turin, Ferrara, Pavia, Florence, Naples and many others.

Europe, according to the best authorities contains at present about one hundred and sixty millions of inhabitants. I will not take the trouble of marking the exact distribution of population. It suffices to say in general, that France, Spain, Portugal, Italy, Poland, and the Austrian States, constitute the finest and most civilized portion of Europe. I speak as if the revolutions of latter times had not taken place. Those kingdoms contain at least three fourths of the inhabitants of Europe, which, in proportion to their united extent, form a difference of 40 millions, in addition to their just portion. If we seek for the chief cause of this prodigious difference of population in the examples which I have just given, we shall find it where we least suspect it, where cer-

* Horace † Milton

tainly we should not think of looking for it, but where most certainly it resides; I mean in the establishment of Religious communities, in Monasteries, Convents, Abbies, and Priors.

When I affirm, that a number of communities, composed of persons of both sexes, separated not only one from the other, but from the world, are calculated to increase the population of states, I feel, as I before said, that such an assertion will appear only an absurd paradox to the superficial minds of most readers. But I will first establish the reasons on which my opinion is founded; and I will thence conclude, that when Henry VIII. had the weakness to destroy these institutions in his states, by that impolitic, and injudicious measure, he undetermined the wealth and resources of his kingdom, by diminishing the number of his subjects

It is not, perhaps perfectly foreign to the subject to notice here the severity and injustice with which Protestant Historians have dwelt on the pretended irregular conduct of the Monks and Nuns. But this is a charge, to which I feel myself bound in conscience to refuse all manner of credit; because they are bound by solemn vows to the observance of the rules of their institutes, the first of which is, submission to their superiors; because they are subject to the inspection of their visitors, and are under the authority of the Pope. In such circumstances, to say nothing of the indispensable duties and constraints which the Catholic Church imposes on her members, it is utterly impossible that a whole society should unite to be a cause of scandal; though undoubtedly an unworthy member may be found belonging to it. The Government perhaps thought it necessary to defame those who were revered in the world, and whom it was determined to persecute. But as we may form a judgment of the Convents destroyed in England, by those which subsist elsewhere, because it is the same spirit and the same rules which direct all, I will say that all the Convents which I have visited, and I have visited many, have always appeared to me the abodes of *Virtue*, as well as of religion. I have seen their inmates, detached from the goods of this world, totally absorbed in their spiritual functions; devoting themselves either to the instruction of youth, or to the labours of the pulpit, or to the exercise of the other duties of their state; and sanctifying even their holy leisure by meditation, fasting, and prayer.

But to return to the subject more immediately before us: I must observe, that the revenues of all religious houses are expended on the spots from which they are derived. We may attend to what Mr. Hume says on this

subject in his history of England, and in his Essay on the Population of ancient Nations. The testimony of this Author, who cannot be accused of an excessive zeal in the cause of Christianity, will here be of some weight. "It is a question," says he, "if Convents are as destructive to the Population of a state as is commonly imagined. The Monks residing constantly in their Convents, in the midst of their estates, spent their money in the country among their tenants, and were regarded in England, as they are still in all Roman Catholic countries, as the best and most indulgent proprietors. When the church-lands were distributed among the nobility and courtiers, they exacted higher rents, while at the same time the tenantry had great difficulty to sell the fruits of their industry; those revenues being spent in the capital, on dogs, horses horse-dealers, lacqueys, cooks, and servants." This is feebly expressed, but very correct. He had by chance discovered the right path, but had not sufficient sagacity to follow it.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple Lond n.)

(Continued from our last.)

Whether Schismatics and Heretics be in the Catholic Church?

Since schisms and heresies exclude from the kingdom of God,* it is certain that schismatics and heretics have no *vital* union with the Church of Christ, which is his mystical body, and of which he is the Saviour † That this union is utterly destroyed by either schism or heresy is the doctrine of the Catholic Church—which its doctors have constantly and un-animously taught, and which they likewise teach at the present day. "Let heretics and schismatics," says St. Augustin, "arrogate to themselves what they will, the charity, which covereth a multitude of sins, is the peculiar gift of Catholic unity and peace; and it exists not in all, for all are not of the Church, as we shall see in its proper place. Out of the pale of the Church there cannot be that charity, without which the other virtues, though they may be recognised and approved, yet cannot avail and liberate." ‡ Again, the same Augustin says, "Therefore, the Catholic Church only is the body of Christ, of which he is the Head—the Saviour, of his own body. Outside this body, the Holy

* Galat. v. 20, 31. † Ephes. v. 33.

‡ Aug. tom. 7, lib. 3, de Baptis. contra. Donat. cap. 16.

Ghost quickeneth no one; because, as the Apostle Paul saith—'The charity of God is diffused in our hearts through the Holy Ghost, which is given to us.' But he is not a partaker of the Divine charity, who is the enemy of unity. Therefore, they who are out of the Church, have not the Holy Ghost: for of them it is written, Jude v. 19—These are they who separate themselves, sensual men, having not the Spirit.* St. Gregory the Great also teaches to the same purport. Here are his words: "This is the body outside which the Spirit doth not quicken.—Wherefore the blessed Augustin says—'If you wish to live of the spirit of Christ, be within the body' of Christ.' The heretic does not live of this spirit, the schismatic does not, the excommunicated person does not live of it: for these are not of the body. But the Church hath the quickening spirit, because she inseparably adheres to her Head—Christ. For it is written—he who adhereth to the Lord, is one spirit with him."†

Schismatics and heretics may, nevertheless, be said in some measure to belong to the Church. For they are capable of receiving the sacraments; they have the baptismal character; they can be punished by the Church; they are not altogether cut off; and therefore they are said to belong to the Church in a certain sense—as the Catholic Doctors acknowledge. "For that which is split," saith St. Optatus of Milevis, "is but partially divided, not entirely cut off. And deservedly so, because you and we have the same ecclesiastical fellowship; and if men's minds are at variance, the sacraments are not. In a word, we can say to each other, that we believe the same things—are stamped with the same seal—have received the same baptism, and have been ordained after the same manner. That we read the Divine Testament, and supplicate the same God. The Lord's Prayer is the same with you as it is with us; but a split, as mentioned above, having taken place, it becomes necessary that the rent parts, hanging hither and thither, should be re-united."‡

"And when the Apostle Paul," observes St. Augustin, "speaking of certain individuals who erred respecting the truth, whose discourse spread like a cancer, and subverted the faith of others, warns us that they should be avoided, he signifieth, nevertheless, that they belong to the one great house—but as vessels unto dishonour. I believe his reason

for saying this was, that they had not as yet gone out: or if they had gone out, how doth he say that they dwell in the same great house with the vessels of honour? Unless, perhaps, by reason of the sacraments, which, even in the separated conventicles of heretics, remained unaltered; and he saith that they belonged to the one great house, but with different merits—some unto honor, others unto dishonour."§

If the question be now raised as to whether schismatics and heretics can be said to be in the Church as they are said to belong to it? I answer in the affirmative, provided the question be understood of hidden and occult schismatics and heretics. The reason is: because they, on account of their external profession of obedience to Christ and the Church, and their external communion of faith and sacraments with the Church, though in reality but chaff, still remain in the granary of the Lord, in the common heap with the sound grain.† And although they be in reality bad fishes, yet they are comprised in the same net with the good ones ‡

But if the question be extended to the case of open and avowed schismatics and heretics—I answer: such cannot properly speaking, be said to be in the Church. For, having been sifted on the winnowing sheet of the Church, or exposed to the gust of temptation, they, being light as chaff, instantly flew out of doors; or like the bad fishes (mentioned, in the Gospel,) slipping through the broken net, they swam beyond its reach—and therefore such cannot now be said to be within the granary of the Lord in the common heap with the wheat, or within the compass of the Lord's net in common with the good fishes. Wherefore, St. John the Apostle, speaking in his first epistle of avowed heretics and schismatics, whom he therein calls Anti-christs, saith: 'They went out from us' (in the Greek, Ἐξ ἡμῶν ἤρξαντο) but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest that they are not all of us."§ From these words St. Augustin infers, that hidden heretics and schismatics are in the Church; but that the open and avowed are out of the Church. "Behold," saith he, "the Anti-christs. They went out from us: do we therefore bewail the loss? Listen to the consolation—'But they were not of us.' All heretics, all schismatics went out from us, that means, they quitted the Church; but they would not have gone out if they had

* Aug. tom. 2, Epist. 50, Bonifacio viro militari, Vide tom. 9, Expos. in Joan. Evangel. Tract. 37.
† Greg. in Psal. 5, peniten. in principio.
‡ Optat. Militer de schism. Donat. adversus Parmenianum, lib. 3, versus aném.

§ Aug. tom. 7 de Bap. contra Donat. lib. 3, c. 19. Vide etiam lib. 1, de Bap. contra Donat. c. 10.
† Mat. iii. 19. ‡ Mat. xiii. 47. § 1 John ii. 19.

been of us—before they went out, therefore, they were not of us. If before they went out they were not of us, there are many still within, who have not gone out, and who, nevertheless, are antichrists. Dare we affirm this? Why not? Unless every person whilst within is not an antichrist.” A little further on he adds—“And they who are within, are no doubt in the body of our Lord Jesus Christ; since his body is as yet undergoing the process of preservation, and will not be perfectly sound until the general resurrection. They are in the body of Christ like bad humours. When they are vomited forth, then the body experienceth relief; and in like manner when the wicked go out from her, then is the church relieved. When the body vomits and casts them forth, it says: ‘those humours have gone out from me, but they were not of me.’ What means, they were not cut out of flesh; but that, while within, they oppressed my breast. They went out from us, but be not sad, they were not of us. How do you prove this? ‘For if they had been of us, they would no doubt have remained with us.’ Hence you perceive that many who are not of us, receive the sacraments with us, receive baptism with us, receive with us that which the faithful know they receive, benediction, eucharist, and whatsoever there is in the Holy Sacraments. They receive with us the very communion of the Altar itself—and they are not of us. Trial proves that they are not of us—when temptation present itself to them, they fly off as chaff before the wind, because they are not grain. But they will all fly off at that time—a thing which should often be repeated—when the granary of the Lord shall be winnowed on the day of judgment. They went out from us, but they were not of us: ‘for if they had been of us, they would no doubt have remained with us.’ Do you wish to know, dear^{est} brethren, how it can be affirmed with the utmost certainty, that they who accidentally went out, and return, are not antichrists, are not contrary to Christ? They who are not antichrists cannot possibly be induced to remain out of the Church. But every man is of his own will either antichrist, or he is in Christ: we are either in the members or in the bad humours. The man who amends his life, becomes a member in the body; but he who continues in perversity, is one of the bad humours—and when they went out, they who were oppressed, felt themselves relieved.” And immediately after, on explaining these words of 1 John ii. 19,—‘But that they may be made manifest, that they were not of us,’ he subjoins: ‘For this reason Saint John added, ‘that they may be made manifest,’ be-

cause even when they are within, they are not of us. Yet they are not manifest; but by going out, they become manifest.”*

We shall conclude this chapter with the words of St. Augustin, writing in another work against the schismatic Donatists. “Our fathers,” saith he, “influenced by these and similar considerations, not only before the time of Cyprian and Agrippa, but afterwards, too, held the very salutary custom of approving rather than rejecting whatever they found purely divine and legitimate in any heresy or schism; but whatsoever they found pernicious and peculiar to heresy or schism, that they earnestly denounced and wholesomely corrected.”†

PERSECUTION OF THE RELIGIOUS ORDERS IN SPAIN.

BY LORD CARNARVON.

“After the counter-revolution in 1823 the convents were restored, but have been finally suppressed under the Christiano Government. The cruelties exercised on the unhappy monks upon this occasion are horrible to think of.”
—Part I. P. 22.

I will briefly communicate, for the information of readers who take an interest in the administration of Church matters, a few of the decrees levelled by the Christiano government against the conventual establishments, and notice some of the barbarities exercised upon the unhappy monks at this time.

Upon one occasion, I think in 1834, a mob collected before the convent of the Jesuits at Madrid, in the street of Toledo, the doors of the edifice were forced open, and a massacre of the monks ensued. On the same evening the head convent of the Franciscans was attacked. They defended themselves for a long time with the most heroic courage; but the convent was at length taken, and no less than forty of its inmates were deliberately butchered. Yet several battalions of the Queen’s army were present, and saw the carnage without emotion; not a man stepped forward in their defence, and not an officer of that degraded force exerted himself to save those victims of the popular rage. Yet to these monks no political crime had been imputed, and against them no political accusation had been raised. On the same evening the convent of the Dominicans, the convent of the Carmelites, and many other monasteries were destroyed, although the armed force in Madrid might have easily suppressed the tumult. These striking displays of liberal energy were imitated in the provinces, and repeated with still greater success. The indig-

* Aug. tom 9. Expos. In 1. Epist. Tract. 3.

† Aug. tom. 7. de Bep. contra Donat. lib. 8. c. 10.

nation felt by the ministers of foreign powers had compelled the Spanish Government to take some notice of crimes which had dyed the streets of the capital with the blood of innocent men; but in the provinces these acts were renewed by the Liberals under the encouraging eye of the constituted authorities. The result of these proceedings was obvious. Forbidden to keep arms for their own defence, and unprotected by the natural guardians of the law, the monks were compelled, under the hourly dread of assassination, to desert their once peaceful halls and well-cultivated fields, too fortunate if, in that hour of persecution, they could obtain from a compassionate and still revering peasantry some portion of that sustenance which they in more prosperous times had never denied to the poor and the suppliant; and happy, too happy, if under the wretched roof of some lowly but sincere adherent of the faith they could at once conceal their miseries and their proscribed persons from the dangerous observation of their enemies.

The convents, in consequence, became in many places reluctantly deserted by their lawful tenants, who did not venture to remain; upon which the Government quietly seized upon their lands and upon all their effects, in virtue of a decree which, in a spirit prophetic of coming events, they had lately promulgated, "that, if any ecclesiastics should quit the kingdom without licence, possession should be taken of their temporalities," with this monstrous addition, "that no other proof of the flight of the ecclesiastic from the kingdom was requisite than public report."

As the endangered monks necessarily sought concealment, public report was a creature wholly at the command of the liberal inquisitor, and that monk was often declared a voluntary exile from his native land who was perhaps at the very moment pining in the last state of indigence within the limits of his former territory. The Government first decreed "that any ecclesiastics who had left the kingdom," for which no proof but flight was requisite, "should by that act have forfeited their property;" and then, by excluding them from the protection of the law, the Government rendered flight almost inevitable, and thus brought them within range of the confiscating edict. By this subtle and iniquitous policy they succeeded, at least to a great extent, in gratifying the animosity of the Liberals by the destruction of the monastic establishments, without alarming the great European powers by an act of manifest spoliation.

But among the Spanish monks there were men not only intrepid in the faith, but staunch in the defence of their legal rights—men who would not be induced by the murder of their com-

panions, and by their own imminent peril, to desert their ancient halls. Against these obstinate proprietors another process was adopted. The Government had decreed "that any ecclesiastic who should be guilty of providing the rebels with arms, money, &c., of receiving them, inducing persons to join them, or exciting movements or sedition, should have their temporalities confiscated," &c. &c.

To the letter of that decree no objection could be fairly raised, if it had been carried into effect with fairness; but when men were summoned to rebut charges so easily made, so difficult to be disproved, of so vague a description, and before individuals predetermined to effect their ruin, the deposition of a discarded menial was proof sufficient to decide their fate; the vaguest hearsay allegation from a liberal opponent was an excess of testimony; and, although property was at stake,—property dear to freemen as their lives,—not only the spirit of justice, but the very form of a trial, was declared by a Constitutional Government to be unnecessary in their case; and the confiscation of all their effects was only preceded by a short investigation before a local functionary, whose decision might be pronounced with certainty before the examination commenced. Justice was then declared in pompous terms to be satisfied, and no further measures to be requisite.

By such iniquitous means the Spanish monks, who had sacrificed all other and better prospects to their profession, became in many instances deprived not only of a comfortable provision for life, but of the means of subsistence, frequently by an unjust sentence, upon an ill-supported accusation, and sometimes in the evening of life; yet these were men to whom the people had long looked up with reverence, and now regard as martyrs.

Since that period the open march of revolution has dispensed with the assistance of collusive measures: the convents have, with few exceptions, been suppressed by a general edict; and, although the exiled monks were promised a paltry pension, as some compensation for the easy competence which they had again enjoyed during the restoration of the old government, even that inadequate allowance was so ill secured, was practically so limited by conditions, and so irregularly paid that these poor pensioners have been reduced to a condition of the lowest misery, and many of them, as in 1820, have perished from actual starvation.

I do not know whether any faith has been kept with the survivors. Narvaez, in his former administration, showed himself far more sensible to the claims of justice, where the Church and its members were concerned, than

any other minister whom the revolution has produced. Esp  rtero, the favourite of the English nation, did not even understand the meaning of that word when Church questions were agitated.

(*To be continued.*)

LEIBNITZ ON PURGATORY.

The strong and natural language of Leibnitz is at once a clear statement, and a solid proof of the Catholic belief.

PURGATORY.—“But, dismissing these disputes, let us come to the much-agitated question of Purgatory, or temporal punishment after this life. Protestants are of opinion that the souls of the departed are at once either established in eternal happiness, or condemned to eternal misery. Hence, they reject prayers for the dead as superfluous, or reduce them to empty wishes, such as are conceived with regard to things past and completed, rather from custom than from any hope of utility. *On the contrary, it is a most ancient belief of the Church, that we are to pray for the dead, and that the dead are assisted by our prayers; and that those who have departed this life, although through Christ, being received by God into mercy, and the eternal punishment remitted, still, notwithstanding, continue to undergo a certain painful chastisement, and purgation for their sins, especially if they have not sufficiently washed away their stains during life.* To this some have applied the words of Christ with regard to ‘paying the last farthing,’ and that ‘all flesh shall be cleansed by fire;’ others, the passage of Paul concerning those ‘who have built upon this foundation wood, hay and stubble,’ and ‘shall be saved, so as by fire;’ and others, again, the passage on ‘Baptism for the dead.’ The Holy Fathers, indeed, differ as to the mode of purgation. For some were of opinion that the souls are detained for a limited period (which some of them extended even to the day of judgment, and a few even further), in a certain place, and there subjected to purgation. Some, again, placed the mode of punishment in corporeal fire; others (to which opinion St Augustine for a time inclined, as some Greeks do at the present day), in the fire of tribulation. Some, on the other hand, thought that the purgatorial fire was the same as that of hell; others, that it was distinct from it. There were some, too, who placed the purgatory specially at the time of the resurrection, when all, even the saints, shall be obliged to pass through fire, but those only shall be burned, or shall suffer loss, whose work shall be so ill-executed as that it may be burnt. But, however these differences of opi-

nion may be, almost all agree in admitting this paternal chastisement or purgation after life, whatever be its specific nature, to be such, that the souls themselves, being illuminated after their release from the body, and seeing then, for the first time thoroughly, the imperfection of their past life, and the foulness of sin, touched with compunction thereat, will desire it of themselves, nor wish to arrive otherwise at supreme felicity. For many writers have well observed, that this affliction of the soul reviewing its actions, is a voluntary purgatory; among whom Louis of Grenada is remarkable, whose celebrated sentiment gave great consolation to Philip II, in his last illness.”—pp. 348-52.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

By a MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(*Continued from our last.*)

Of doing Evil, that Good may come of it.

Whether it be not a detestable principle in the church of Rome to judge any evil lawful, so it be for the good of another church, and not to stick at breaking of promises and vows, and doing evil, so that there be any hopes of good coming of it?

These are certainly most detestable principles; but upon examination into their Councils, Professions of Faith, Catechisms, Divines, &c. I can find no such doctrine taught by them. But on the contrary, having looked over their treatises of morality, to which this subject belongs, I find them delivering the very same principles as we do. So that upon the question, of the conditions requisite for a human action to be good, they positively assert, That three perfections are required; *viz.* That the object be good. 2. That the motive or end be good. 3. That the circumstances be good. And that if any of these be wanting, the action cannot be good; according to the common maxim, *Bonum ex integra causa; malum ex quocunque defectu.* This being their constant doctrine, we must own no occasion of difference upon this account.

Now if some matters of fact, acted by men of that communion, be considered, it is true one might then naturally judge, they have been carried on by such pernicious principles. But the deduction of principles from some matters of fact, is too rigid a logic for any church whatever to bear; and being not just in itself, it is what I think we ought not to press; especially since the doctrine of that church is otherwise evident, and it is nowhere required by her to approve of such

practices, which have given the occasion of this charge. For thus, according to our second rule, this question ought to be laid by.

And this more especially, when there is evident matter of fact to demonstrate, they approve not such pernicious principles, but choose rather to suffer the most weighty inconveniences, than act by them. This seems evident by what has passed here with us. The penal laws against the papists, have excluded them for above these hundred years from many great advantages, which other subjects enjoy; and though by taking an *oath, test, or declaration*, or performing some outward act of religion, they might be exempt from all such penalties, and qualify themselves for doing great service both to their families and for the interest of their church; yet no prospect of private or public good, has been enough to make them subscribe any form, or do any religious action, which they judged to be unlawful, and if any have done it, they have at the same time left the communion of that church, and thus have given demonstration, that it is not allowed by them, to break their oaths, nor subscribe forms, which they believe erroneous, nor do evil, for the good of their church, or that any other good may come of it; it being in their power at any time to do what will be for their own interest, and their church, if they will but seek it by such means, as they judge unlawful. This seems to me evidence enough of their principles, and consequently, that, upon this score, there is no necessity of separating communion.

CATHOLIC CHAPLAINS FOR THE B. C. SOLDIERS IN THE PUNJAUB.

FEROZPORE.

To the Editor of the Bengal Catholic Herald.

VERY DEAR MR. EDITOR,—Having read a few days since in your valuable Journal, that you were surprised at not hearing of a Priest being sent to Mooltan, I therefore beg to inform you and all the good Catholics anxious for the salvation of their Brethren in God, that the absence of a Catholic Priest at Mooltan, was not owing to any apathy or indifference on the part of the Clergymen. No! God forbid! Neither was the want of a Priest there, the effect of coldness towards the Catholic Soldiers, as perhaps, some individuals residing at a distance from us may be inclined to think. For I am confident, that throughout the Punjab, men of every persuasion will admit, that such is not the case. If dear Mr. Editor the troops of General Whish were in want of a Priest, it was the result of some sud-

den and unforeseen event, for you may be certain, that the Catholic Bishop of Agra, so zealous for the welfare of his flock, was not waiting to issue his orders, until the British Government were disposed to allow for the support and assistance necessary to enable some good Priest to proceed to Mooltan; and also, Mr. Editor, it was by no means necessary to send to any other Vicariate, in order find a Priest ready to accompany the Army to the battle-field.

Father Francis three years ago, has given near Ferozpoore an example of courage, which is not yet forgotten by his brethren in Christ, and principally by the Priests his Countrymen; for instance, Father Caffarel, Fra. Bertrand, and some others I could quote, have offered themselves for this purpose to our most venerated Bishop. Be therefore so kind as to observe, that, as the affair of Mooltan in the beginning was considered by every one, an affair of little importance, likely to be settled in a few days, it could not therefore be supposed under such circumstances, that His Lordship would inconsiderately remove the Chaplains so necessary in the large Military Stations of the Punjab, and comply at once, with the generous and sacerdotal wishes of those Clergymen, who so nobly proffered their services.

Thus circumstanced, his Lordships' duty in the first place was, to consider the steps the Government were disposed to take in the affairs of the Punjab: whilst in the meantime, Father Bertrand in Lahore and Father Dodot in Ferozpoore were busily engaged, preparing for the Campaign (by a devout reception of the Holy Communion,) the good Catholics of H. M. 32d and 10th Regiments, the best Catholics we have in the companies of Artillery now in Mooltan, having as true and practical Christians should do, performed their religious duties, when about to expose their lives. But with respect to those, who regardless of their eternal Salvation, failed in following the glorious example of the good men of the Regts. alluded to, I am very much inclined to believe, that few of these would profit of the presence of a priest even at Mooltan.

When we heard that the affair was becoming serious, and that some troops had been despatched in order to re-inforce the Army of General Whish, Father Bertrand left immediately his large congregation at Lahore, and without any assistance or support, but the bountiful Lord, and the Queen of Martyrs called at Ferozpoore, in order to accompany H. M's. 29th Regt. and some companies of Artillery.

But you will perhaps say, why is not this good priest at present at Mooltan? I answer, it is simply because these re-inforcements being countermanded, are at present quartered at Ferozepore; and besides which, it is very dangerous for a clergyman to reach the camp of General Whish without an escort. Father Bertrand the good clergyman who was in readiness to proceed to Mooltan, nay, remained in the house of the Catholic priest of Ferozepore 16 days; but at last, seeing no likelihood of the European Regts. proceeding to Lahore, he returned quickly to this station, in order to be of daily comfort to his increasing congregation, and to be also the better able to follow the army in its future operations. You may feel assured Mr. Editor, that whether or not the government be disposed to render assistance to a priest, some of our good clergymen are in readiness to accompany our brave Soldiers to the battle field. Yes! the Army of the Punjab will have the services of the excellent Father Bertrand, when the Military operations will begin, or some important movement takes place. The choice made by his Lordship, Dr. Borghi is one certainly highly advantageous for the Catholic Soldiers, and is likewise a glory to our Vicariate.

In Ferozepore the hospitals are, and will be attended by the Rev. Father Dodot; and in case the poor wounded be sent to this large station, they will be sure of every assistance and religious consolation at the hands of that pious and worthy pastor. Trusting therefore Mr. Editor, that this brief explanation will shew both the Catholics of Calcutta, and elsewhere, that the poor priests of the Punjab, are at work, as are also those at Lahore and Ferozepore, and that the Catholic Soldiers are not forgotten by their pastors. I beg also, to inform you that the Convent of Jesus and Mary in Lyons (France), was not burnt as it was reported a few months ago; all the Nuns on the contrary, are in the enjoyment of peace, and generally venerated; and even now the Catholic Church in France, is greatly respected by every party. This indeed, is a great proof, that Catholicism is not dead in the French people. It likewise presents a beautiful spectacle to our separated brethren, who can now perceive how much the Catholic religion is independent of any form of Government. I doubt much if the Church of England would stand the shock of a similar Revolution. I am rather inclined to think that it would prove her final overthrow. But for the Catholic Church, the Church of ages, the pillar and ground of truth, against which the gates of hell shall never prevail, it would be to her but a new cause of triumph; a new

occasion of showing herself the light of the world.

I remain Mr. Editor,
One of your most devoted,
Catholic Friends at Ferozpofo.
D.

Ferozpofo, 29th Oct. 1848

• STATE OF IRELAND. •

The following extract is taken from a Letter received from that Country, by this Mail.

“Ireland is broken-hearted. The calamities which have fallen successively for three years upon us seems to have crushed her spirit. The potatoe blight at this moment is universal. Not a rood of ground has escaped. Yet the loss of the root itself so far, is not found to be total. In some quarters $\frac{1}{2}$ in others $\frac{3}{4}$ gone. The reports however lead us to fear, that the process of dissolution is rapid in the extreme, even in the apparently sound Potatoes—God look down in all pity upon us. Government seems neither willing, nor competent to relieve our miseries, and scarcely deigns to suggest measures of mitigation.

I have just returned from my *visitation* at Cork; the third Vintcention House in Ireland. It is there a blessed concern, a noble Day-School, and a fine Mission closewith, which affords aid to West Skull, where hundreds who had made sale of their souls for *meal* to maintain *life*, as it could not be got otherwise, were brought back to the fold.”

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM.

Mr. James Corcoran,	Rs. 10 0
Mrs Spence,	20 0
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No. 7, Company R. I. through Corporal Maguire,	6 0
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THROUGH Mr. N. O'BRIEN.

Constable Fitzmorris,	10 0
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„ John Reily,	0	8

Selections.

SPAIN.

MGR. BRUNELLI.—The Archbishop of Thessa-
lonica has presented his credentials to the Queen
as Papal Nuncio. Everything was done to ren-
der the ceremony as imposing as possible, and
the Ministerial journals exclaim that the recon-
ciliation of Spain with the Holy See is more than
an equivalent for the suspension of diplomatic
relations with England. We quote the follow-
ing translation from the *Morning Post*:—

THE LEGATE'S ADDRESS.

“Madam—After the sad vicissitudes which
have so long afflicted Catholic Spain; after the
lapse of more than a year during which, under
your Majesty's august auspices, I have fulfilled
in the capital of your vast dominions the import-
ant mission entrusted to me by the Supreme Pa-
triarch and universal Father of the Faithful,
having for its object the alleviation of the evils
which have befallen the Church in the unhappy
times which we have witnessed, I now present
myself before your Majesty to deliver into your
august hands the Pontifical letters which invest
me with the sublime character of Apostolic Nun-
cio. Amidst the grave duties of my position, it
is for me a subject of sincere satisfaction that I
have been sent to a nation so noble, so generous,
so firmly attached to the pure and holy religion
of its fathers. I likewise feel great confidence
in being near a throne on which have sat so many
monarchs as famed for the greatness of their
undertaking as for the magnanimous zeal with
which they have propagated Christianity, main-
tained and defended the doctrines, the worship,
and the inviolable rights of the Catholic Church.
Your Majesty beholding from the elevation of
your throne the bright examples of your illustri-
ous ancestors, has not hesitated to promote the
same object which is desired and appreciated by
the ardent hopes of the noble Spanish nation.
Thanks to the religious solicitude of your Ma-
jesty, the many churches so long deprived of
their Prelates have converted into demonstrations
of excessive joy the mourning and the sadness
of their unhappy widowhood. By virtue of your
Royal orders they have preserved their venerable
prerogatives of ecclesiastical power and jurisdic-
tion, and have a guarantee for the free exercise
of the episcopal duties.

“Your Majesty, deeply lamenting the deplora-
ble destitution to which public events had re-
duced worship and the clergy, has honoured with
the most gracious reception the respectful peti-
tions which have so often been addressed to you,
and, in conformity with your royal promise, has
resolved as far as possible, to restore the altar and
its Ministers to the propriety and decency of their
original lustre and splendour. Fulfil, Madam,
bring to perfection, and crown the memorable

work which will ensure to your Majesty the love
respect, and sincere obedience, of your people,
will render eternal your glory amongst wise and
enlightened nations, will form the most precious
ornament of your royal diadem, and will become
the most powerful support of your sceptre. I,
in the name of the enlightened man, who from
the Vatican, sheds the benefits of his rule over
all parts of the Catholic world, assure to your
Majesty the earliest concurrence and faithful ap-
plication of the power of the Apostolic See. A
faithful interpreter of the sentiments of the Su-
preme Pontiff, my first and most grateful duty on
this happy occasion is, to express his fatherly af-
fection and tender benevolence for the august
person of your Majesty, and his sincere desire
that you should place confidence in the interest
which the immortal Pius IX. takes in the hap-
piness, repose, and peace of Catholic Spain.”

THE QUEEN'S REPLY.

“Senor Nuncio.—This day is most welcome
to me, on which the relations between the com-
mon Father of the Faithful and Catholic Spain,
interrupted for so many years and again linked
together for the advantage of the Church and
State. From the piety and elevated sentiments
of the enlightened Pontiff who now occupies the
Apostolic See, I could do no less than hope that
he would give me this proof of his fatherly love
to a nation eminently Catholic, which, in the
midst of the lamentable vicissitudes it has ex-
perienced, preserves in its purity the faith of its
ancestors. The fulfilment of this hope has filled
my heart with joy, and will be hailed by the
Spanish nation with the satisfaction to be ex-
pected from its piety, and will be regarded as a
sure pre-age of happier and more tranquil days.
For my part, I will strive to follow the illustri-
ous example of all those Catholic Kings, my au-
gust predecessors, who have regarded that title
as the best of the treasures of their crown. As
for you, Senor Nuncio, who for more than a
year have exerted the most praiseworthy zeal
and discretion to heal the differences which from
this day forward must be considered as at an end,
I assure you that it will afford me the most per-
fect satisfaction, when you shall behold your no-
ble efforts crowned with success, and that you
may long display in my Court the eminent rank
with which you are invested, and I am convinced
that the Church cannot fail to find in you a re-
presentative as efficacious as illustrious.”

ENORMOUS WEALTH OF THE ENGLISH PROTESTANT CHURCH.

An article from the *Nonconformist*, reprinted
in the last number of the *Calcutta Christian Ad-
vocate*, under the title of “The Confessed Fai-
lure,” exposes upon the authority of Mr. Hors-
man and of the *Morning Herald* not a few of
the anomalies and abuses of the Established
Church. The *Times* too, when commenting on
the debate on Mr. Horsman's motion, appears to
have borne unwilling testimony to the unsatis-
factory state of matters at present existing. The
burthen of the first part of the *Nonconformist's*
charges, in support of which he cites the autho-
rities above named, is that the Church has not

expanded, that is to say, as we understand it, that religious education and training have not extended in any thing like the ratio in which the population has increased. This we believe is an undeniable fact and we blush while we write the admission. With our missionaries, our foreign bible societies and so forth in full operation and active play in foreign lands for the conversion of the Heathen, a stranger would be apt to jump to the conclusion that the religious requirements and instruction of our fellow countrymen were effectually and sufficiently provided for—but what is the fact? What says Mr. Horsman on the subject?

“We might (he says) expect that when a Church was rich, its ministers would be well paid, and the people religiously taught; but in England it is notoriously the reverse [hear, hear]. In no Church is there to be seen such extremes of wealth and indigence, learning and ignorance, piety and absolute heathenism. In no country where Christianity is taught is so large a portion of the people—at least, until recent days—so habitually, undisturbedly, and hopelessly removed from all its influences as absolutely to ignore its very name, as in this.”

The *Morning Herald* thus draws a comparison between the exertions of the Church and of laymen—between the Protestant established Church, Roman Catholicism and Dissent, and it is in neither case very favorable to the former, albeit we have always considered the *Herald* as one of the organs of the Church party:—

“The metropolis is saturated, so to speak, with the evil which is lamented. The social fabric is undermined by the festering sore which has quietly been suffered to extend itself in all directions. . . . Has Lord Ashley always encountered the spiritual surgeon as often as it has been his lot to light upon the spiritual disease? Has the Church actively, piously, and fruitfully co-operated with the solitary laymen, who have been driven to their work of mercy by the intolerable burden of an accusing conscience? Let his lordship answer. . . . Roman Catholicism knows how to concentrate its efforts on the suffering poor. Dissent is not very ignorant of the matter. *The Church alone is comparatively passive in the midst of the general anxiety to relieve men's sufferings.*”

With the following paragraphs and a brief, if qualified, dissent from the latter of them we will conclude:—

“But what must be the feelings of these ‘half-starved’ clergy of the Church when they hear Mr. Horsman assert that,

‘It appears, by the returns that the Church temporalities amount to £4,500,000; or if they are taken at £5,000,000, it is probably under the truth. Not only may they bear comparison with any other Church, but they are greater than the whole revenue of almost all the minor states of Europe. They are greater than the whole revenue of Belgium or Naples; more than three-fourths of Holland or Spain; double that of Portugal; and more than half the whole expenditure of Prussia.’

Or, again when they are told that the enormous revenues of the Cathedral and Collegiate

bodies are enjoyed ‘in respect of no duty at all; and as far as the interest of the Church are concerned they might as well be thrown into the sea;’ and further, that such has been the scandalous mismanagement of the Church estates, such the jobbing in leases, the greediness after personal and present gain, to the neglect of the permanent good of the Church, that property which is actually worth £1,400,000 a year brings in but £262,000!

Well may the *Times* suggest,

‘That it is neither decent nor politic for the Church to solicit the alms of the laity in her behalf till she has exhausted all her own resources, and set an example of the self-denial which she inculcates.’

Well, too, may those who fatten on ecclesiastical abuses feel alarmed at Mr. Horsman's revelations, since, they cannot but hasten the doom of an institution which absorbs so much of the national wealth, while it achieves so little for the spiritual profit of the people.”

PROTESTANTISM.

PROTESTANT VOCATION AND ITS RESULTS.—The inequalities of Church preferment are, it is true, very great; but the misfortune is that, if all the livings and all the stalls were fused together in one smelting-pot, they would not mend matters considerably. Equalize all the livings in England, and throw in the Cathedral stalls—you will not give more than 320*l.*, if so much, to every rector and vicar in the two provinces; and—Anti-Mammon may say what he likes—if the prospect of nothing better than 300*l.* or 320*l.* a-year is offered to a man for preaching and practising all the Christian virtues of his life, to the education of rural or metropolitan congregations—to say nothing of the expense of giving a respectable education to a large clerical family—then we fear that we shall exclude from the Church a great number of men whose entrance upon its duties is most salutary to society. But it is not a question of average poverty or augmented stipends. There are too few clergy for the population of this country. The people have been multiplied, but the Church has not expanded. The people have grown formidable in numbers, but more formidable in vice, in ignorance, and unbelief. Near the temple of metropolitan worship, and beneath the ancestral shadows of the Great Abbey, may be found hundreds and thousands of human beings who know nothing of a God, much less of a Church. We need hardly insist on the impolicy (to waive all other and higher considerations) of leaving huge masses of the population in this degraded and dangerous state—a state dangerous to society and to every institution. There are other and graver views of this topic to which we forbear to advert, but which must present themselves to the minds of the clergy, and a contemplation of which must convince them that it is neither decent nor politic for the Church to solicit the alms of the laity in her behalf till she has exhausted all her own resources, and set an example of the self-denial which she inculcates. Such an example it is in the power of her hierarchy to supply, by sacrific-

cing the occasional and intermittent prizes of rich renewal fines to the perpetual interests of her subordinate ministers.—*Times*.

RELIGIOUS PERSECUTION IN SWEDEN.

To the Editor of the Tablet

Hammersmith, July 25, 1848.

Sir—A short time ago I had the unpleasant task of announcing to you the fate of Count Stedingk's motion for liberty of conscience in Sweden; it now falls to my lot to give you a yet more melancholy account of the first-fruits of the rejection of that measure whereby the noble apologist of religious freedom had calculated on raising the standard of human character amongst his countrymen. Our tale is soon told. On Saturday, the 8th of the present month, Herr Ekdahl, minister of the territorial parishes of Stockholm and Adolf-Frederik (formerly St. Olaf's), a member of the Consistory, by which body he was probably instigated, caused an unhappy woman, mother of a family, to be waited upon by four police officers to ascertain whether the fact were, as her husband had, "*in strict confidence*," mark, told him, that she had really been received within the pale of the Holy Church. The poor creature at first hesitated to allow herself to be taken through the streets by these persons; but on the four serjeants announcing that in the event of her refusing to accompany them they were instructed to use force, further opposition was, of course, not offered. On the victim's admitting the charge, the "Man of God" (Gudsman), for so the reverend abuser of the husband's "strict confidence" styles himself, asked whether she knew the consequences of such an act. "How can you dare," said he, "to tear yourself from the arms of your husband and children to go into exile?" The poor woman represented that she would assuredly be, and that her reverend persecutor would certainly consider her the vilest of creatures were she thus to violate her conscience; and added that she had hope in the mercy and justice of the King. [King Oscar has no doubt the will, but not, I fear, the power to protect his injured subject.] "No, no," replied the Reverend gentleman, "don't flatter yourself with any such hope, for if mercy were holden out to such offenders, *we should have half Stockholm turning over to the Catholics in a very short time*." A brief interval has been granted to her for reflexion, after which the Minister was to denounce her (it is most likely done before this) to the King's Court, which apparently has no alternative but to condemn her to exile. So that she must be torn from her husband and children, and her little dowry of 400 rix-dollars banco (about 330*l.*) confiscated, probably however, given either to her husband, or children, and herself banished. Banished, aye, and whither? Most probably, says my informant, to one of the many islands of granite, uninhabited and uninhabitable, where cold and hunger will soon consummate her martyrdom. I am writing for English readers, and on this, therefore, I need not add a word of comment.

Another neophyte, an extensive merchant, J. P. Muller, has also been lately called upon to answer for his faith by a minister of his parish, Dr. Wallin, but as being a Norwegian citizen, it is questionable whether the cruelty of the Swedish law can reach him.

It is lamentable to see the activity with which the Lutheran ministers throughout Sweden are seeking to enforce the intolerant laws of their country against the class which we call Protestant Dissenters, *i. e.* those who assemble in private houses either for the purpose of prayer, or of reading the Scriptures. The practice of the courts on religious questions amounts now, in sober fact, to the actual perpetration of the fabled horrors of the Inquisition, and bids fair soon to complete in brutality with the Star Chamber and High Commission Courts of England's palmy days of Protestantism.—Believe me, dear Sir, your's very truly,

A. D. WACKERBARTH.

P. S. As soon as I have full information relative to the fate of the poor victim whose persecution occupies the chief part of this letter I will hasten to communicate it.

ENGLISH REFORMATION NOT YET COMPLETE.

THE LITURGY.

There are rumours in well informed quarters, which are creating anxiety among the earnest members of the Church, both lay and clerical. They communicate a design which may well make faithful churchmen tremble, being nothing less than the issuing of a Royal commission to certain *select* parties to revise the Liturgy—to make such a revision, it is said, as will not only adapt its Rubrics to the slovenly and sectarian usages, that too much prevail, but make some of its expressions, if not its doctrines also, more agreeable to the Calvinistic predilections of those who style themselves the Evangelical clergy. This is to be done, however, upon the most liberal and conciliatory principles; for the parts to be omitted and those to be appended are to be respectively placed *in brackets*, so that they can be dealt with as each clergyman thinks proper—every one being so far allowed to do what is right in his own eyes without being hampered by forms, or expressions, or declarations, to which he may be averse. Such are the reports. It is understood that the Archbishop of Canterbury not only acquiesces with the Premier in the propriety of the proceeding, but will himself engage in it; his Grace having been urged to it by that portion of the clergy with whose views he has hitherto it is feared but too much sided. The Act of Uniformity, which at present stands in the way of any departure from the order of the Book of Common Prayer, will of course have to be got rid of; and it is believed that Lord John is quite prepared to repeal it. The subject is one vitally affecting the Church; and the way proposed to treat it is certainly anything but in accordance with the constitution of the Church; whether in primitive, mediæval, or more modern times. It is not the way our Reformers would have had it treated. The Church has its convocation, with

it the only legitimate commission for taking such a question into consideration; and it is stated that a vigorous effort will be made to get the matter referred to that body, before any step should be taken to carry the object of the Premier's commission into practical effect.—*Oxford Herald*.

IRELAND AND ITS POLITICAL ECONOMY.

By *W. H. Maxwell, Esq.*

As to the potato, the Irish people are not poor because they have lived on the potato; but they have lived on the potato because they were poor, and because the potato was the only cheap food, as the low-priced foreign grains were excluded from Ireland by the cornlaw restrictions on the trade in food. If any one believes, as some commissariat officers gravely wrote to the government, that the people have a taste for inferior diet (that they must often have had to taste of it is unfortunately too true), and require Government interference to give them a *taste for better food*, let him try the first potato-fed Celt he finds with a good dinner of such established Saxon fare as roast-beef and plum-pudding, and I will venture to predict that a taste for good living will be developed with a rapidity and to an extent quite surprising to the pocket of the incredulous theorist. The fallacy of supposing that the Irish are poor because they live on the potato is just similar to the one answered by Adam Smith:—'It is not because one man keeps a coach while his neighbour, walks a-foot, that the one is rich and the other poor; but because the one is rich he keeps a coach, and because the other is poor he walks on foot.'

The Irish were poor, and the only crop that fed the poor failed. The country had to face a famine. All the legislative wisdom in the world could not supply a people with the same amount of food in a scarcity that they possessed in a year of plenty.—

'A good deal, however, was done,' says Menenius. 'The number of rations issued daily, free of cost, in 1847, was, in May, 777,884; June, 1,923,261; July, 2,342,000. The average number of persons daily employed in relief, work of drain- age and of roads was, in October 1646, 114,000; in November, 285,000; December, 440,000; in January 1847, 570,000; in February, 700,000; and in March, 734,000.'

We have been favoured with a copy of the first volume, the only one yet published, of Mr. Corcoran's "Account, Geographical, Historical and Statistical of the Chinese Empire" in the Urdu language and character. This work has been got up under the auspices, we believe, of the Asiatic Society, and was, as we learn from the author's preface, a desideratum in vernacular literature. It is in quarto, very neatly printed at the Baptist Mission Press. Of its contents we must own ourselves incompetent to judge, from our ignorance of the character and language in which it is written. All we can say is, that if we may form an opinion as to the quality of the whole from the specimen afforded in an elaborate English introduction, we shall be disposed to think favourably of the work. We hope that

the desire to know something of Chinese History may be found strong enough among the natives of India to secure a remunerative sale for the work.—*Hurkaru*.

MORE HUSBAND POISONING IN ENGLAND.

Not many days ago, a woman named May was hanged at Chelmsford, in Essex, for poisoning her husband, and within the last few days, in the same parish, Wix, another murder, (as already briefly stated,) has come to light, and several others are expected, husbands being in every case the victims.

Inspector Raison communicated to the Coroner very important facts relative to other suspected cases of poisoning, which, in order that the ends of justice may not be defeated, we decline publishing for the present. We may state that the particulars develop a most diabolical system. The disinterment of the bodies will no doubt be immediately ordered.—*Times*.

DRUMCONRA.—FEAST OF ST. MARY MAGDALENE.—This festival of the patron of penitents was celebrated as usual at St. Mary's Asylum, Drumconra. The forty poor penitent inmates spent several days previous in a Retreat conducted by the spiritual guardian, aided by the reverend Chaplain of St. Vincent of Paul's Society, and a Jesuit, as Confessors. On the morning of the feast, High Mass was celebrated by the Rev. guardian at six o'clock. The community Mass followed, by the Rev. Mr. Cavanagh, of St. Vincent of Paul's Society, at which Holy Communion was given. There was a Benediction of the Most Holy Sacrament and a sermon by the celebrated preacher, Dr. O'Connell, of Waterford. Mass was then said by the Rev. Dr. Moriarty, President of the College for Foreign Missions, All Hallows, Drumconra. The little chapel of the asylum was crowded, owing to the presence of many of the zealous and charitable female co-operators in this work of mercy. Their joy on this happy occasion on witnessing the religious recollection—the piety, the cleanliness, and good order of the now happy inmates of the asylum, fully repaid them for all their exertions in assisting to bring back the lost sheep to the fold.—*Freeman*

WESTERN AUSTRALIAN MISSION.—Four Religious of the Order of Mercy, from the Parent-house, Baggot-street, Dublin, leave by the ship Rancee, this week, for the above far-distant colony—two Nuns and two lay Sisters—to join their spiritual Sisters there, who have lately founded a second Convent at Freemantle.

THE FESTIVAL OF CORPUS CHRISTI IN ST. LUCIA.—(From the *St. Lucia Palladium*.)—'The great Festival of Corpus Christi was on Thursday (June 22d) celebrated in Castries with surpassing pomp and splendour. From an early hour of the morning the national ensign was displayed at the fort, and throughout the town busy hands were observed making the necessary preparations on sites chosen for the erection of altars and grottoes. His Excellency the Governor, and lady, attended by Lieut. Tyler, R. E., and the several heads of departments, honored the service at the Church of St. Florent with their

presence. So numerous was the congregation, hundreds had to perform their devotions without the walls of the church. The Rev. Abbés Jacquart and Dandin officiated in the performance of Mass; the choir being directed by Messrs. De Fereire and Guerin and others, as well in vocal as in instrumental music. The Rev. Abbé Dandin delivered an appropriate and impressive discourse, in French, from the text, "For had they known it, they would not have crucified the Lord of Glory." (1 Cor. ii. 8.) At about five o'clock the procession issued from the church, greeted with a royal salute from Fort Charlotte, and proceeded upon its tour of the town, pausing ever and anon at the *repositoires* and *grottes*, which had to receive the benediction. The ribbons of the *dris* which canopied the Rev. Abbé Dandin in the procession, were borne by the Hon. R. G. M'Hugh, M. C., American Consular Agent; the Hon. C. Mallet Paret, M. C., Solicitor-General; and John Giant and Alexander Aubert, Esqs. The procession consisted of about 300 communicants, dressed in white, and was followed by an immense crowd of all classes. From the circuitous route which had to be made by the procession in consequence of the large number and scattered situations of the altars and grottoes to be visited, it was not until about seven o'clock that the ceremony ended. There was much taste shown in the construction and ornaments of the *repositoires*, and the interest of the ceremony was greatly enhanced, in two instances, by a burst of music proceeding from adjoining houses both on the approach and departure of the procession; and a remarkable and somewhat novel feature in the preparation of the day, presented itself in an ingeniously contrived *repositoir* on board of a vessel moored alongside the wharf, richly decorated with flags and inscriptions appropriate to "Notre Dame de la Garde, Protectrice des Marins." The originator of this was Capt. Maisonneuve. As usual, there was a good deal of canon-firing about the wharf at the early part of the ceremony; but this proceeding had to be stopped by the Commissary of Police, owing to an accident which through the mismanagement of unpractised hands, was nearly causing the death of one of the artillerymen. On the whole, however, the festival went off in admirable order.

EDUCATION IN ENGLAND.

As illustrative of the state of education in England we would draw attention to a short article under our Europe head. "Persons signing the marriage register with marks in Lancashire"—which we reprint from the *Calcutta Christian Advocate*. We certainly were not previously aware of the fact, though editors are supposed to know every thing, that during the seven years 1839-45 "four out of ten Englishmen and women could not write their own names"—the mean of these years for England being 23.9 men—49.2 women. The other day we had occasion to comment on the want of religious education that prevailed amongst the English people; from the article we republish to-day it would appear that they are equally deficient in the first rudiments of learning.—*Star*, November 4, 1848.

THE CATHEDRAL OF COLOGNE.

(From the *Britannia*, Aug. 26.)

The proceedings at Cologne may well astonish Protestant England. The ceremonial is thus described:—

"Between eight and nine the procession was formed on the Newmarke!, with the addition of all the civil officers of the Government, the bar, and the judges of the law courts, to accompany the King and the Archduke to the Cathedral to attend a high mass. A detachment of the Civic Guard kept the space from the western door to the entrance of the choir clear. At ten o'clock the Archbishop, attended by the Bishops and chapter in their full robes, with crosses and mitres, came down the aisle and waited the arrival of the procession. The side aisles were crowded to excess, and it was with difficulty the guard could keep the line unbroken. Soon after ten, the King and the Archduke entered together, followed by a numerous suite of officers. They were received by the chapter with due honour, and remained standing while the archbishop delivered an address of some length; but the tramping of feet, the hum of many thousand voices, and the echo of the lofty roofs rendered it quite inaudible. At its conclusion the clergy, preceded by banners, the crucifix, and incense-bearers, moved on amid chanting and the deep tone of the cathedral bell to the choir, followed by the royal guests and attendants. High mass was then celebrated, closing with a grand 'Te Deum' sung by the choir and congregation."

On the previous day, when some similar ceremonies had taken place, the populace, after listening to an address from the Papal Nuncio, had carried their flags to the residence of Von Gagern, the president of the Frankfort Assembly, and given him a huzza. On this—

"He appeared at the windows with several of the deputies, and spoke for a short time on the great significance of the building of the Cathedral and its symbolic representation of the gradual growth of the constitution of United Germany."

Indebility of Holy Orders.—The following opinion has been given by the Advocate-General, Sir John Dodson, in reference to the case of Mr. Shore:—"1. I am of opinion that a priest in holy orders of the Church of England, although styling himself a seceder from that church, and being, in fact, a voluntary seceder therefrom, may be committed to prison for contempt of court in preaching as a Dissenting minister, contrary to the lawful monition of the court. 2. It is quite obvious that neither deposition from holy orders, degradation, or excommunication, can confer on a clergyman a legal right to officiate or preach as a Dissenting minister. 3. I think that if the bishop were to degrade and depose a clergyman from holy orders, he might be liable to the penalties imposed by the statute 41 Geo. III., c. lxxiii., if he attempted to sit in Commons House of Parliament. 4. I am of opinion that excommunication would not entirely release a clergyman from his priestly character so as to give him the status of a layman.—*Doctor's Commons*, Aug. 24, 1848.

CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 21.]

CALCUTTA: SATURDAY, NOVEMBER 18, 1848.

[Vol. XV.

FAITH.—(REVELATION.)

(Continued from page 239.)

The cosmogony of the Christians is the only one that exhibits to us God presiding over the creation of the world, with the majesty that becomes the Deity; and this cosmogony is not the less reasonable because it is mysterious.

Moses wrote Genesis when the arts were in their infancy, and when the sciences were almost neglected in Asia. Since that time, the sciences have acquired a prodigious development: the horizon of the human understanding has been immeasurably enlarged; we have left the ancients far behind us; and we have opened, in the field of science, broad paths which were unknown to our ancestors. And yet, have we discovered any blemish in the brilliant diamond of the Scripture-revelation? Has science after a hostile investigation of thirty three centuries, succeeded in convicting Genesis of a single error? Far from it. Geology declares that the order of the creations, enumerated in Genesis, perfectly accords with the order in which the fossil remains of animals and plants are found.* Natural philosophy shows that light exists by itself, independently of the sun,—a truth which has saddened the infidels, who obstinately maintained the contrary opinion, in the hope that thereby they might belie the God of the Christians. Contrary to the prevailing custom of Asia, God gives only a single companion to man; and although Moses knew that some of the patriarchs had several wives, he, nevertheless, records this fact in his history. After the lapse of so many centuries, the moderns have given an arithmetical demonstration that polygamy is an infraction of the natural law; as the two sexes have been propagated, in almost equal proportions, from the beginning of the world.

Man is born with an inclination to injustice,

and yet he is indignant at the injustice of others; he is prone to evil from his youth, and yet he respects virtue; he lives on illusions, and indulges in continual dreams; and yet he aspires after the realities of truth; he desires happiness, as the parched antelope pants after the mountain-stream, and yet he is incapable of enjoying it; every thing that he beholds, perishes, and is engulfed in the all-absorbing tomb, and yet he feels an instinctive hope of an immortality beyond the limits of this life. He has within him such a principle of grandeur, that he rises above all created things, even by the very consciousness of his own misery. "Were the heavens to crush him," says a profound thinker, "man would be superior to the power that destroyed him, because he knows that he dies, while the heavens would be unconscious of the victory they had achieved." None other but the Christian religion has comprehended the mysterious nature of man, or explained the enigma of his greatness and his misery. None other tells him why he cannot be entirely ignorant or perfectly instructed; because, being created for light, justice, and truth, he has, unfortunately for himself and his race, seated himself amid the shades of death. None other proclaims the corruption and redemption of man, and traces up to primitive traditions those shadowy lights which point to his primeval and more noble state. None other has said to him—"You have been formed by the Creator in a degree of high perfection, whence you have fallen by pride; and you carry about with you the recollection of your first country, as the fallen angels remember the heaven which they have lost."

(To be continued.)

St. Vincent Ferrier, who lived in the early part of the fifteenth century, in his treatise, on spiritual life, gives this admirable advice, "Do you desire to study to your advantage? Let devotion accompany all your studies."

* See HERRIASSAC. *Bullet. univ. des. sciences. sect. des sciences nat*

LEIBNITZ ON THE INVOCATION OF SAINTS.

We pass over his arguments from Scripture and reason (pp. 160-70), confining ourselves to his remarks upon the primitive usage, as more to the point in the present discussion.

VI. INVOCATION OF SAINTS.—“But from reasonings let us come to examples and to authority. It is certain, that as early as the second century of the Christian Church the natal days of the martyrs were already celebrated, that religious assemblies were appointed to be held at their tombs, and that the prayers of the saints were believed to be useful. For Origen, a writer of the third century (*Num. c. xxxi*), asks, ‘Who doubts that the saints assist us by their prayers, and confirm and encourage us by the examples of their lives?’ He speaks, then, as of a matter well established, and universally received, in his time. St. Cyprian commended himself to the living, ‘that after their death they should be mindful of him.’ (L. i. Ep. i.) But if, as some imagine, we cannot find, as of the reverence of images, so also of the invocation of saints, examples during their times, it must be answered, that, until the abolition of idolatry by Constantine, the Church scrupulously avoided all things, however harmless in themselves, which could by any means be distorted into a confirmation of the Gentile superstitions. But, it is certain, from SS. Basil and Gregory Nazianzene, that, at least in the fourth century, the usage of calling on the martyrs by name, was fully established, as well as the belief in their power of assisting us. St. Gregory of Nyssa says, that ‘we pray to a martyr that he may act as ambassador for us with God.’ St. Ambrose, in his book *De Viduis*, having remarked that Peter and Andrew prayed our Lord for the mother-in-law of Simon, who laboured under fever, says, ‘that those who are conscious of grievous sins wisely employ other sinners to intercede with the physician;’ and that ‘it is right to invoke the aid of angels and of martyrs.’ Now, if it be idolatry, or at least a censurable worship, to address angels and saints in order that they may intercede for us with God, I do not see how SS. Basil and Nazianzene and Ambrose, and the others who have hitherto been regarded as saints, can be excused from idolatry, or, at least, from the foulest abomination.”—pp. 170-4.

Nor is he content with this statement and confirmatory explanation of his views. He, too, was aware of the possibility of that danger, “of tending to give, often actually giving, to creatures the honour and reliance due to the Creator alone,” which the Tract (No. 38, 1) makes the ground of its objection to this

holy and venerable practice. But while he looks this, its imputed danger, in the face, he contends for its manifold advantages; and confesses that the Church has always, by wise and salutary restraints, striven to obviate and remove it. He concludes this long and important section (161-198) with the following passage:—

“If the veneration and invocation of the saints be restrained within these limits, it is not only tolerable, but deserving of praise, though it be not necessary; certainly it can neither be ‘idolatrous’ nor ‘damnable,’ unless we be willing, with great peril of the faith, to affirm that the Church—the promises of Christ having fallen to nought—fell away from her very cradle into horrible apostacy; but if we confess that she has subsisted untouched, despite the powers of hell, until the present day, we should not tear ourselves from her bosom because she is unable, at one stroke, to sever from her abuses which she herself reprobates: nor can we doubt that she will more easily provide remedies against them, when unity shall be restored, and when, peace being established, and the variety of objects no longer distracting her attention, her entire solicitude shall be turned upon the cure of her own domestic evils.”—pp. 196-8.

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)
TO LOUIS XVIII. KING OF FRANCE.

(Continued from our last)

It is generally thought that religious communities are prejudicial to marriage. I allow, that appearances seem to confirm this opinion; but facts attest the contrary. Let us suppose that all those who embrace the monastic life were to remain in the world, how many would there not be, who preferring celibacy to marriage, would pass their whole lives without ever entering the married state? How many would perish prematurely in war, or distant voyages? How many would be carried off by violent distempers, or excessive labour? The pretended evil of which we complain, cannot therefore apply to this description of persons. Nor is it more applicable to those, who, after marriage, would have no children, or to those whose children would die before they attained the age of puberty. Is it not also evident, that Monks and Nuns, by resigning their fortunes to their brothers and sisters, afford them greater facility for forming marriages, than they could possibly have had, if each possessed only a slight portion of the paternal inheritance? From these considerations, we may confidently affirm, that the

political economist, who inquires into the causes of depopulation, will never find them in the celibacy of persons who devote themselves to religious solitude, and the service of the altar.

I will next consider the poor of this country, whose number increases every day, and who so much contribute to depopulation. In the first place, they have few children, and the greater part of those with their parents, end their days in the deepest misery, notwithstanding the enormous burthens imposed on the public for their relief; for we know that the poor-rates, a tax unknown in Roman Catholic States, rise annually, in England alone, to four millions sterling*. I do not hesitate to say, that this almost intolerable evil is to be attributed in a great measure to the suppression of Religious Houses; since the Monasteries were in effect the principal resource of the more indigent families, who consigned their redundant offspring to those asylums of piety. Each of those Monasteries, besides, furnished employment to a portion of that unfortunate class, and relieved a still greater number by its hospitality, and its boundless charity; for a third of their revenues, according to the canon laws of the Roman Church, and the sacred title of Religious Foundations, was the inalienable property of the poor†. No one, therefore, was expo-

perish from want, or to drag on a useless existence in a workhouse. It will probably be said, that there are few beggars in Holland, where no Convents exist. But let us calculate, if we can, the number of persons in all parts of the country, who are shut up in the Rasp-huys, the Spun-huys, &c. which are in fact so many prisons. The condition of the people in that country is not, I think, much ameliorated by these measures.

But if Convents contribute so much to diminish the number of the poor, they contribute likewise to lessen the necessity of an armed force; and surely there results from this a great advantage in favour of the propagation of the human species. To be convinced of a truth so evident, it is sufficient to observe, that Religious Communities exercise a very important part in the police of a country, by inculcating in the minds and hearts of the people attachment to the Prince, and submission to the Laws; and thus they repay the Government with usury for the protection which they receive. It follows, therefore, that to aid the police a smaller force is necessary in those places where there are Convents, than elsewhere. It is not necessary, I imagine, to insist much on this head. No one, I trust, is prepared to maintain that Population increases in proportion to the extent of a standing army, or that a Convent and a Garrison can be put on the same footing of public utility; unless indeed it be to shew that their effects are diametrically opposed. On one side we see a spectacle of corruption, on the other a spectacle of virtue.

* The poor-rates amount at the present day to about seven millions sterling. *Note of the French Editor.*

† Under Henry VIII. 645 convents, 90 colleges, 110 hospitals, and 2374 pious foundations and chapels, were suppressed, (Richard Baker, p. 111.) To effect these suppressions more easily, says a Protestant Author, care was taken to give such a portrait of the lives of the monks and nuns, as would excite little regret at their destruction. Thomas Cromwell, named *Foster-general*, employed agents who served the views of the monarch won't fully in this respect. As to the advantage which the people expected to reap from those confiscations, it was truly indeed, for soon were subsidies levied on the clergy, and *graciously* on the estates of all laymen. In the time of Edward VI the commons were obliged to provide during three years for the wants of the King, by a newly invented tax, which became so galling, that in the first year they were compelled to supplicate the King to lighten the burthen. It is very remarkable, that while convents subsisted, there was no Act of Parliament for the relief of the poor. All those houses provided amply for their necessities; while a few years afterwards, under Elizabeth, not less than eleven bills were presented to the House of Commons for this object. *Dugdale's Antiquities of Warwickshire*

The odious minister of these iniquities, the man who had conceived one general scheme of defamation against the victims, whose wealth was the object of his master's cupidity, was at last despoiled himself of the fruit of all his rapines. Henry VIII. disgusted with this wretch, condemned him to death, and all his estates were confiscated. It is not true, as the greater part of historians say, that Thomas Cromwell was attached to the heresy of Luther. The speech which he himself delivered on the scaffold at Tower-hill, fully acquits him of this charge. Howes has related it as follows: "All you who are here present, I beseech you to witness that I die in the Catholic Faith, doubting of no article of my faith, or of any sacrament of the Church. Many have accused me of having been the support of those who maintain erroneous opinions; but that is false. I acknowledge, however, that as God instructs

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our List.)

The course pursued by Heretics and Schismatics is exposed, in order that they themselves be avoided.

Since inveterate schism, as we have already said, is joined with heresy, the ancients speak almost indiscriminately of the morals of schismatics and heretics. Of the many things

as in truth by his holy Spirit, so the demon is ready to seduce us, and I have been seduced. But be you all witnesses, that I die in the Catholic Faith of the holy Church; and pray for me, that my faith may not vacillate, as long as this flesh shall preserve a remnant of life." *Howes upon Stowe*, p. 508. At all times we have seen wretches of this description barter their conscience for place or gold; too happy, when that conscience is roused at the last hour, on the bed, or on the scaffold, from which their baseness cannot always rescue them. *Note of the French Editor.*

which they have observed on at great length respecting their morals, we, for the sake of brevity, shall only mention a few.

In the first place, schismatics and heretics rend the church of Christ, and effect the ruin of the upright. With this Tertullian charges them: "But touching their exposition of God's Holy Word, what shall I say; since their chief concern is, not to convert heathens but to pervert Catholics? The grand aim of their ambition is, to cast down those who stand, not to raise up those who are down; for even the work they have, cometh not of their own building, but from the pulling down of the edifice of truth. They undermine our edifices, that they may build up their own."* See Acts xx. 30; and 2 Peter ii. 1, 2, 3, &c.

Secondly, St. Vincent of Larins observes, that they are remarkable for their excessive boasting and vanity. "You may," he says, "hear some of them exclaiming: 'Come, O ye foolish and wretched creatures, who are commonly called Catholics, and learn the true faith, which none but we understand. It lay hid for many ages back, but has been recently revealed and brought to light.'† See 3 Kings xxii. and 2 Peter ii. 13, 19."

Thirdly, St. Optatus of Milevis observes that they are remarkable for their intemperance, and that their disciples are still more so. He says to them—"Now, though I were to be silent regarding yourselves, who can be so respecting those whom you have succeeded in seducing, either by faction or subtily, to join your party? Not only men but women too, have suddenly changed from sheep into foxes, from being faithful, they have all at once become perfidious, from patient furious, from pacific litigious, from upright seducers, from modest shameless, from mild, fierce, from innocent they have become artificers of wickedness."‡—See the 3d Epistle of John 9th & 10th verses; and Jude v. 8.

* Tertul. de Præscript. adversus Hæreticos. c. 42. Vide Origen in Ezech. homil. 1.

† That these expressions of Vincent are not unjustly imputed to the sectaries, numerous are the proofs which every day affords. For they speak as disparagingly of Catholics now as the y did in the time of Vincent. Luther also asserts, and many of his followers are to be heard repeating the absurd asserion—that for many ages back (a multis ante sæculis) there was not one Christian who either preached or understood the true doctrine of faith. What Luther cunningly left undefined by the term "many ages back," the Church of England undertakes to explain by "eight hundred years—and more"!! Is it not remarkably strange, that they who rail against Catholics in the present day, apply to them the very same terms as were used by the heretics in St. Vincent's time, though FOURTEEN HUNDRED years have rolled by since that great and learned man wrote the above words.

N. B.—The notes marked with the asterisk (*) do not belong to the original work.

* Vincent. Lirin. lib. adversus profanas hæreticorum novitates c. 26.

‡ Leo Papa, de jejuniis decimi mensis, serm. 5.

Fourthly, St. Hilary of Poitiers remarks, that they are to be known by their dissensions and perpetual quarrels among themselves. Here are his words—"For, whereas the church founded by the Lord, and established by his Apostles, is that alone from which every raging heresy, however diversified its peculiar impieties, has cut itself off; and whereas it cannot be denied, that all diversity of faith had its origin in false glossing of the Scriptures, whilst the text is tortured to suit the understanding, rather than the understanding disciplined to adapt itself to the text; nevertheless, whilst the opposing parties are at war with each other, the true church may be distinguished, not only by her own doctrine, but also by the conflicting doctrines of her adversaries—so that whilst all are united in opposition to her alone, she by the very fact of continuing alone and indivisible, confutes the impious errors of them all. Wherefore, all heretics are agreed in this, that they conspire against the church; but whilst they mutually conquer each other, they obtain no conquest for themselves. For the victory of each of them over the other, is of all things the triumph of the church; because whilst heresy fights against heresy, that which the one reprobrates in the other, the faith of the church hath already condemned. There is, indeed, no one thing common to heretics; and consequently, their intestine broils only serve to confirm our faith"* See Acts xxiii. 7, 8, 9, 10, and 1 Corinthians iii. 3, 4.

Fifthly, St. Augustin observes, that they are remarkable for their calumnies. "Heretics," says this holy father, "have calumnies of their own, and each particular heresy hath its peculiar ones. Schismatics also have theirs, every one of whom is cut off by his pride from communion with the members of Christ."† See Numbers xvi. 3, 13, 14; and 2 Corinthians x. 10.

Lastly, St. Leo the Great paints them as fraudulently cunning. Here are his words: "You may know them by their creeping humility, their taking and insinuating address, their soft but enslaving flatteries, and their pious assassination of souls. For they come as our Saviour hath foretold, in sheep's clothing, but within they are ravening wolves. The reason they so come is, because they could not deceive the true and unsuspecting sheep, unless they concealed their savage fury under the attractive garb of Christianity."‡ See Matthew vii. 15, & 2 Cor. xi. 13, 14.

* Optat. Milev. de schis. Donat. adversus Pamenianum. lib. 6. cap. 6. finem.

† Hilarius de Trinitate, 7, non longè a principio.

‡ Aug. tom. 8, in Psal. 118, Concio. 26.

From what has been now said, it is quite clear, that both for our own safeguard and that of others, heretics and schismatics should be carefully avoided. Weak-minded Catholics, whose number is very great, expose themselves to the danger of seduction by conversing with them; and in proportion to their mental infirmity, do the dangers of perversion increase.—Wherefore, if they wish to avoid such dangers, let them diligently attend to the Word of God, which strictly cautions to guard against them.* Pious and steadfast Catholics are, it is true, in a state of comparative security; but still they have reason to be on their guard, lest, by frequent and incautious intercourse with heretics, they should be an occasion of scandal to their less firm brethren.

But all these perils being out of the question, whenever an opportunity offers, or when there gleameth a hope of restoring heretics and schismatics to the fold of Christ, the firm and solidly-instructed Catholics, especially the pastors of the church, should seriously devote themselves to this important work, and imitate the Good Shepherd who laid down his life for his flock—who sought the one sheep wandering on the mountains, and having found it, lifted it upon the same shoulders which bore the wood of the cross, and having so borne it, restored it to the one fold. This principle, however, is not applicable to the founders of heresies, although it may be adopted with regard to their followers. The cases that occur on this head are various and multiplied. But every prudent person will try each and singular case according to the standard of the Divine Word, agreeably to the tradition of the Catholic Church, the dictates of conscience and right reason; and, after such scrutiny, will pursue the line of conduct his judgment shall chalk out.

The fervour of the saints in bemoaning their sins, in singing the divine praises and in sighing after the glorious society of the heavenly spirits, made them seem to forget all concerns of the world. In these heavenly exercises they found the greatest delights, and the most holy and pure joy. What a reproach, is the holy ardour of the saints to our sloth delicacy, and self-love!

* 'Beware of false prophets, who, saith our Divine, Redeemer himself, 'come to you in the clothing of sheep but inwardly they are ravening wolves.' Matt. vii. 15. 'now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine you have learned, and to avoid them. For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches, and good words, seduce the hearts of the innocent,' Romans xvi. 17, 18.

† 1 Jude ver. 22 & 23.

PERSECUTION OF THE RELIGIOUS ORDERS IN SPAIN.

BY LORD CARNARVON.

"The restoration of the Inquisition, altered and improved so as to meet the improved spirit and the more humane policy of the present day, might have been a proceeding neither unwise nor unpopular."—P. 95.

I have been censured for this expression of opinion, although I had conceived that, with the stated limitation, it could have been open to no objection. It cannot be supposed that I am friendly to the spirit of such an institution; but every man acquainted with the real state of parties in Spain must be aware that an official manifesto, at any period of the recent struggle, announcing the intention of Don Carlos to abolish that tribunal, would probably have been attended with results highly prejudicial to the royal cause. That institution is still deeply rooted in the prejudices, if not in the affections, of the peasantry. Over their heads its thunders rolled almost innocuous, even in those days when the despotism of the papal power was most uncontrolled; and during the last five-and-twenty-years its depression has been invariably accompanied by the desecration of their altars, the persecution of their priests, and the destruction of every ancient and religious institution, and is therefore, associated in their minds by the ascendancy of revolution in its worst shape. A formal abolition of this tribunal would probably have given rise to great misapprehension of the motives of Don Carlos among that valuable class which so long wielded in his favour the physical force of the country, and might therefore have been most impolitic. Whether or not it might have been desirable to have preserved the Inquisition nominally, divesting it of all that was objectionable, might have been a fair question for the consideration of a statesman. That it was not the intention of Don Carlos or of his advisers to have perpetuated the abuses of that tribunal is manifest from the following extracts from a correspondence which I have seen, and of which I can guarantee the authenticity.

Extract from a letter of Joaquim, Bishop of Leon:—"With respect to the Inquisition, the manifesto should state in explicit terms that, for the better regulation of the Church of Spain and its dependencies, it has been found necessary to re-establish the old Councils of Toledo, which, during the number of years that the Church was exclusively governed by them, shed so much lustre on it. You know as well as I do that the said Councils are much anterior to the establishment of the

Inquisition, and that by the fact of calling them together the Inquisition will be quietly abolished."

To make this clear, I will only state that the Councils of Toledo possess little more authority than that possessed by our Ecclesiastical Courts, and their decisions cannot take effect without the previous sanction of the Crown.

Extract from a letter of Don Carlos to the Bishop in 1835;—"You know, my dear Bishop, the rectitude of my intentions and my sentiments on this subject, the abolition of this Inquisition, and that they are the same as those which you express in your letter. It is true I am an enemy to manifestos, because I only wish to do what is right, and to secure the happiness of my countrymen, which must ever be my main desire. Now a manifesto, besides that it raises expectations which one may never be able to realize—a thing which I detest above all others—must either be strung together with high-sounding promises and phrases intended to hallucinate and deceive, or it must too openly expose the intentions one really has of doing good to one's country to be prudent. Nevertheless, if you still judge it necessary and useful, I am still ready to publish the manifesto you advise; but, in that case, I pray you to put it together for me, because, so high is the opinion I entertain of your wisdom, and the love and interest you bear me, that then I shall remain satisfied that it will be done as it ought.

(Signed)

"CARLOS"

Dated, Tolosa, Nov. 10, 1835.

I have stated that the Inquisition did not prevail in Biscay. In point of form, the agents of that tribunal could not act openly in those provinces from the nature of their laws. In point of practice, it appears from Zamacola an infinite number of Protestant families escaped from France after the dreadful massacre of St Bartholomew, and found a secure asylum in Biscay, where they were protected and kindly received. And yet this generous conduct observed towards the unfortunate exiles might have entailed on the Biscayans the resentment of the Court of France, and was sure to excite the displeasure of the Spanish Government; for it must be remembered that this toleration was shown by them during the reign of Philip II., the most powerful prince that ever swayed the sceptre of Spain, at a time when *autos da fé* were of frequent occurrence in other parts of his dominions, and when foreigners as well as natives were brought to the stake.

CONSECRATION OF THE NEW CATHOLIC CHAPEL OF ST. FINBAR CHUNAR.

To the Editor of the Catholic Herald.

SIR,—Knowing that the readers of your very interesting and useful *Herald* will be edified by the record of whatever marks the progress of our holy religion in India, I take the liberty of forwarding a brief account of the Consecration of St. Finbar's Chapel Chunar. The Consecration was performed according to the Solemn rite of the Roman Pontifical on Sunday Nov. 22, by our dearly beloved Bishop the Right Rev. Dr. Hartmann in full pontificals, assisted by two of his Lordships Clergy, there were present persons of all ranks and creeds of this Station, who appeared highly edified, and seemed to take a lively interest in the imposing ceremony.

After the Consecration of this new Chapel there was a Solemn Pontifical High Mass and after the gospel was sung by the deacon His Lordship for the first time proclaimed the word of God in the temple which had been reared and just consecrated to his greater honor and glory. The Sermon was a mild and dignified vindication of the principles of the Catholic faith, in connexion with the rites, language and ceremonies which are employed in the public worship of God. Towards the close of the discourse His Lordship after having expressed his grateful thanks to the Protestant and Catholic of India, who had so liberally contributed towards the erection of this Sacred edifice, likewise stated, that the holy Sacrifice of the Mass then about to be celebrated, would be offered to God, that He may bestow upon them every happiness both here and hereafter. After the High Mass, His Lordship administered the Sacrament of Confirmation after a strict examination, to two male adults, three elderly women and twelve children. The entire proceedings of the day were conducted in the most orderly and becoming manner. The singing and music during the High Mass surpassed any thing of what could be expected; and all present expressed themselves greatly edified with all they beheld and heard. It will no doubt be long ere the recollection of this days soul inspiring ceremonies be erased from the minds of the persons present of all classes and creeds: but to the Catholic of this Station who had labored so strenuously to raise a temple to the worship of the living God, amidst every discouragement—it will to them especially, a day long to be remembered—as it was an event which for years they ardently sighed for; and as it no doubt must be to many a British Catholic Soldier, who in the evening of life, after reaping

laurels for his Sovereign, will make this lone spot a quiet retreat from the bustles of a military life, to devote himself the more closely to the service of his God, to prepare for a happy resurrection in that world beyond the grave, "were the wicked cease from troubling and the weary are at rest."

The following day his Lordship transferred the remains of the Rev. Father Benedict, Capuchin Missionary, who departed this life in the year 1817, from the old Chapel to the new one; after which, a solemn Requiem with the accustomed prayers and ceremonies was performed for the repose of the soul of the late Rev. Father Marcellinus, under whose superintendence, and unwearied exertions the Chapel had been built. At the close of this Solemn ceremony His Lordship deposited the remains of the Rev. Father Benedict behind the Altar, at the side of the Rev. Father Marcellinus. On the third day His Lordship performed a Solemn requiem for all the deceased benefactors of the new Chapel.

Dear Sir trusting that this article will be favored with a corner in your invaluable Journal, by so doing, you will confer a favor upon the Catholics of Chunar.

I remain, dear Sir,

Your's,

J. ENGLISH.

Qr. Master Serat. Arty. Invalids.

Chunar, 26th October, 1848.

ACKNOWLEDGMENT OF RELIEF SENT TO IRELAND.

To His Grace, The Most Rev. Dr. Carw,
Vicar Apostolic of Bengal.

MY DEAR LORD,—So much time has elapsed since I had the pleasure to receive through the Rev. Mr. McCann, your truly kind and charitable donation of £5 3s. 9d. to the destitute little children of our poor School, that I feel much distressed at such an appearance of ingratitude and forgetfulness on my part, in not having with my best thanks, acknowledged it sooner; but repentance comes not too late, and in the hope of being pardoned for my bad memory, I now most humbly ask forgiveness. Being engaged in looking through some papers a little while ago, I discovered with my fault, my letter half written to you some months since. Your gift reached us on the 24th of last June. We have put it out to good interest for your Grace, and lodged it where neither moth nor thief can reach, but where I hope it will accumulate to a rich treasure, which I hope your Grace will possess for all eternity. Our poor ill-fated country is always sinking; but we must earnestly beg your fervent prayers

that a firm faith and hope in that faith which should be to all dearer than life, may be daily more and more strengthened. Many I fear even among our poor children may be tempted to relinquish it, as the smallness of our present schools often oblige us to deny them admittance; but we hope in time, to collect a sum that will enable us to enlarge them, and give all a place. The present appearance of famine is most melancholy—the Potatoo crop has again failed—and the continual rains prevent any kind of grain being saved: it is now likely that we shall all feel a portion of the sufferings of our dear fellow creature, and why not, if it be the will of Heaven.

Your Grace will I feel convinced, be happy to hear, that our new Convent which we have been for the last 12 years expecting, was commenced on the 26th of July, the feast of St. Anna: the building is rapidly advancing ever since the second story was commenced on last Monday. The weather is so rainy, it is a struggle to get on; but better days and times we still hope may come. Our ever blessed Mother will we trust, obtain all for us. Yet we intend dedicating to her honor, a nice little Altar, at which we hope to remember your Grace, and all our kind benefactors, as we wish to have it very nicely adorned, I do not like from the love you bear her, to let this opportunity pass, without asking your Grace for some little offering towards doing so, and to get some of her holy clients to join you. You are the very first I have yet applied to, therefore I think you should be entitled to a daily petition to her, at least, with other holy recollections. Now earnestly begging pardon for taking up so much of your valuable time, and asking a daily recollection in your holy prayers for myself and still small community, I beg to remain with the greatest respect,

Your Grace's humble petitioner in Jesus Christ.

MARY TERESA TUCKER,
Presentation Convent Tuam.

August 23rd, 1848.

P. S.—Our dear and good Archbishop is in Rome, since March. Your dear friend and ours, Father Martin Brown is quite well. I am going to write to him. The Rev. Mr. Furlong from Maynooth was here on the 17th August, quite well. My dear Brother Father Joseph, whom you recollect in Maynooth, is very well also.

As our food is assimilated to our flesh by digestion; so spiritual affections pass as it were into the very substance of our souls by pious meditation, and the exercises of holy compunction, divine love, and all other interior virtues; which he will be able to teach others who is possessed of them himself.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

By a MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(Continued from our last.)

OF MURDERING PROTESTANTS.

Whether it be not a horrid principle in the papists, to think it a meritorious act to murder protestants?

Murder is certainly horrid; but after all the search I have made, I can find no such popery taught in the church of Rome. It is in no council, or profession of faith, or catechism, it is no where recommended, much less imposed upon any of that communion; and consequently, though great barbarities have been committed by papists; yet that church no where obliges any to partake in, or even approve them, therefore ought not, according to our second rule, be any obstruction to communion.

I have carefully perused their explications of that commandment: *Thou shalt not kill*: Especially in the catechism *ad Parochos*, which is purposely composed by that church for the instruction of the people, and find there all murder to be as strictly forbid as we can desire. There is shown how detestable a crime it is; how rigorously God has prohibited it; that they who murder, do strike at God himself, and with violent hands, as it were, make their attempt against him; there it is styled *delestabile scelus. inhumanis crudelitas, et diabolicus impetus*: de stable wickedness, a horrid, and barbarous cruelty, and diabolical violence, and nothing omitted, that is capable of imprinting a horror of this crime: And this in general, without any regard to religion, but only to the effusion of human blood: Hence I must say, that as to this commandment, their doctrine is the same with ours, and there seems to me no necessity of a separate communion on this account.

(To be continued)

DACCA.

BISHOP OLLIFFE returns his most grateful thanks to L. BARBER, Esq., Deputy Collector, Tipperah, for the munificent donation of Rs. 400, towards the completion of the new upper story of BETHLEHEM CONVENT. The Bishop trusts, that this noble act will be imitated by others, as a few Hundred Rupees more are required for the good work.

The numerous friends of the late ROBERT DOUCETT, Esq. will be gratified to learn, that

the solemn commemorations for a departed soul, prescribed by the Church to be made on the *third, seventh and thirtieth* days after decease, have been accurately celebrated in the CATHOLIC CHAPEL OF DACCA, for the eternal repose of the above much lamented gentleman, the Right Rev. Bishop Olliffe presiding.

CHITTAGONG.

The Lady Superioress of BETHLEHEM CONVENT AND ORPHANAGE, gratefully acknowledges the following donation:—

Mrs. Hopwood, Durrumtollah, Calcutta, Rs. 20 0

BIHAGULPORE.

On the 12th inst., Mrs. Georgeana Rees, hitherto a member of the Church of England, after a public profession of the Catholic Faith, and renouncing the errors of Protestantism, was received into the bosom of the Catholic Church, by the Rev. Father John Baptist, Catholic Pastor of the above Station.

PROPAGATION OF THE FAITH.

The Catholics of Serampore, through Rev. Mr. Maguire, Rs. 9 0

B. C. ORPHANAGE FREE SCHOOLS AND WIDOW'S ASYLUM

The directors of the Bengal Catholic Orphans beg to acknowledge a donation of warm clothing from Mr. C. F. Murphy, Apothecary, Hon. Com. Dispensary.

Collected by Mrs. Lane, Rs. 25 0

Mr. Bentley, a pious offering of his months employment, 25 0

A Catholic, through Rev. Mr. Prendergast, 2 0

From Sergt. Dillon, through Sergt. Shanahan, to Rev. Mr. McGirr, for the Orphanage, 15 0

THROUGH N. O'BRIEN.

Capt. Molison, 10 0

Mrs. Arthur King, 5 0

Mr. J. Simmons, 2 0

Mrs. Simmons, 1 0

L. S. 1 0

No. 6, Company of H. M.'s 18th Royal Irish, through Rev. Mr. McCabe, ... 18 0

Mr. M. D'Souza, 25 0

THROUGH E. O'BRIEN Esq.

J. T. Lepros, for Oct. and Nov. ... 2 0

J. M. Caddy, 4 0

P. Bonnaud, 8 0

G. F. Lackersteen, 5 0

BENGAL CATHOLIC ORPHANAGE.

THROUGH N. ROSKELL ESQ.

In Small Sums, Rs. 4 0
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Color Sergt. John Brien,	Rs.	1	0
Sergt. Wm. Kellett,	1	0
.. John Gleeson,	1	0
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Private. Richard Cotter,	1	0
.. Bernard Lynn,	1	0
.. John Sweeny,	1	0
.. Patrick Clancy,	1	0
.. James Reardan, ... ..	..	0	5
.. Timothy Bresnan, ... ..	..	0	5
.. John Maragle, ... ..	..	0	5
.. Patrick Barry, ... ..	..	0	5
.. Thomas Delanthy, ... ..	..	0	8
.. John Lawlor, ... ..	..	0	8
.. Patrick Tallon, ... ..	..	0	8
.. James Murn, ... ..	..	0	5
.. John Malissy, ... ..	..	0	5
.. Thomas Coffee, ... ..	..	0	4
.. George Rubbery, ... ..	..	0	
.. James Daly, ... ..	..	0	
.. Denis O'Driscoll, ... ..	..	0	
.. Thomas Pilkington, ... ..	..	0	
.. John O'Neil, ... ..	..	0	
.. Bernard McRory, ... ..	..	0	4
.. Henry Bourke, ... ..	..	0	4
.. John Carney, ... ..	..	0	1
.. John King, ... ..	..	0	1
.. Owen Fox, ... ..	..	0	4
.. Daniel Shea, ... ..	..	0	4
.. Patrick Cavanagh, ... ..	..	0	1
.. James Glynn, ... ..	..	0	1
.. Thomas Mulready, ... ..	..	0	4
.. Michael Kerby, ... ..	..	0	1
.. Patrick Quinlan, ... ..	..	0	1
A Friend, ... ..	..	1	0
Ditto do. ... ..	..	0	4

Selections.

CONVERSION.

[Communicated by the Very Rev. the Prior of the Cistercians, St. Bernard's Priory, Loujborough.]

If you think the following worthy of notice, please to give it a place in your valuable *Tribet*. An interesting young man, a Jew from Poland, named Levenston Srednick, was solemnly baptized and received into the Church at our Priory, on Sunday last, and is now preparing himself for the Holy Communion.

Miss Hill Bonnie, of Edinburgh, was lately received into the Catholic Church, at Newcastle-on-Tyne."

ANNALS OF THE PROPAGATION OF THE FAITH: May, 1848. No. LIV.

We have read this number through with extreme interest. The letter from New Caledonia gives a remarkable account of the persecution endured there, and the martyrdom of one of the missionaries—Brother Blaise. The history of a native Christian is most remarkable, and seems to have struck Father Rougeyron himself:—

"How shall I speak to you concerning our little Christian Mary? The sentiments of religion which she displayed in this instance are deserving of the highest praise. Whilst the savages were hatching their detestable plots, she made herself acquainted with every thing, and came to inform Father Grange of what was passing. When Brother Blaise was wounded she remained with Anthony beside the dying man, and when he had breathed his last, far from abandoning him, she shed bitter tears at his side, then began to say her prayers and repeat the rosary for the repose of his soul. By a particular inspiration, she cut off a piece of the Brother's garment. The relic was well selected; it was the very piece which had been pierced by the stroke of the lance. It was dyed with blood; she hastened to bring it to the tomb of our first Christian, where she concealed this precious deposit. Some days after she sent it to the catechist, Louis, who gave it to me. What was most astonishing, was the fact that I had never spoken of relics to this child; I do not know who could have given her this religious idea. It was in vain that both men and women ridiculed her sorrow; in vain did they make use of threats and promises to make her take part in their devastations. She would have no hand in their thefts. When night came on she profited of the occasion to pay to the good Brother the honours of burial. Alone, and by means of a little stick, this child of twelve years succeeded in scraping a trench, wherein she laid with her weak hands the mutilated members of the deceased."—p. 145

There is another letter from the Right Rev. Dr. De la Brunner, Coadjutor Elect of the Vicar-Apostolic of Leo Tong, which is almost amusing; the good Bishop had to imitate Dr. Challoner when he used to preach in a public-house with ale and pipes before him. The Chinese Missionary was obliged to carry his complaisance further— even to the extent of drinking himself; his congregation, however, beat him in the practice of that virtue.

There is also an account of the Lama of Tibet, the manner of his election and the nature of the authority which he wields.

"When the fact of the transmigration has been somewhat established, the family sends the news to the community which the child claims as its abode. The directors of the Lamazary then appoint a commission, composed of the religious who are best instructed, and have had most experience, to go and certify the prodigy. They take with them all the little articles which belonged to the deceased, mixed among a multitude of other articles of the same kind, and thus they proceed to the appointed place. Approaching the child, they begin by putting to him a great number of puzzling questions. If he has satisfactori-

ly answered all, the examiners lay down the articles they brought, mixed one through the other, before his eyes, saying to him. 'If you are really our Lama, tell us what article among these will belong to you when you will be seated on our altar?' If the child distinguishes, without making any mistake, everything which was used by his predecessor, then the identity is authenticated.

'The Lamazary, in a body, come to invite him with extraordinary pomp, and he is honoured all his life as an incarnated Buddha. On the contrary, if he does not sustain the proof to which he is subjected, he is regarded as an impostor, and there is no further notice taken of him.

'We had an opportunity of seeing a great number of these young Lamas, who, having gained in their infancy the prestige of which we have spoken, were regarded as divinities. We always remarked in them an affable and engaging address, a mild physiognomy, manners polished and unassuming; but accompanying this, wild eyes, flashing the fire of jealousy and hatred. We were as if seized with a kind of stupor in beholding the contrast of their glances with the ingenuous air of their countenance. It seemed as if they had the eyes of devils, masked under the appearance of an angel.—pp. 174, 175.

PROTESTANT TOLERATION.—The *Univers* quotes as follows from a letter dated Christiania (Norway). Aug. 28:—"At the beginning of last month a maritime conscript of the name of Halvorsen, aged seventeen years, was placed as cabin-boy on board the frigate *Freia*, which was then on its way to Landseona, to join the Swedish fleet engaged in assisting Denmark in the war with the Germanic Confederation. The youth refused to obey his superiors, alleging, what was quite true, that he was one of the sect of the Quakers, which forbids its members all participation in military affairs, because according to its tenets, war is contrary to the principles of Christianity. Young Halvorsen was brought for this offence before the maritime court of Christiania. The court, conformably to the law of Norway, which neither recognises nor tolerates any form of worship but Lutheranism, declared Halvorsen guilty of insubordination in military service, but with extenuating circumstances, and, consequently, the court condemned Halvorsen to receive three times twenty-seven lashes on his bare back, but dispensed him from the six months hard labour in a fortress, which our maritime code inflicts, besides the corporal chastisement, for any offence of insubordination committed on board the vessels of the State. The sentence of the maritime court further decreed that Halvorsen, after having undergone his corporal punishment, should continue to serve as cabin-boy in the royal navy.

CATHOLIC MIDDLE SCHOOL— LONDON.

We call the attention of our London readers to an advertisement in our columns this day which relates to a matter of very great importance. It will be seen that a school is about to be opened, under the sanction of our Bishop, for the education of the young, where their religion will be respected. Catholic youth in Protestant schools,

where religion is a proscribed affair, are so far from safe, that it too often lays the foundation of incalculable evil. The mere way of putting a question, whether moral or historical, suggests thoughts which, buried for a time or seemingly forgotten, produce strange issues in after-life. The very fact of religion being a prohibited thing in a course of instruction is an absolute evil, and liberality of sentiment is a poor excuse for sin. Protestants who have no definite belief, and whose system of ethics depends on the current philosophy of the day or a capricious commentary on a forgotten one, may affect to ignore religion and pretend to educate the young without a clear purpose or an intelligible theory of human duty.—*Tablet*.

HOLLAND.

Mgr. Laurent, Vicar-Apostolic of the Duchy of Luxembourg, has lately had a special audience of the King at the Hague, when his Majesty expressed his esteem for the eminent virtues of that Prelate in the most flattering terms. After the audience, all the chiefs of the German Legations accredited at the Hague, paid their respects to Mgr. Laurent. It will be remembered that Mgr. Laurent was one of the foreign Prelates present at the recent opening of St. George's.

THE AMERICAN EMBASSY.—(From the *Gior-nale Romano*.)—Mr. Martin, *charge d'affaires* of the United States to the Holy See, had recently an audience of the Cardinal-Secretary of State, to present his credentials. At this audience the envoy thus expressed himself:—"I regard it as my first duty and as a pleasing obligation to express to you the sentiments of cordial friendship and high esteem which the President and people of the United States entertain for the illustrious Pontiff whose reign has reflected as much splendour upon the Holy See as upon the noble and ancient nation who has so often filled the world with its glory, and made its greatness to be a subject of wonder. I must further state to your Eminence that the President and people of the United States have beheld with a lively satisfaction the noble efforts of His Holiness to better the condition of the people whom Providence has committed to His care; efforts equally bold and wise, generous and enlightened, which cause us to hope that so illustrious a Pontiff will become the instrument of Providence in establishing the true liberty, the only liberty which is practicable; that, namely, which is founded upon religion and order, and the moral and intellectual instruction of his people. May he who has recalled the exile to the bosom of his desolated family, he who has accomplished so many great and useful reforms, commence upon earth that recompense which is reserved in Heaven for good actions! I am rejoiced to be the interpreter of these sentiments and to assure your Eminence that I shall be proud of the confidence with which the President has honoured me, if it is the occasion of drawing closer those relations between the two Governments, at once so beneficial and satisfactory."

On the 24th ult., the ambassador-extraordinary

of Spain, M. Martinez de la Rosa, had audience of the Pope at the Quirinal, to present his credentials. He alluded in terms of much satisfaction and reverence to the renewal of the ancient relations between the Holy See and the Government of her Majesty the Catholic Queen. His Holiness replied, expressing his joy at this event, so fortunate for the Catholic religion in Spain, and his special good-will to that country and its sovereign. On the 26th, by order of the ambassador, a solemn *Te Deum* was chanted in the Spanish church of Montserrat, to render thanks to God for the same important event.

On Tuesday, 15th August, the day of the Assumption, his Eminence Cardinal Fransoni, Prefect of the Propaganda, assisted by the Most Rev. Dr. MacHale, Archbishop of Tuam, and the Most Rev. Dr. Nicholson, Archbishop of Corfu, consecrated to the Bishopric of Port Victoria in New Holland, Mgr. Serra, a Spanish Benedictine of the Congregation of Monte Casino, already Apostolic Missionary in that island. The ceremony took place in the interior chapel of the Propaganda. The students of the Irish College assisted at the ceremony Mgr. Serra, is the first Bishop of a vast diocese, erected at the end of last year by his Holiness.

THE UNITED STATES AND MEXICO.—(From the *Catholic Advocate*.)—Catholicity is not surely responsible for the low state of Mexican civilisation. It had to work in Mexico with inferior or bad materials, and considering everything, its success has been beyond any merely human calculation. The Catholic Spaniards found the Aztecs debased heathens, addicted to frightful orgies and human sacrifices; they converted them to Christianity, softened their manners, and brought them gradually to better principles and to a more human practice. On the ruins of the blood-stained Teocalli, they reared the graceful Christian temple, which was speedily crowded with devout worshippers. They intermarried with the natives, and brought them gradually to perhaps as high a state of civilisation as they were capable of. If they could not raise them higher, it was surely not their fault, much less that of their religion. Now what have we enlightened Anglo-Saxon Protestants of North America done to improve the social and religious condition of the aboriginal inhabitants, who roamed over our forests before we ever set foot on the territory of this Union? Echo answers—*what?* Verily the Mexican might say to us with a derisive smile, that we have won immortal laurels in this field. We have civilised and Christianised the Indians with a vengeance! Those whom we have not utterly exterminated—and their number is alas! comparatively small—we have humanely driven from post to pillar; until at last, we have expelled them from the beloved graves of their fathers, and scattered them through the forests which lie beyond the utmost western bounds of our inhabited territory. We were so proud of our blood, and so elated with our Bible enlightenment, that we could never brook the idea of living in the same territory, or breathing the same atmosphere with our red brethren. These have melted away before the march of our civilisation, as the snow

before the rising sun. What heathen nation, in fact, has Protestantism, with all its proud boasting, ever converted or civilised? We have not yet heard of *one*. When speaking of the Mexican Indians—who even now constitute more than half the entire Mexican population—we should never forget our own Indians of the north. The Aztecs still live in their descendants; but where are the hundred tribes which once peopled the Eastern and Middle States of our own confederation? Where are they? Gone for ever,—thanks to our superior enlightenment and humanity! There is another consideration bearing on this question, which is carefully kept out of view by those who abuse Catholicity, taking Mexico as their text. It is this. For more than a quarter of a century Mexico has been torn by revolutions and civil wars. The Spanish Clergy, the most enlightened and best portion of the Mexican Priesthood, were expelled from the country, by the law which ordered every one of Spanish birth to leave the Republic. Most of the Bishops were banished under this law. For many years Mexico was without Bishops, and, therefore, without any regular Church Government or any efficient means of enforcing strict discipline. The consequences were deplorable enough. Ignorant and bad Priests crept into several of the parishes, especially in the towns and provinces more remote from the capital. The intestine wars which ensued and lasted so long, tended greatly to perpetuate this scandal. When new Bishops were finally appointed, the evil had spread so much that it was difficult to eradicate it at once. Yet much has been already done towards promoting this desirable object; and could Mexico again enjoy peace, and Catholicity have a fair field, we have no doubt that the tares would be speedily plucked out from the midst of the good wheat.

PROTESTANT NUNNERIES.—(Queen Charlotte *loquitor*.) “We have Protestant nunneries in Germany. I belonged to one which was under the Imperial protection; there is one for Royal families—one for noblesse; the candidates' coats of arms are put up several weeks to be examined, and if any flaw is found, they are not elected. These nunneries are intended for young ladies of little fortunes and high rank. There is great license in them. They have balls, not at home, but next door; and there is no restriction but to go to prayers at eight, nine, and at night,—that is very little you know—and wear black or white. The dress consists of three caps, one over the forehead, one for the back, one up high, and one lower for the veil; very pretty; and the gown is a vest, and the skirt has, I don't know how many hundred plaits. I had the Cross and Order, but I believe I gave it away when I came to England; for you may transfer; so I gave it to the Countess of —, a friend of mine.” “Once,” she continued, “I wanted to go to a chapel in a Catholic town, and my mother said I should go if I wanted, but be sure not to laugh at anything; and I promised I would not; so I took care to keep my eyes half shut, half open, thus, for fear I should see something to make me laugh, for my mother told me I should not come out all day if I laughed. But there was nothing ridicu-

lous."—*Diary and Letters of Madame D. Arbutnot*.—Vol. ii. p. 402

THE NEW CHURCH OF SAINTS THOMAS AND ELIZABETH. THURNHAM.

This beautiful church, founded by a good woman, Miss Elizabeth Dalton, of Thurnham, and designed by Charles Hansom, Esq. architect, of Clifton, near Bristol, is erected on the site of the old chapel, near to Thurnham Hall, its foundation having been laid on the 18th day of March, last year. In so short a space of time has it risen up with all its elaborate details of buttress, arch, pillar, spire, screen, and studded windows, that it may truly be said of foundress, architect, and builders that "they have not given sleep to their eyes, slumber to their eye-lids, rest unto their temples, until they have found a place for our Lord, a tabernacle for the God of Jacob." The church, which is of the highly-decorated style of architecture, is a perfect revival of an old parochial country church of the fourteenth century, situated within sight of the sea, and embosomed among thick and sheltering woods.

CONSECRATION OF THE CHURCH OF ST. OSMUND, SALISBURY.

The Church of St. Osmund, Salisbury, was consecrated by the Very Rev. Dr. Ullathorne, on Wednesday, the 6th instant, for the Very Reverend Dr. Hendren, Bishop Elect of the Western District. The wonderful ceremony of a dedication received an additional interest from the various Responses and Antiphons, from the Pontificale, which were sung by a select number of Ecclesiastics.

LATEST FROM IRELAND.

SYMPATHISERS.—The *Evening Herald* contains the following statement:—"Information, we understand, has been received by the Government that most of the officers and non-commissioned officers, with a considerable number of private soldiers of a disbanded American regiment, recently engaged in the Mexican war, sailed from a Texan port on the 18th or 19th of last month to join the Irish insurgents, whom they expected to find in arms on their arrivals. Both officers and men are nearly all Irish; they are provided, it is said, with twelve pieces of cannon, and their object was to direct the military organisation of the Irish revolutionary army. Arrangements have been made calculated to insure the capture of this band of pirates, and Sir C. Napier, we believe, has received instructions to deal with them in the most summary manner should they fall into his hands."

THE PEACE PARTY.

The "Moral Force" Agitation.—The *Cork Reporter* has the following from a Dublin correspondent, who appears to be well acquainted with the movements of the agitators of Conciliation Hall:—

"Among other matters, the revival of the Repeal Association, after some interval, is contem-

plated (vide Mr. John O'Connell's reply to Sir John Tyrell in the House of Commons); but if I may presume to express an opinion, judging from what appears to be the prevailing sentiment, the experiment is not likely to be a successful one, unless persons of high social and political influence should think well to give it their aid and active co-operation. Whether this will be so or not, time and circumstances only can determine. The committee held their usual weekly meeting on Friday last, at which Mr. John O'Connell attended, and entered into a long exposition of his views and opinions on the present state of financial matters. The financial position of the Association is this: Its liabilities are something over 600*l.*; its assets—and there isn't a sixpence in the exchequer. A sum of one hundred pounds was received from America since the suspension of the string—but this was at once absorbed in the payment of the rent, taxes, and other indispensable disbursements of the establishments."

The *Limerick Reporter*, referring to the hopeless condition of Conciliation Hall, says:—"A Dublin correspondent assures us that the entire of the valuable library, together with the extensive stock of publications of every sort, stationery, &c., on the premises, have been disposed of to Mr. Duffy, the publisher, of Wellington-quay, in order to liquidate the debts due on the concern."

SOCIETY FOR THE PROMOTION OF THE ANNUAL SITTING OF THE IMPERIAL PARLIAMENT IN IRELAND.—The Committee held a meeting at 124, Abbey-street, on Monday, the 4th instant, Lord W. Fitzgerald in the chair, when the following new members were admitted:—Lord Massereene, Lord O'Neill, the Earl of Castle Stuart, Lord Rossmore, J. Etherstonhaugh, Esq., the Rev. Sir Harcourt Lees, Bart., James John Bagot, Esq., M. Burke, Esq., W. H. Burton, Esq., W. Johnson, Esq., Sir R. Morrison, Isaac Butt, Esq., Q. C. B., Chapman, Esq., Aubrey Beauchamp, Esq., and W. Atkin, Esq. The following resolutions were unanimously adopted:—"That in order to remove a misapprehension which appears to exist as to the objects contemplated by this society, we feel it necessary to declare that it is not our desire to seek a triennial meeting of the Imperial Parliament in Dublin for general purposes, but that the object of this society is to procure an arrangement, by which the Imperial Parliament shall hold its sittings in Dublin during such convenient portion of each year as may be sufficient for the transaction of business, more peculiarly relating to Irish affairs. That the committee meet at their rooms, 124, Abbey-street, every Monday, at two o'clock, to receive subscriptions and admit members, and to transact the general business of the society. Letters from correspondents were read, subscriptions received, the detail business of the society transacted, and the committee adjourned till Monday next, at two o'clock."

PARLIAMENT IN DUBLIN.—The *Leinster Express*, a Conservative journal, has the following letter from Gort, county of Galway:—

"It is said that the gentry here, with Lord Gort at their head, think that now is the time for

every man having property at stake in the country, to declare for a sitting of the Imperial Parliament in Dublin for at least two months in the year. Heaven knows it is time that something should be done for Ireland, now, in the eleventh hour, when she is on the verge of utter ruin. Unless the landed proprietors in Ireland bestir themselves the great majority of them will become paupers, for their lands will be found worth very little more than the poor rate and taxes, which, added together, will soon, if things progress as they at present do, be 20s. in the pound."

There are evident symptoms of returning quiet. The Priests in every chapel, everywhere within the respective spheres of their missions, are urging increasing exertions in preaching patience to the people under their manifold sufferings and privations; and imploring of them, as they value their peace here and hereafter, to be obedient to the laws of the land. In some of the most disturbed districts a variety of strange weapons of offence and defence have been surrendered. The Rev. Mr. Corcoran, of Mullinahone, has been particularly zealous in this district. On this day (Saturday), twenty-one insurgents were transferred from Ballingarry *en* train, for Thules to Kilmainham. It is expected that as many more will be sent after them in a few days; this season promises to yield a golden harvest to informers.—Correspondent of the *Morning Chronicle*.

LORD JOHN RUSSELL'S VISIT TO THE NATIONAL SCHOOL.—On Thursday their Excellencies the Lord Lieutenant and the Countess of Clarendon, and Lord and Lady John Russell, visited the National Schools in Marlborough-street. Their Excellencies and the noble Lord and Lady Russell were received at the institution by the resident Commissioner, the Right Hon. Alexander McDonnell, the Archbishop of Dublin, and the Most Rev. Archbishop Murray and Lord Bellew. The children underwent an examination in presence of the distinguished visitors, who expressed themselves highly gratified by the discipline and general appearance of the children. There were one hundred school-masters and fifty schoolmistresses in training, and 1,500 children examined. The noble Premier expressed himself in terms of the highest approval of the discipline and progress of both teachers and pupils. The *Freeman* says that during the examination in geography, a smart little fellow "insinuated" himself into the Viceroyal presence while the examination was going on, and by dodging under the skirts and elbows of his "betters," contrived to plant himself close alongside her Majesty's First Councillor of State. There he remained for some time, inspecting the distinguished personages about him with much *nonchalance*, and anon lending an attentive ear to the ready answers of the little girls who composed the class. At length one of them having asked the girl who held the rod, and was indicating the several places on the map, to point out "the Gulf of Florida," "Russian," "the Andes," "the Brazils," and so forth, the Celtic urchin said in a half-whisper, "tell her to point out *Bermuda*."

CUCFIELD.—DEATH OF THE PLUCKLEY PROPHET.—Our Slaughtam correspondent informs us

of the death on Thursday, at that place, of Couchman, the "Pluckley Prophet," and the belief of his followers, of whom he possessed a few to the last, that he will shortly rise again! The impositions of this man have long been a scandal to this country and to the age in which we live. At one time numerous persons in a respectable sphere of life—some from this town—believed in his powers of effecting miraculous cures, and some allowed their credulity to carry them so far as to believe, after his mummery, that they were cured—a belief, however, that quickly faded away before painful experience to the contrary. A short time ago, it will be recollected, a highly respectable woman came from London to be treated by him, and died in being conveyed from his house. An inquest was held, and the "Prophet" had a narrow escape from a verdict of "man-laugher." His reign was nearly over when he died; the crows that used to beset his quarters had dwindled away, and left him with only a few choice disciples. It is to be hoped that death will not revive the absurd and scandalous farce of which the Pluckley Prophet was the hero.—*Brighton Herald*.

SUPERSTITION AND THE GALLOWS.—A short time since a woman from the neighbourhood of Wotton repaired to the Herts county gaol, and besought the officers to give her a piece of the gallows. Astonished by the unusual application, they asked her what she wanted it for; when she replied that her son was much troubled with fits, and that she had been told a piece of the gallows hung about his neck, after going through a certain process of incantation, would effectually cure him. The officers reasoned with the woman on the improbability of a piece of wood producing the miraculous effect which she anticipated from it; but she cut short their arguments by the most earnest and touching entreaties that the "gentlemen" would give her a bit for the sake of her "poor son"; and it being impossible to refuse her solicitations a fragment of the implement of death was given to her, which she folded carefully in her handkerchief, and, expressing her unbounded thanks, went home rejoicing.

USE OF EARTH WORMS.—My valued and much lamented friend, Mr. Henry Handley, informed me of a piece of land, near the sea, in Lincolnshire, over which the sea had broken, and killed all the worms—the field remained sterile until the worms again inhabited it. He also showed me a piece of pasture land near his house, in which worms were in such numbers that he thought their casts interfered too much with its produce, which induced him to have it rolled at night in order to destroy the worms. The result was, that the fertility of the field greatly declined, nor was it restored until they had recruited their numbers, which was aided by collecting and transporting multitudes of worms from the fields. The great depth into which worms will bore, and from which they push up fine fertile soil, and cast it on the surface, has been admirably traced by Mr. C. Darwin, of Down, Kent, who has shown that, in a few years, they have actually elevated the surface of the fields by a layer of fine mould several inches thick, thus adding to the pabulum of grasses.—*Agriculturist*.

EVICIONS.—A Dublin paper has the following summary of evictions within a few months: "We have the case of the levelling of one whole village, and part of two others, as lately stated by Mr. P. Scrope, in Mayo, containing 140 houses. We have detailed statements of eviction on Lords Lucan's estates, 240. From Lord Ventry, in Cork, a minor's estates, 200. From the late Colonel Mahon's estates in Roscommon, 600 Ditto, in Meath, 180. * Captain Kennedy, Poor Law Inspector, states, that in the union of Kiltrush, county Clare, there were razed last winter, 1,000. And from the same authority, in the same place, 500 more under notice, since, we believe, expelled, 500. Under the Board of Erasmus Smith, at Newhallas, county Limerick, 16. On the authority of Michael Phew, P. P., in Shrule, county Mayo, 500. Total, 3,376 houses. Here we find, by merely a brief reference to the journals of the last few weeks, 3,376 houses razed to the ground. Computing every house, which is a moderate calculation, at five inmates to each, we have actually recorded and uncontradicted 16,680 human beings thrown on the world within a few months, and this process of eviction and spoliation proceeding with more or less activity throughout the whole length and breadth of the land." To these may be added the following recent cases:—

EVICIONS IN THE HALF BARONY OF OWNEY, Co. TIPPERARY.—From the townlands of Carraghduff and Crossaguile, the estate of the Rev. Mr. Poc, but at present under the courts:—Daniel Corboy, sen, five; Michael Corboy, jun., two; John Brion, three; Kennedy Ryan, three; Misses Boland, two; Pat Mara, four; Denis Humphreys, three; Michael Waltho, eight; James Waltho, three; Widow Waltho, six; Patt Fogarty, seven; Andy Ryan, six; Larry Gleeson, eight; Widow Dwyer, five; Widow Ryan, six; Widow Moylan, seven; John Ryan, six; Widow Boland, three; Denis Slattery, seven; John Flannery, five. Amounting in the whole to the number of 104 human beings! cast upon the world without the shelter of a roof. From the townland of Doonane, adjoining the above, and being the estate of Richard Phillips, Esq., the following have been ejected:—Thomas Collins, seven in family; Widow Humphreys, nine; David Humphreys, seven; John Humphreys, six; Patt Collins, three; in all, thirty-two persons! Nor is this all. In the same ill-fated parish Lord Bloomfield has evicted a great number. Mr. *Augustus Stafford (*vide* O'Brien) has likewise added his mite of the exercise of landlord power to thin the "superabundant population." *Limerick Reporter.*

IRISH LABOURERS.—After referring to the passages in Colonel Mitchell's evidence which we noticed last week, the *Irish Railway Gazette* has the following remarks:—"Yet we perpetually hear unthinking persons accuse the Irish of indolence and of a disinclination to work, especially at home. But neither at home nor abroad are they so, when treated as reasoning beings. It is not to be expected that an Irish labourer will do as much work for 4d. or 6d. per day on a potato diet as he would for 1s. 6d. per day with a diet of bread and meat. And in

truth the question is one merely of wages and diet; the man is still the same at home or abroad. Take the miserable peasant labourer of the west—half-starved and ill-clad—whose scanty earnings do not average 4d. a day the year round, and compare him with his brother-peasant, engaged, for example, on railway works, with his 1s. 6d. a day, his nutritious diet, and comfortable clothing, and say wherein consists the difference. The intelligence, the shrewdness, the capacity for labour, the physical qualities, are all the same; the inducement for putting forth and exercising those qualities alone constitutes the cause of difference. Those, therefore, who talk of the Irish being lazy and averse to work at home, talk nonsense. Give them the same inducements to labour at home as they meet abroad, and the same results will follow, as they always have followed: for the testimony of all faithworthy witnesses goes to prove that, with fair inducements to labour, there are no people superior to the Irish in willingness and capacity."

THE ESTABLISHED CHURCH IN IRELAND.—The following is an extract from the probate of wills, as presented to the House of Commons by Mr. Grattan, 12th July 1832:—

Fowler, Arch-bp. of Dublin, left ...	£150,000
Beresford, Arch bp. of Tuam, ,, ..	250,000
Agar, Arch-bp. of Cashel, ,, ..	400,000
Stoptord, Bishop of Cork, ,, ..	25,000
Percy, Bishop of Dromore, ,, ..	40,000
Cleaver, Bishop of Ferns, ,, ..	50,000
Bernard, Bishop of Limerick, ,, ..	60,000
Porter, Bishop of Clogher, ,, ..	250,000
Knox, Bishop of Kildaloe, ,, ..	100,000
Hawkins, Bishop of Raphoe, ,, ..	250,000
Total,	£1,575,000

Besides maintaining their wives and families during life. The report of the Commissioners state that in Ireland there are 151 parishes, having no member of the Church of England, and 860 parishes, having less than 77 Protestants.

PARLIAMENTARY GRANTS SINCE THE UNION IN 1800.

For building Protestant Churches in Ireland,	£526,377
For building Glebe House there, .. .	336,881
For Protestant Charity Schools, .. .	1,105,869
For Church Society to Discontinuance Vice,	101,991
For Kildare-place Society,	170,508

CHOLERA ON THE CONTINENT.—In Konigsberg the cholera rages. It attacks principally the soldiers, and the lazarettos of Brandebourg and Hongasten are filled with the sick. Many have died of the disease. At St. Petersburg the cholera has now almost disappeared. The contagion was far more fatal this year than in 1831. In the first seventeen days 7,500 persons died of it. The panic caused by the epidemic, chiefly among the lower classes, greatly increased the general mortality. All the public works were suspended, but the Emperor by daily visiting the capital, succeeded both by his presence, his calmness, and his resolution, in obviating those troubles which are so frequent under similar circumstances.

THE
BENGAL
CATHOLIC HERALD,

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 22.]

CALCUTTA: SATURDAY, NOVEMBER 25, 1848.

[VOL. XV.

ANTIQUITY OF THE CATHOLIC CHURCH.

There are few characteristics of the Catholic Church, which impress the reflecting mind with such elevated ideas, as her exceeding and magnificent antiquity. Had we no other proof of her divine origin than this venerable perpetuity, it would be almost sufficient to make our hearts cleave to her teachings, and attract to her fold, the wandering affections of the human race. She has lifted her head, like a mountain seen from afar, with the sunshine beaming upon her summit, as calm and as beautiful, as if no mists had gathered and no tempests were expending their wrath upon her enduring monuments. Like Sinai, the lightnings may flash around her brow, and man may be a rebel at her base, but well do we know, that ill is peaceful within the cloud, where the finger which engraved the law, will be always able to defend it.

When the Catholic looks back upon the long succession of centuries, during which his church has survived, he feels that there is something upon which he can rest and lean for support; whilst other minds are tossed "upon a sea of troubles," he reclines upon the rock, and muses with sorrow upon the endless wanderings of those who will not accept its shelter. One of the great blessings which this antiquity confers, is the adjustment of every question, the solution of every difficulty which error has suggested. From age to age has she drawn the dividing line between Truth and Falsehood, blighted every heresy, condemned every assailant, and with the energy of one divinely constituted for the preservation of the Faith, banished from her communion the heresiarch and the schismatic, whilst her heart all the while was beating for their return. Nations and people have been converted by her to the gospel, who have risen and flourished to aid her with their learning; time has swept over their churches,

the sword of the barbarian has destroyed their altars, and darkness has fallen upon every vestige of their early glory. But the church is still the same, her zeal is undiminished, and her missionaries are gone forth to replant the vine, and embellish the soil which the pagan has desecrated. Rome, the centre of the system, the heart of the church, has ever circulated a pure and life-giving current. She is still worthy of the eulogy which was addressed to her by St. Paul—"your faith is spoken of throughout the entire world."

Were the human mind capable of beholding in a single glance, the prospect of our holy church, from her earliest days, we should then be enabled to appreciate more, perhaps, than at present, her wonderful continuance, her miraculous preservation. Embracing the utmost limits of the earth, associating under the same banner of the cross the Tartar and the Briton, and every clime and people, we would behold her advancing towards eternity, unchanged amidst all the revolutions which have broken into a thousand fragments every human labor. When we behold the scattered column and the arch which the earthquake may have shattered, we pause to contemplate the ravages of time; but no such records of decay are to be found in the Catholic Church. Time has only added to her beauty and confirmed her strength. In symmetry and proportion, all is perfect. How innumerable the host which she has nurtured in her bosom—how immeasurable the charity which, in every age, she has exhibited for the human race! The malice of sin has been directed against her, and the persecutor has raged for her downfall, from the times of the apostles to the present day, but this only tends to prove incontrovertibly, that her preservation proceeds from the protecting hand of God. How often has she appeared as if tottering beneath human aggression, but how sublime has been

her restoration, when the danger was over! Like an eagle, bending downwards upon the wing, to gather from the impetus, new power and strength for his ascension. The attacks of her enemies have been incessant, but she has survived their animosity; the Goth and the Vandal have pillaged her shrines and sacrificed her people, but she has civilized the barbarian and made him her defender. The Saracen threatened to overwhelm her, but the chivalrous Crusader withstood the shock upon the shore of the enemy, circumscribed his ambition, and saved the learning of Europe from the bondage of ignorance and lust. Thus has she triumphed through every age, because her strength is from on high. But however venerable in years, her youth is perennial. She is an image of eternity, surviving, but never decaying. The languages are dead which recorded her early triumphs, but she has preserved their relics to give testimony to her name. Customs and governments have altered, the recollection of cities which the lava had entombed, has been blotted from the mind through successive generations, yet does she live to behold their return to the light.

How lonely must be the professor or founder of some modern faith, when he enters any of the venerable cathedrals of Europe and endeavours to scan their immense proportions! How nobly do they reproach his innovations, and refute his tales of Catholic ignorance and superstition! He surveys the massy column, the antique altar, the tessellated floor, and his diseased imagination which, beyond the precincts of the temple, would associate them with idolatry, is struck with awe, and he pays an involuntary tribute to that religion which achieved such noble architecture. He feels inclined to kneel and worship with the humble Catholic. But he might as well endeavor to shake from its balance the dome above his head, as to think that he can destroy that ancient faith, that church which is "the pillar and the ground of truth." Were it capable of change, if time could affect us doc- trines, it would not be worth having, it could not be the representative of God. Whatever changes, is emblematic of mortality; but true religion is the reflection of the Divinity. And where is the church which has not changed in all things, except only the Catholic? To vary, to adopt new opinions, is the effect of the principle upon which all false prophets proceed, and in the present day we see it fully exemplified. Every point of Catholic doctrine, on the contrary, is sanctioned by revelation, and impressed with the veneration of eighteen centuries.

Independent of the overwhelming testi-

mony in favor of our Holy Church, which the sincere enquirer for truth can always discover, how great is the influence which her wondrous antiquity must exercise over the minds of men? What is there upon earth which is like to her in greatness, in holiness, in charity for human ills, in the protection of the orphan, in the fulfilment of all the designs of her divine founder! She has been lifted up for the illumination of the pagan, the tabernacle of the "one faith;" all the nations have benefited, and gathered beneath her shelter. "The mountain of the house of the Lord shall be prepared on the top of mountains, and high above the hills, and people shall flow to it." She has treasures for the orator and the philosopher, the poet and the artist. She opines her children to aim at the highest virtues, now as in the apostolic age. And thus will she continue, beaming with the light of Divine Truth, repaying her enemies with love, and with her arms ever open to receive the repentant. The consummation of time will alone terminate her career on earth; but the word of God will never fail, and her triumph amongst men will be consequently perpetuated in heaven.

FAITH --(REVELATION)

Primitive tradition, the first link of whose chain is fastened to the throne of God, and forms the lowest foundation of Christianity, stretches itself through the antediluvian world, like those broad Roman ways--bordered by palaces, peasant-huts, and tombs--which traversed the vast empire of the Cæsars. On both sides are grouped the tents, the flocks, the altars, the towers, the cities, and the sepulchres, of the first men, who, like their progenitor, had corrupted their way, and whom the deluge swept from the surface of the earth, leaving, however, on the summit of the highest mountains, beds of marine shells and sand, which attest the temporary sojourn of the sea in regions now enveloped in clouds.*

The earth is re-peopled, and the descendants of Noah, instructed by this patriarch, who had been saved from the deluge, and still trembling at the recollection of the great deluge which had altered the courses of rivers, and changed the face of the earth, served the same God, and observed the same rites. This fact is proved by the remarkable conformity which is discovered among the different religious rites of antiquity. On raising up the mysterious veils which conceal their source, we fail

* If there be any thing certain in geology, says Cuvier, it is that the surface of our globe has been the theatre of a great and sudden revolution, the date of which cannot be farther back than five thousand or six thousand years.

not to find a Supreme God, incomprehensible and ineffable, whom all people at first adored in temples not yet defiled with idols.

But Sabæism began by degrees to mingle the worship of the stars with the pure creed of the sons of Noah. Idols of gold, silver, and brass were placed in the high tower-temples, which the Chaldeans had erected to observe the course of the stars. They first admired the heavens, and then adored them. God was neglected, while his works were idolized; and, strange perversity! religious darkness increased in the same proportion as art progressed and civilization advanced; and soon every thing was God but God himself, among the most enlightened nations of the East.

Do you hear that loud and long-continued cry of suffering which resounds, like a funeral knell, along the Syrian coast, and which finds an echo in the distant walls of Carthage? It is the death-cry of the children sacrificed to Moloch! Behold that pale girl who advances, her head bound with the pearl-slaving diadem, and whose veil, fringed with gold, already touches the reeds of the river of Egypt. She is the chaste spouse of the Nile. The priests whose brows are crowned with ivy leaves,⁺ conduct her to her spouse, amid the sound of harps and the cadenced measure of the mystic dance: a wave, blue as the vault of heaven, is to be her nuptial bed! Hasten, you sapient adorers of the "holy ox Apsis,"† do you not see that your sacred crocodiles are waiting under the slimy wave? Does it become you to make the gods wait? And there, lower down, towards the banks of the Ganges see that Indian youth, who, crowned with funeral flowers, marches slowly on, and around whom there are neither flambeaux nor chants, although the altar is prepared and the moon has set;—it is the victim which the mildest and most pacific people of the earth secretly offer to Sactis, the goddess of death.§ In the black forests of Gaul, Teutates calls for blood; and that which flows there, and on the rustic altars of Etruria, is not the blood of goats or calves, but of men. And thou also, smiling land! cradle of the graces! where the myrtle flourishes, thy marble altars are stained with red spots, where poor mortals have poured out their blood and lives, in honour of a ferocious idol! Ah! is it not evident that these are false deities?

But amid the general darkness that sat on the earth, there shone a solitary lamp; in a remote corner of Asia rose a temple imbedded in the lofty mountains, like an emerald set in

gold. This temple was that of the God of those who lived before the deluge. The children of Noah had made for themselves other gods. He chose a people from among all the nations of the earth and has taken them for his inheritance. This privileged people is descended from a single man; and this man, who was neither a conqueror, nor an earthly monarch, is commemorated in the traditions of the Arabs, in the annals of Persia, and in the religion of India; that thus the testimony of so many different people might be the proof of his existence.

(To be continued.)

LETTERS OF ATTICUS.

(By THE LATE LORD FITZ-WILLIAM)

To LOUIS XVIII. KING OF FRANCE.

(Continued from our last.)

Nothing speaks more strongly in favour of Religious Communities, than the number of cities, towns, and villages, which we see spring up, extend, and flourish around them. Peterborough, Ely, Durham, Westminster itself, were perfect solitudes, before the establishment of Monasteries in those places.

It is painful to see in these islands such sad and countless ruins of the monuments raised by the wisdom, the piety, and the munificence of our ancestors; and it is very remarkable, that many cities, which owed their ancient importance to the establishment of Religious Communities, have lost it by their destruction.* They fell with them, as not wishing to survive the blessings which they had conferred. Sciences and arts had once been carried to Ireland, and even to the Hebrides, where they grew and flourished under the protection of Religious Establishments; but Johnson informs us, that the fertility of the Isle of Iona, one of the principal of the Hebrides, forms at present its sole prosperity. "The inhabitants," says he, "are remarkably rude and ignorant. I know not if they have a minister to instruct them; and the isle, which was once, in the times of its Catholicity, the seat of learning, literature, and piety, is now without a school for education, without a temple for divine service, and has but two inhabitants that can speak English, and not one that knows how to read or write." Many episcopal and abbatial cities

⁺ See Diodorus Siculus, Sanctum Egyptiorum Bovem. Cic de Nat. Dror., lib. i. Buckingham. — *Picture of India*.

* The destruction of the superb Monastery of Coventry-Cross, and of other religious houses, led so promptly to the ruin of that city, that in the third year of the reign of Edward VI. its population was reduced from 15,000 to 3000 souls. See *Dugdale's History of Warwickshire*, p. 96. Note of the French Editor.

of Scotland have experienced the same fate; such as St. Andrews, Aberbrothly, Elgin, &c. And the same thing has occurred in Ireland with regard to Kilkenny, Thurles, and Boyle particularly. Deprived of their ancient importance, these cities present the afflicting picture of depopulated streets, listless, poverty, colleges silent and deserted, and ruins, over which the artist weeps while he admires them. In England, that land of Saints, a title of which our fathers were so proud, we see every where the grand and melancholy remains of Convents converted into wretched farms, and of others situated amid lands become heaths, and no longer habitable. On the other hand, many cities in Europe have by means of Monasteries "become famous and excellent in the arts."* The Benedictines and Carthusians have been from all times the main preservers of literature and science; and it is by their industry that the most precious productions of classic antiquity have been transmitted to posterity. Gibbon asserts, that a single Monastery of Benedictines, has contributed more to literature, than our two Universities of Oxford and Cambridge. Many territories also have been fertilized by the sole industry of the Monks, although they were situated on the summits of rocks, and of mountains almost inaccessible, or in plains so barren, that they seemed to defy the efforts of cultivation.

If it were necessary to add any other proofs to what I have already said on the utility of Religious Communities, I would find them in all parts of the world where the Roman Catholic Religion has prevailed, and where it has ceased to exist. I would say, for instance, that the introduction of Mahometanism in Armenia has destroyed the vestige of the most ancient and most celebrated cities of which history speaks, such as Theodosiopolis, Leontopolis, Justinianopolis, and many others. I would say, according to Vincent of Beauvais, that there existed, near Mount Ararat, a city called Ara, where there were a thousand churches and fifty thousand families; and that at present it no longer exists, because those churches have been destroyed. Let us suppose, however chimerical be the supposition, that one of our vast and numerous commons was assigned to a religious community. The land parcelled out in small lots, and held by easy rents, as is the case with all the lands belonging to the Roman Catholic Clergy, would soon be cultivated and inhabited. Soon a magnificent edifice would spring up. "Towers, terraces, and majestic domes, would be seen from afar."† A Church adorned with

paintings, statues, and organs; a library enriched with learned works; architecture, painting, sculpture, music, literature, all would announce the reign of taste, science, art, and prosperity. It is there that the indigent and infirm, repairing for relief, would find the refreshing consolation of the mind and body. Every day Masses would be celebrated by Priests clad in rich vestments, and festival days would exhibit all the pomp and splendor of processions, accompanied by multitudes of the faithful of both sexes and of every age, decked out in their most decent attire, and who would return in the evening to their homes, not giddy and distracted, as if retiring from a profane and dissolute spectacle, but edified by the holy magnificence which they had witnessed—The barren common would become in a few years the most fertile, the most populous, the most civilized, and the most happy spot in the kingdom.*

ARTICUS.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.

(Continued from our list.)

The Reason which induced the Author to embrace the Catholic Faith.

In the preceding Chapters I have exposed the enormous evil of schism and heresy, and shewn with what caution sectaries are to be avoided. I have also told you, that, when I discovered, after long research, and by means of the grace of God, that the Church of England, with which I once held communion, and in which I PUBLICLY OFFICIATED, was found-

* Of all the means calculated to favour the increase of population, the influence of Religious Communities possessing landed endowments, seems to be that which offers the most advantage with the least inconvenience. In the first place, that increase keeps pace with the progress of agriculture, and thus prevents that disproportion which Mr. Malthus has shewn to be so fatal, between the produce of the soil and the number of the consumers; and this is probably the reason why Europe, during ten centuries, did not appear overburdened with a population constantly on the increase, while in our times the augmentation which it experiences is a subject of just alarm for minds of any foresight. In the second place, a Religious Community, even when it has degenerated from its primitive piety, offers to the poor, as a gift landed proprietor, an immense resource in years of famine: a resource, which is entirely cut off by the system of subdivision of property, which favours also, and to too great an extent, the increase of population. Finally, Religious Communities, while they multiply the number of men, exercise over them a moral influence, which has the two fold effect of insuring domestic happiness, and the peace of Society: and if compared in this point of view with establishments of industry, they possess as much utility, as the latter are generally attended with danger. *Note of the French Editor.*

ed in schism and heresy—lest I should be guilty of ingratitude to God for so great a gift of his grace, and in order to consult for the salvation of my soul—I quitted its communion and betook myself to the Roman Catholic and Apostolic Church; that to her I humbly submitted myself in all she required, for (as I was conscientiously persuaded) she required nothing inconsistent with the right of a pious mother, or the duty of an obedient son: and that I was, by the grace of God, and the indulgence of this pious mother, admitted to her communion, in which I now live, and in which with God's grace I shall always persevere.

The above persuasion that arose in my mind, was not the effect of levity or rashness, but was produced by certain reasonings deduced from THE CATHOLIC CHURCH. That I have carefully read this doctrine, and collated it with that of the Church of England, will appear in the course of the present Treatise.

I now enter on my undertaking, and in the first place affirm that—*The Church of England is founded in schism and heresy: it is, therefore, to be avoided by every prudent Christian.* The reason of the antecedent is, that the doctrine on which the Church of England is founded, is schismatic and heretical: the consequence (that it should be avoided by every prudent Christian) is self-evident. But in order to prove this proposition, I shall demonstrate what the doctrine of the Church of England is. Then, by a comparison instituted between it and THE CATHOLIC doctrine, I shall, with the assistance of God, prove that the latter is the doctrine of the Roman Church; but that the former is schismatic and heretical—and, therefore, contrary to the true CATHOLIC DOCTRINE. Thus, candid reader, you have now before you the whole substance and plan of the present Treatise.

(To be continued.)

HINTS TO PARENTS.—Every species of flattery should be carefully avoided. A boy who happens to say a sprightly thing, is generally applauded so much, that he sometimes continues a coxcomb all his life after. *He is reputed a wit at fourteen, and becomes a blockhead at twenty.* Nurses, and other servants, should therefore be driven away as much as possible. The mother herself should stifle her pleasure or her vanity, when little master happens to say a good or a smart thing. Those modest lubberly boys, who seem to want spirit, become at length more shining men and at school generally go through their business with more ease to themselves and more satisfaction to their instructors.

ON CHURCH ESTABLISHMENTS IN GENERAL—AND ON THAT OF IRELAND IN PARTICULAR.

By THOMAS MOORE, Esq.

“By Jupiter Ammon,” says Clincher junr. in the play, “all my religion is gone, since I put on these fine clothes;” and just so has it happened, since the time of Constantine, to every creed that has assumed the pomp and splendour of Establishment:—what it has gained in wealth and worldly power, it has lost in purity and spiritual usefulness.

That principle of exclusion, too, on which all sects are more or less founded, though comparatively harmless when applied to the world to come, is, when brought into play in the concerns of this life, and backed by the strength of a secular ally, productive of no ordinary inconvenience and mischief.

As long as Popery had the whole Christian world to herself, and the same livery of belief was worn by all, this peculiar evil of Establishments had not yet developed itself. But when the Reformation, unclasping the sacred book, invited every man to read it by the light of his own reason, such a multiplicity of creed and opinions sprung up through Europe, as made the selection of any *one*, to be the sole, exclusive partner of the State, a choice as pregnant with discord as that of the shepherd of Ida himself.

And here began the interminable mischief of Establishments. The Romish Church, strong in primogeniture and possession, held fast by her *majorat* of power wherever she could, and employed all her old inquisitorial arts to maintain it. The Reformed Faith, while professing to stand up for freedom of opinion, still retained the old Popish antipathy to dissent; and when she said “I leave you free to interpret the Scriptures as you think proper,” added, “but I will disfranchise, imprison, and occasionally burn you, if you do not interpret them in the same sense that I do.”

Hence sprung those struggles between rulers and their subjects, that war of the two principles, Force and Opinion, which, at first religious, and then, by a natural transition, political, has spread itself like wildfire every where, and is at present agitating the whole world.

From this statement it will readily be concluded, that I consider a Church Establishment eminently calculated to serve the cause of discord, in whatever form it exists, and as it exists in Ireland supereminently so. In all other countries, the laws of reason and nature are so far consulted in this institution, that the creed of the majority of the people has been the religion adopted by the State; and

so essential does Paley consider this arrangement—the religious instruction of the people*—that according to this sensible Divine, “*it is the duty of the magistrate in a choice of the religion which he establishes, to consult the faith of the nation, rather than his own;*” and—still more strongly to the point in question—“*if the Dissenters from the Establishment become the majority of the people, the Establishment itself ought to be altered or qualified.*”†

In Ireland, however,—where every thing is done (as astronomers say) *in antecedentia*, or, contrary to the order of the signs,—so completely has this obvious policy been reversed that the Church of about 500 000 persons out of a population of seven millions, is not only chosen and crowned as the sole Sultana of the State, but the best interests of the State itself are sacrificed to her pride, and a whole people turned into slaves and beggars for her triumph.

The late Archbishop of Dublin, in his celebrated Charge, pronounces the Roman Catholic Church of Ireland to be “a Church without a Religion.”—meaning, I presume, *not* that such names as Fenelon and Sir Thomas More are to be erased altogether from the page of Christianity, but that we poor Irish Papists, having no well-paid Archbishopries, are *therefore* without a religion.—“That fellow has no soul,—where is his shoulder-knot?”

But what will such haughty Ecclesiastics say, when by the operation of causes which seem as progressive as time itself, this people of Catholics whom they insult so wantonly,—whose number is at this moment as great as that of the Protestants of England in 1688, and who are, in spite of misery and Malthus, every hour increasing—shall, like the disloyal waves dashing round the feet of Canute, encroach still further on their sacred precincts—when this Church without a Religion shall have left them a Church without a Laity, and when one who inquires, “Where is the Protestant People of Ireland?” may receive nearly the same answer as that Inspecting Colonel, who, on asking, “Where is the Donegall Light Troop?” was answered by a solitary voice, “Here I am, your Honour!”

THE PROSPECTIVE OF LIFE.—What has life to show us but the “glass door of Heaven? Though this we see the highest beauty, and the highest bliss; but it is not open.

* Because, as he justly says, “more efficacy is to be expected from an order of men appointed to teach the people their own religion, than to convert them to another.”

Warburton, too, lays down the same self-evident rule, that “where there are several religions existing in a State, the State shall naturally ally itself with the largest.”—*Alliance between Church and State.*

† The Bishop of Cloyne (Woodward), in quoting this opinion, considers it “decisive against the Protestant Church in Ireland.”

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND
London, A. D. 1781.

(Continued from our last.)

OF MURDERING PROTESTANTS.

Whether the barbarous murders, cruelties, and massacres committed by the papists on protestants, be not evidence of their principles in this point?

The very thought of these barbarities is horrid, and if I could find, that the communion of that church did oblige to partake in, or approve such practices, I should protest against all communication with it. But after all my best endeavours, I can find nothing, which obliges the members of that church to approve such cruelties; so that whatever encouragement they have had, yet this no where is proposed, and much less imposed on any; but all in that communion are as much at liberty to abhor murder, and even those very barbarities which have been committed by papists, as we are in our church. Hence, without looking farther into these sad histories, according to our second rule, there seems no necessity of separating on this account: Since a communion with that church, no where obliges to partake in or approve such cruelties.

IRELAND IN THE FIFTH CENTURY.

The following strong and beautiful picture of the difficulties with which the Catholic Church had to contend in the earliest ages of Christianity, and the religious hospitality of devoted Erin, is from the able and eloquent pen of the great German historian Von J. Görres

“Equally severe was the struggle which arose between the different confessions of Christianity, when Arianism encountered the old Catholic doctrine, especially when the old sectarian spirit, united to policy, urged the Vandal kings in Africa to the wildest and most fanatical persecution. In all these struggles, thousands of victims bled; but their faith stood by their side to minister consolation; and the same mystical enthusiasm, which on the bloody path of martyrdom had raised their predecessors above themselves, did not deny them their aid. All not engaged in the combat took refuge in the ark of the Church, which amid the mighty swell of waters, floating hither and thither, guarded the treasures concealed within it; and while amid the general tumult of the times, it secured a peaceful asylum to religious medita-

tion, it continually promoted the contemplative, as well as heroic martyrdom. Such an asylum was found, from the middle of the fifth century, in the green Emerald Isle, the ancient Erin, whose secluded situation and watery boundaries as they had once served to protect her from the disorders of the Roman empire, now sheltered her from the storms of the migration of nations. Thither, seeking protection with St. Patrick, the Church had migrated to take up her winter quarters, and had lavished all her blessings upon a people who gave her so hospitable a reception. Under her influence the manners of the nation were rapidly refined; monasteries and schools flourished on all sides; and as the former were distinguished for their austere discipline and ascetic piety, so the latter were conspicuous for their cultivation of science. While the flames of war were blazing around her, the green isle enjoyed the sweets of repose. When we look into the ecclesiastical life of this people, we are almost tempted to believe that some potent spirits transported over the sea, the cells of the valley of the Nile, with all their hermits, its monasteries with all their inmates, and had settled down in the Western Isle!—an isle which, in the lapse of three centuries, gave eight hundred and fifty saints to the Church—won over to Christianity the north of Britain—and soon after, a large portion of the yet pagan Germany;—and while it devoted the utmost attention to the sciences, cultivated with especial care, the mystical contemplation in her religious communities, as well as in the saints whom they produced.”

AGRA MISSION.

DEPARTURE OF THE RIGHT REV. DR. BORGHI
TO EUROPE.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I regret to inform you, that our dear and venerated Prelate, the Right Rev. Dr. Borghi has been induced to leave us suddenly, in consequence of impaired health. He left Agra yesterday afternoon, for Lombay, where he embarks for Europe.

The anxieties and cares of an extensive mission and the climate have told fearfully upon a constitution which never was very robust; since his arrival in Indja. The Indian winter was one continued period of suffering for His Lordship, but his natural energy of mind and buoyancy of spirits enabled him for a time to overcome the infirmities of the body, repeated attacks of sickness however rendered him perfectly incapable for the discharge of the functions of his office. During the past

week he often essayed to perform Mass, but after repeating the *Kyrie Eleison*, was induced to unrobe and retire from the Altar.

On Sunday last his lordship intimated to the congregation from the sanctuary rails his intention of forthwith proceeding to Europe for the renovation of his health. He conjured his flock to bear in mind the instructions they had received from him, and to conduct themselves conformably therewith. He thanked them for the support and assistance they had rendered to the Orphanage—and most warmly recommended the care of the Orphans to the congregation—he expressed the great regret he felt at his sudden separation from his flock; asked them to pardon him, if on any occasion he had given them cause to be displeas'd with him, and concluded his affecting address with his episcopal blessing, which his emotions rendered difficult of articulation. I can hardly describe the effect of his lordship's address upon the congregation, there was not a dry eye in the whole Church, even children were affected to tears.

The suddenness of the intimation, precluded the possibility of presenting his lordship with an address previous to his departure, this however is under preparation, and will be forwarded on to Bombay.

On Monday evening the members of his lordship's flock waited in a body at the episcopal residence, to take leave of his lordship, which melancholy duty was performed amid the tears and sighs of all present, notwithstanding his lordship's iterated and reiterated assurance, that he would do his utmost to come back again to them.

His Lordship's Confessor and Secretary the Rev. F. Bonaventura accompanies him. This esteemed, universally respected, and highly accomplished priest was the confessor of his lordship's entire flock at Agra for several years. You as a Catholic know the more than filial affection which always exists between the Confessor and Penitent, and can form some idea of the additional affection which we feel in parting from him at the same time.

The Right Rev. Dr. Carli has assumed charge of the Mission. This is the only consolation we feel in our affliction; for his lordship is universally beloved and venerated: indeed a more worthy successor to Dr. Borghi could not have been chosen.

As soon as the address is ready, I will forward a copy to you for publication in your valuable journal.

Your's faithfully,

J. ———

Agra, 8th Nov. 1848.

SWITZERLAND.

(Extract of a letter from Switzerland.)

MY MOST DEAR REV. FATHER—A whole year has elapsed since I received any intelligence from you. We very much fear that you did not receive the many letters sent you. Last November the war here commenced. The Catholic Cantons, called the Sonderbund, put their hopes in their good cause and in God. The radicals gloried in their troops, amounting in number to 90,000 under General Juffour. Fribourgh appointed the hypocritical convert the Commander-in-Chief. The attack began with the isolated Fribourg which capitulated, as it long before was treacherously concerted. The confederates (Radicals) entered the city, which caused the well-disposed Catholics to dread greatly for the safety of their lives. The Jesuits, Redemptorists, &c. were compelled to disguise themselves in order to effect their escape. The Colleges of the Passionists and Jesuits, as also the Convents of the Redemptorists, and the houses of the Confessors, &c. were ransacked and plundered in so shocking a manner, that no one could credit it, if they had it not from an eye-witness, or some very authentic source. Scarce an article found in them but was broken in pieces. The Convent of the Capuchins, was compelled to feed daily for a considerable time from 300 to 350 soldiers. Then all Capuchins who were not citizens of the Cantons, were mercilessly ordered to quit immediately the Canton. The three Convents already alluded to, will very probably, be soon reduced to one.

From hence the confederate troops marched against Lucerne and the Catholic Cantons adjoining. Canton Lung having surrendered before the outbreak of the war. After two insignificant engagements, first Lucerne and then the other Cantons capitulated. The fault in no manner lay with the people. The leaders lost their heads, and the cause was long before betrayed. The members of the government in the conquered Cantons were removed and severely punished, and their seats filled with the most radical men, such as St.—Sh—&c. Worag until their rich, is by this sad stroke, at once reduced to beggary. The greater part of the Convents are demolished, except that of the Capuchins, and half the Nuns. The former out of a community of twenty-two, lost two members; the other religious orders were expelled.

Seventy of the Jesuits went to America. The Convents still existing, are under the entire control of their enemies, and are forbidden to take novices. The worst is, that a centralization of Switzerland will be introduced, in

which no Religious Corporation is afforded protection. There is a rumour of sending away the Apostolic Nuncio; Fribourg deliberates to dismiss its Bishop. But enough of this misery and impiety. This tells too plainly a sad tale of the pitiful state of our country.

The only consolation to be derived from it is, that these events had a most salutary effect on our Convents, where regularity and piety go on well, and many are brought to their right senses.

Switzerland,

17th Sept. 1848.

I remain, &c.

VIZAGAPATAM.

We have heard with much pleasure, that the Very Rev. Dr Neyret, the Superior of the Vizagapatam Mission, is to be raised to the Episcopacy. Four Clergymen have lately arrived from Europe for his Lordship's Vicariate. By means of this timely aid, the excellent Prelate will be enabled to have a Priest stationed permanently in each locality, in which there is a sufficiently large Catholic congregation to require the constant residence of a Pastor.

B. C. ORPHANAGE FREE SCHOOLS
AND WIDOW'S ASYLUM.

J. G.	Rs. 2 0
Mr. C B Piaggio,	2 0
Sergt. Keane, Fort William, through Rev. Mr. McGirr,	5 0
Mr. and Mrs. Costelloe,	5 0
Mrs. Price thro' Miss Costelloe,	5 0
R. Cruise Esq., Purneah,	50 0
Mr. J. O'Brien, Rada-Bazar....	10 0
A Soldier through Rev. Mr. McCabe,	1 0

THROUGH MR. N. O'BRIEN.

Mr. and Mrs. Fenny,	30 0
Capt. Bowness,	3 0
A. W. Eyer, Ship Ellenborough, ..	5 0
H. Howe,	5 0
A Friend,	2 0
Ditto,	3 0
William Bell,	3 0
C. F. Vouhutzky,	5 0
Capt. Smoult,	5 0

PROPAGATION OF THE FAITH.

Mr. John Piaggio and Associates, Rs. 5 0

Selections.

The last census of the United States gave 420,000 as the number of female slaves under ten years of age, and 390,000 as the number between ten and twenty.

TRUST IN HEAVEN.

This world is all a fleeting show,
For man's illusion given,
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but Heaven' [Moore.

Trust in Heaven!—when o'er thy path,
Clouds and tempests come in wrath,
When thy grief oppresseth thee,
When obscured thy prospects be,
When around thee mists are driven,
Heed them not, but trust in Heaven'

Trust in Heaven!—when morning lifts
Up her head and casts her gifts,
Light and dew, upon the earth,
When she brings the blossoms forth,
Till shall shine the stars of even,
For a safeguard, trust in Heaven'

Trust in Heaven! when there dar
Beneath many a glorious star,
Can'st thou doubt when thus her light
Gleams unshadowed through the night
That protection may be given
To thy pillow!—trust in Heaven'

Trust in Heaven!—when one by one
Sweet the waves of hope glide on,
Leaving thee a wreck at last
On the shore whence they passed
Though thy heart be true and even,
Still for ever trust in Heaven!

Trust in Heaven!—when from its way
Those thou lovest go astray;
Strive, still strive to bring them back
To its straight and thornless track,
And that truth may soon be given
To their spirits, trust in Heaven'

Trust in Heaven!—it shall not fail,
When the darkest griefs prevail;
And when death at length shall come,
When around thee spreads his gloom,
Pray that thou may'st be forgiven—
Place thy dearest trust in Heaven'

COUGHING, &c. AT CHURCH.—Mr. Whiteside, speaking of an Italian preacher, says:—"He wisely divided his discourse into compartments, and after an impetuous torrent of twenty minutes, received by the audience in silent attention, down he sat, and this was the signal for an universal burst of coughing, nose-blowing, and spitting, a practice most convenient—for in England, in the influenza months, a constant barking is maintained during the sermon, against which the preacher can hardly bear up; whereas in Italy, by a violent effort of nature all the disagreeable customs of the people are repressed, while the preacher speaks, and explodes when he stops.

THE CANTING MAWWORKS AGAIN.

(From the Sunday Times, Sept. 17.)

"There must be some extraordinary perversity in the minds of those gloomy fanatics who interpret the law of the Christian religion into an interdiction against all the innocent recreations for which Nature evidently designed man during his sojourn upon earth. Every amusement that lightens the poor man's heart they pronounce an abomination, and those that countenance them abettors of immorality. Races have been especially railed against by the Mawworms, who have spared no pains to instil into the minds of the people the necessity of denying themselves all rational enjoyment in this world, and of fitting themselves for heaven by making a hell of earth. Wherever a race meeting is held, these sleek and solemn-visaged gentry, in glossy black coats and smooth white chokes, rush in to denounce it. In the conventicle, in the street, by the wayside—wherever they can procure listeners to their senseless twaddle—they are found declaiming against the profanity of racing,—

"Fire in each eye, and papers in each hand,
They rave, recite, and madde round the land."

Tracts and addresses far more profane than the amusement they deny are distributed to all who will accept them. And what is the consequence? The sacred word, thus misused and thus misapplied, is too frequently treated with contempt and levity by many who had otherwise received it with respect. We have been favoured with one of these precious productions, entitled 'A Few Words on the Rochester and Chatham Races,' the writer of which signs himself 'A Clergyman of the Church of England,' but who by his style, we should like to be a worthy member of that class designated by the late Sidney Smith as 'consecrated cobblers.' The author, whoever he may be, lays the whole weight of his objection upon 'the dreadful evils of the booths erected on the lines for drinking and dancing during the continuance of these races,' evils that he promises *all persons admit*. Now, we deny the deduction to which this admission would lead us. The races have no more to do with the evils said to be consequent upon them than a crowd collected around a field preacher on Kennington-common might be said to afford encouragement and opportunity for picking pockets.

We should like to find this zealous opponent of horse-racing employing his pen in exposing the pride, pomp, and vanity of overfed and underworked churchmen. Let him leave the amusements of the people alone, and tell us how the thousands and tens of thousands that roll into the laps of the rich prelates, prebendaries, and pluralists of the Church of England are expended; let him describe, if he will, the costly banquets, the rich wines, and delicate viands, beneath which the tables of her proud dignitaries groan; let him tell us of their purple and fine linen, their luxurious carriages, and their liveried servants, and then relieve himself by a tirade of senseless abuse against a noble national sport, whose greatest fault seems to be that the people can participate in the enjoyment it affords."

PROTESTANT PROSELYTISM IN CHINA.

We confess we cannot see any thing entertaining in the following letters; on the contrary they exhibit a laxity of morals which is the opposite of amusing. However, tastes differ,—the Editor of the *New York Recorder* is quite certain they will minister to the entertainment of his readers, and it is not for us to say they will not.

Proselytism in China is truly a costly affair; ten dollars a month pay to a person, the sincerity of whose belief may be tested by his own letter, looks like throwing pearls before a class of quadrupeds with which the country abounds. But the convert is not satisfied with his hire; he wants an advance of wages, that he may purchase warm clothing and a wife! His sage teacher points out the unreasonableness of the demand, by shewing that for three dollars he can procure food, fuel, and have his clothes washed (it appears he has a fire-house), 'after this there remains seven dollars which may be used to buy tea, or tobacco, or a young wife.' What more could any man want than a free house, food, raiment, tea, tobacco, and beyond all a young wife? For a Chinese this embraces all the comforts of life, with the exception of an occasional whiff of opium, and even that may be had out of the convert's handsome pay.

We were under the impression that in China it is not customary to purchase a wife. After the preliminaries have been arranged by Agents, 'presents are sent by the bridegroom in ratification of the union.' So saith Sir John Davis [*The Chinese*, Vol. I. page 284.] We have it on the same authority [Vol. I page 279] that, 'the wife is of equal rank with her husband by birth, and espoused with regular marriage ceremonies; possessing moreover, certain legal rights, such as they are; the hand-maid (concubine) is bought for money and received into the house nearly like any other domestic.' The Christian convert wants to buy a wife that he may have some one to wait on him when he becomes old; it is to be feared however that after the custom of his heathen brethren he intends to purchase an handmaid to minister to his wants, and be his domestic drudge. No doubt the poor man has only an imperfect knowledge of Christianity; but it is not sinful to allow such a person 'to assist in publishing the true doctrine':—

'Among the items of intelligence which our excellent friend, the Rev. William Dean, has communicated to us, we have found the following curious correspondence, which we are quite certain will minister to the entertainment of our readers.

'A LETTER FROM A CHINESE ASSISTANT.

'Your servant, a sinful man, having felt the great mercy of Jesus in the pardon of sin, and having learned a little of the true doctrine, is truly thankful to God the Father, whose benevolence is exhaustless. Therefore, within the last few years, I have formed the fixed purpose to serve Jesus till my dying day, and with a sincere heart assist in publishing the true doctrine. In removing to this station in the central kingdom, I have not the wish or the hope to become a rich man; but my first object is to assist in publishing the truth to my countrymen, trust-

ing to the assistance of Jesus, and sitting at the sacred Apostle's feet. As a secondary object, I desire to find and marry a wife, with the hope that she may aid me, and together with me obtain the endless glory of Christ; and that I may also have some one to wait on your servant when he becomes old in years. At present, I receive from the sacred society, each month, ten dollars. Now it is not that your servant is not satisfied or well pleased; but coming to this place, he has not clothing for the approaching cold season, and should the sacred teacher become the agent of God's favour, and so think of the words of the humble disciple as to bestow upon him an increase of three dollars a month, to enable him to procure clothing for the approaching cold season, and each month to lay aside a little by which to procure a wife,* the favour would be great.

* Presented before the sacred teacher Dean,
'By the humble disciple——, bowing.'

'REPLY.

'In reply to your letter of yesterday, permit me to state, that the disciples of Jesus residing in my native country, both male and female, old and young, joyfully contribute their money. This money may be employed to publish the doctrine, but may not be used for buying wives or the support of parents. We do not expect our salary yearly increased,—why then should the teacher expect *his* increased? Should the teacher be destitute of clothing, we have a little money received from parents which may be employed to buy clothes for the teacher; but we could not dare to use the money of the sacred society for that purpose. But we think that by economy ten dollars for each month is sufficient for the teacher. We know that other societies may give more. While we receive *one* dollar, the teachers from the honoured English nation receive *two or three* dollars; why then should not we also be envious and desire more? Some say that the Chinese join the church only to get money, and we desire them to have practical proof that the Chinese converts can deny themselves, and with a true heart serve God.—The teacher has, to pay no house-rent, no boat-hire, and no travelling expenses, and the monthly expence for food for a commoner is one dollar and a half, for the teacher it may be two dollars, and one dollar more may be required to cook his food and wash his clothes. After this there remains seven dollars which may be used to buy tea, or tobacco, or a young wife!

'To the teacher great man——,
'From his friend Dean.'

—Friend of China, September 13.]

Cromwell at his Daughter's Marriage.

AT THE marriage of his daughter to Rich, in November, 1637, Cromwell "threw about sack-possett among all the ladies, to soyle their rich cloaths, which they took as a favour, and also wett sweetmeats; and daubed all the stools where they were to sit with wett sweetmeats; and pulled off Rich's peruke, and would have thrown it into the fire, but did not, yet he sate upon it.—*Harl. MSS.*, 991.

CONSECRATION OF BISHOP GUI-
GUES TO THE SEE OF BYTOWN,
• CANADA.

[The following article is taken from the "Bytown Packet" (Canada paper) of August 5th, with which we have been kindly furnished by a Correspondent.—ED. TAB.]

On Sunday morning, July 30th, their Lordships, the Catholic Bishops of Montreal, Kingston, and Carthage proceeded to the Consecration of the Very Reverend Joseph Eug. Guigues as Bishop of Bytown. The Right Reverend Regimus Gaulin officiated, and the ceremonies of the Church usual upon such occasions were observed with the utmost pomp. About twenty clergymen attended from different parts of the province, and a very efficient choir assisted on the occasion, whose efforts were much aided by the Rev. Messrs. Dandurand and Mirabeau. The Rev. Mr. Morneau was present as Master of the Ceremonies. The Rev. Mr. O'Reilly, of Montreal, delivered an eloquent discourse in which he urged on his countrymen the necessity of joining together in support of the Catholic Religion, and encouraged them to obey the instructions of the Fathers and Bishops of the Church, especially of the Bishop to whom has been confided the charge of the new diocese, and pointed out the necessity of union with their French Canadian brethren, and of good-will to all.

In the evening, his Lordship took formal possession of his see, and an able discourse was delivered by the Very Rev. M. Mignault, of Chambly, whose venerable appearance, added to the touching manner in which he placed before the people the sacred obligations which bound them to their chief pastor, enchaind the attention of his audience.

After the evening service, the first Pastoral Address of the new Bishop was read. We sub-join the principal passages:—

"To the Clergy and all Faithful of our Diocese health and benediction in Jesus Christ:—

In taking possession of our new Diocese, we feel the necessity of addressing you in order to explain our intentions and our desires.

"Thanks to the vigilant solicitude of the Sovereign Pontiff, the Catholic Faith daily takes possession of new territories, and there communicates the benefits of her celestial Hierarchy. Not content that men endowed by God with an ardent soul and an unbounded devotedness, call to the light those who are in the shadow of death, or inspire nations with the vivifying spirit of charity, the Supreme Head of the Christian world likewise desires that Bishops to whom he has confided the charge of governing in the Church, may be established to confirm the acts of the Priests by the force of their authority, and provide for all emergencies. Therefore does the Catholic behold with admiration the numerous sees rising in so wonderful a manner in every part of the globe, illuminated with the rays of the Catholic Church.

"Could America escape the ever-attentive eye of the Supreme Pastor? *

"And you, also, generous children of Erin, calculate on our support and our tender solici-

tude. Your name has ever sounded in our ears as one of sweetest melody. Your faith—so firm, so heroic, that no tribulation can shake—your ardent proselytism, which in every part of the globe whereupon your sufferings have cast you, invites new children to the Catholic Church—your generosity, which, in the midst of poverty and indigence, still finds the generous mite to erect temples and altars to the living God, and maintain His Priests, have made you long since dear to our heart. You shall still find these Priests in the lands where you have sought a refuge, and where new emigrants shall, like you, find a resting-place. And should it not be possible to prepare them ourselves for the ministry, we shall invite them from distant climes to minister to your wants.

"Children of Canada and Ireland, whom we name separately, but who, nevertheless, form but one peaceful family, since you are both Catholic, let not the slightest cloud ever disturb that mutual charity which should ever possess your hearts. Are you not brethren? Are you not heirs to the same inheritance? Do you not sit at the same table to partake of the same life-giving bread? Are you not united by bonds the most firmly cemented, those of Faith? Are you not by your Faith, by your attachment to the interests of Religion, placed among nations the most devoted to the cause of Catholicity?"

THE CHURCH IN ABYSSINIA.

[The following letter, addressed by Mgr. Casolani, Bishop of Maurocastro, *in partibus*, to his Eminence Cardinal Fransoni, Prefect of the Sacred Congregation of Propaganda, and published by the *Giornale Romano*, contains details of great interest on the state of the Catholic Church in Abyssinia.—*Univ.ers.*]

Khartum, June 29, 1848.

Most Eminent Prince.—After all that I had the honour to write to your Eminence on the 13th inst., you must have expected the sad news I have now to announce to you. The Rev. Father Rylo, fortified with all the Sacraments, rendered up his soul to his Creator on the evening of Trinity Sunday, two hours before sunset. His death was indeed a sleep; he was peacefully slumbering, giving no sign of suffering, when he breathed his last sigh, leaving us under the intimate conviction that in Heaven the Blessed Virgin and the Saints, protectors of this Vicariate, had that day conducted him to those eternal joys which his incessant Apostolical labours in this valley of tears must have merited for him. I need not tell you how bitter this death has been to us; it is better to be silent. We buried his corpse in our garden as decently as our situation permitted. He will remain in this place until the church shall have been built, whither some day he will be translated. Sorrow was universal, not only among the Catholics, but even among the schismatics, heretics, Mahometans, and Pagans. They all chose to take part in the funeral—all of them, including the Coptic Archbishop.

As I intimated to your Eminence in my last letter, I shall remain here for a month or two,

until this mission shall be firmly established. I have great pleasure in informing your Eminence that, at my invitation, Don Angelo Vinco, without regarding the danger of dying of the fevers from which he is always suffering, has to the great edification of all, consented to stay here till the arrival of the new missionaries; and if he is then alive, he will avail himself of the leave which was given him by Father Ryllo to return into his own country for the recovery of his health.

It is our duty to beg of your Eminence to induce the Father-General of the Company of Jesus to send immediately two Fathers of his Society, with a Brother-Coadjutor, to Alexandria, whither I reckon on arriving next October, and from whence, after having received my instructions, they can direct their journey to this capital, in order to relieve Don Angelo Vinco, and to labour there for the development of the Mission in the city and its environs, where new facts every day testify that the hour of the Lord has arrived, even for the Mahometan tribes, whom we regarded as the least prepared for the reception of the truth.

Last week we made an excursion to the rivers of the ancient city of Saba, situated on the eastern bank of the Blue River, four hours distance from Kharsum. The Government had authorised us to take from those ruins all the materials we could find there of a nature fit to be employed in the construction of a church, school and house. I cannot express the interest with which we contemplated the ruins of this city, which had been for so many ages the capital of all Ethiopia, and where we found vestiges of the most remote ages, as well as of the Christian epoch. These ruins occupy a space much more extensive than the space comprised in the limits of ancient Rome itself. But what rejoiced us most was to find encamped in the neighbouring wood a wandering tribe of Mahometan Arabs; they received us and treated us affectionately, and described in the most lively terms their painful situation, and the tribulations which they had to endure. In pointing out to us the larger ruins, they called them Christian churches, and assured us that their tribe had always respected them. But when they knew that we were ministers of the religion of those who, in by gone times had inhabited those buildings, now overthrown, to which they attracted our attention; when they learned that, abandoning everything we counted most dear in the world, we had entirely devoted ourselves, to their spiritual and temporal good, they remained struck with astonishment and emotion, and tendering thanks to God for so great a benefit, they promised to show themselves docile, in order to merit that we should give their sons instruction enough to make them "wise and strong," equal to the Europeans of our own day, and to their ancestors of past ages.

The most considerable nomad tribes (especially the Mahometan tribes) show the same dispositions. Such, for example, are the tribes Abn, Rot, Beni, Selem, Gubabise, Hnanir, Sciakia, &c., &c., who at certain seasons encamp in the vicinity of this city, but who, at other times,

disperse themselves over all the country of Egyptian Nigritia and the Darfur.

Your Eminence will easily understand of what importance it is to found the mission solidly in this capital, to the government of which so vast an extent of country is subject, and which exercises over the whole of Central Africa an influence analogous to that anciently enjoyed by its neighbouring city, Saba. I trust, then, that your Eminence will not fail to send us by the Father-General of the Company of Jesus the two Fathers and the Brother-Coadjutor for whom I ask. I will supply them in Egypt with all the necessary instructions, and with an experienced guide, so that they may arrive here safely, and pursue the work commenced by Father Ryllo, whilst your Eminence and the Sacred Congregation, after having heard me on my return to Rome, may be able to adopt a vast system of missions, by means of which, as I have good reason for hoping, it will be possible to form a new *Paraguay*, without in the least mixing ourselves up in the world of politics, and without having recourse to any protection from human Governments.—I am, &c.

A., Bishop of Maurocastro

BOMBAY.

THE ROMAN CATHOLIC BISHOP.—The following has been handed to us by a correspondent, who authenticates his communication. We prefer giving the statement in the writer's own words, to embody in an "editorial" the information it contains.

"I beg that you will have the goodness to publish, for the information of the Roman Catholics of Bombay, particularly those at our stations, the arrival yesterday by the Hon'ble company's Steamer "*Ackbar*," of the Right Reverend W. J. Whelan, D. D., Bishop and Vicar Apostolic of Bombay. His Lordship is accompanied by the very Revd. Dr. Sheelan, his Vicar General, the Revd. Dr. Ryan, as Secretary, and the Revd. Monsignor Menezes, Chamberlain to His Holiness Pope Pius the IX.

"By the same opportunity also arrived Mrs. Frizelle and Misses Stapleton and O'Leary, Nuns from the Loretto Abbey of Rathfarnham in Dublin, to take charge of the education of the hitherto neglected female children of the Catholics in Bombay.

"Dr. Whelan, I am glad to say, received very cordially a deputation of the Bombay Catholic Institute, and in accepting the office of President of the Society, stated his intention to co-operate with its members in carrying out the laudable objects they have in view, as far as lay in his power.

"Drs. Sheelan and Ryan are to be Vice-Presidents of the Institute.

"With reference to the petition forwarded from this place to His Holiness the Pope, on the 18th January last, Dr. Whelan was pleased to state that the Supreme Pontiff had addressed him two letters, under his own hand, confiding to His Lordship the charge of this Mission, and directing him to carry out the wishes of the Petitioners.

"These letters, Dr. Whelan said, he would have much pleasure in publishing, next Sunday, in the Church of "Nossa Senhora de Esperanca;" and he concluded, by expressing his entire approval of all the proceedings of the Bombay Catholic Institute.

"The Right Revd. Dr. has appointed the Reverend Joseph de Mello, Vicar General, in supercession of Fre Minguol Antonio."—*Bom. Tel. and Courier.*

'Yesterday, at 9 o'clock A. M., the members of the *Bombay Catholic Association*, had the honour to call upon the Right Reverend Dr. Whelan at the Fort Chapei with an address which was there presented to His Lordship.

• His Lordship upon receiving it stated, that he had learnt with deep concern, the dissensions that prevailed in Bombay since the demise of the late Dr. Fortini;—that he felt the more uneasy, that he could not expedite his departure from Europe to heal the wounds that had so deeply pierced the Catholic Community of this Island—and that he hoped his flock would now, on his arrival live together in unity and peace.

'The learned prelate in alluding to the long-pending dispute regarding the Ecclesiastical authority of the Archbishop of Goa in British India said, that he has had received a direct communication from His Holiness, to the effect, that the Archbishop could exercise no legal jurisdiction over the Churches in the British territories; and entrusting to his (Dr. Whelan's) pastoral care, the souls of those who reside in those territories. The Right Rev. Gentleman was pleased to shew us the letters he had received, bearing the signature of the Holy Pontiff, and to signify to us his intention of having the same read on Sunday next at the Church of N. S. d'Esperanca.'

'The visitants, after receiving His Lordship's benediction, retired perfectly satisfied with the allusion of the learned Prelate.'—*Ibid.*

AMERICA—UNITED STATES.

DIOCESE OF CINCINNATI.—THEOLOGICAL SEMINARY.—The corner-stone of this new institution was laid on July 19th, the Feast of St. Vincent de Paul, by the Right Rev. Bishop Purcell. The foundations of the centre edifice will be built this fall, and we hope to see it completed during the next summer. The plan is very beautiful. The whole extent of the seminary will be two hundred feet in front, the centre building being about eighty feet square. Several of the Clergy were present at the ceremony; also, the Sisters of Charity, the ladies of the Ursuline Community the families of the Messrs Slevin, by whose generosity the building is to be completed, and several members of our Catholic population, who feel a deep interest in an establishment for the education of Priests. The party were sumptuously entertained in the evening at the dwelling of Mr. Patrick Considine, who presented the Bishop with the beautiful site on which the Seminary is to be erected. The name of the new seminary is "Mount St. Mary's."—*Catholic Telegraph.*

A MODEL IRISH LANDLORD.

There are some good landlords among the bad ones, and perhaps the most distinguished among the former is a nobleman whose early days gave no promise of such excellent conduct as he has displayed since his wild oats were sown, and, taking unto himself a wife, he settled upon his Irish estates. The Marquis of WATERFORD, one of the best and worthiest of landlords, has, however, thought it requisite to address some strong words to his tenantry; but for the latter it must be said, that if the words were needed, they have submitted to correction with the best grace; and industry and peace are observed upon the lands they occupy. Another Irish nobleman, the Earl of PORTARLINGTON, has, in the past week, taken up his residence in the midst of his tenantry, thereby not only challenging the opinion that the Irish peasantry are naturally disaffected to their landlords, but practically demonstrating the sincerity of his belief on the other side. Moreover, the noble Earl has found a companion, equally confident and trusting with himself. His young wife, the Lady ALEXANDRINA VANE, daughter of the Marquis of LONDONDERRY, shares with him the danger and honour of the experiment. Now, if Irish gallantry be not a fiction, and Irish generosity a farce, not only will the Countess of PORTARLINGTON be as safe as the young lady in MOORE'S song, who passed over the green isle in security; but the force of her noble devotion to her belief in the honour and justice of the peasantry, will destroy the desire for "wild revenge" wherever it may exist; and enable every Irish landlord who pleases, to take up his residence with security; and so induce English capitalists (who are so much wanted) to embark their wealth in Irish speculations.

The Earl of PORTARLINGTON'S remarks, at a public dinner to which he was invited on the occasion of his arrival, are worthy of preservation. He said—

"It was in the power of every landlord, even an insignificant one, to do some good. If the landlord sticks by his tenantry they would stick by him, and the interests of both would be increased and consolidated. In England, he was sorry to say, the public mind was distracted by reason of the false rumours which were afloat with regard to this country, but he wished some of these Englishmen had seen the reception he that day met with from his tenantry. The great mass of the people were true at heart. Some people in England had asked him, 'Oh! will you go to Ireland, in her present state of social disorder?' He said, yes, he would; for he, for one, had never dreamed of apprehension in bringing his wife to live amongst them (loud cheers). He told those people of England that they did not know Irishmen; for, although there might be some whose course of action could be ruinous to no one but themselves, he felt assured that the great bulk of the calumniated masses were sound at heart (cheers)."

The throne of Edward the Confessor, which is made of oak, is 800 years old; and one of the oaken coronation chairs in Westminster Abbey has been the occupant of its present position 540 years.

THE CANKER IN THE BUD.

(From the *Sunday Times*, Sept. 17.)

The poet Kirke White says of public schools that they are places where—

"In a smaller range, a smaller sphere,
The dark deformities of man appear."

A case occurred at the Middlesex Sessions, on Wednesday last, which affords a melancholy exemplification of the truth of those lines. Three boys—two aged 11, and the third aged 14—were indicted for an assault upon another boy, named Charles Black. It appeared that Black, with some other lads, was returning from school on the 18th of August, when he was attacked by the three defendants, one of whom struck him across the back with a broomstick, a second hit him between the shoulders with a stone slung in a handkerchief, and the third hit him on the head with a stick. The result of this violence was that even now the child can neither walk nor stand, and he was actually carried into court by his mother, on whose lap he was laid while he gave his evidence; and there is every reason to fear that he has been made a cripple for the remainder of his days. The boys severally denied the charge, but the evidence appeared so satisfactory to the jury that they at once returned a verdict of guilty. After a feeling address, they were each sentenced to six months' imprisonment. The saddest part of the tale, however, remains yet to be told. We copy the following from the *Times*, report:—

'We are informed privately, that there are at Poplar, two excellent schools, the one for the children of Protestant parents, and the other for the children of Roman Catholics. Recently a feeling of anger appears to have sprung up in the breasts of the latter towards the former, and the present assault was supposed to have had its inciting cause in that feeling.'

Certainly if this account be true, and the *Times* we suppose, would not insert it if it were not, the parents of those three sucking bigots have no reason to be proud of their progeny. One is at a loss whether to be most disgusted at the spirit of sectarian malignity and vindictiveness thus, like a young cockatrice, cracking its shell and showing itself in its green and callow state, or at the cowardly nature of the assault itself. Some may perhaps think that the affair is only a childish one after all, and not worthy of comment; if it be true, however, as Wordsworth says, that the 'boy is father to the man,' those three unfledged little tyrants seem to have been sent into the world at the wrong time. They would have made good familiars to the Inquisition, or very promising aid-de-camps for a Duke of Alva. Education which is said to soften the manners and 'deracinate savagery'—

* *Emollit mores nec sinit esse feros*—

has evidently not as yet done much for them; the cause of which, it is much to be feared, is to be found in the want of proper teaching at home rather than at school. There is an old adage which says that 'as the old cock crows the young cock learns,' and if the domestic hearth be polluted by the foul spirit of bigotry and persecution, the 'olive branches' will not escape the

taint of its poisonous and pestilential presence. Of the first origin of the quarrel we know nothing. Probably there may have been faults on both sides, but nothing to authorise an attack so malicious and so cowardly.

Extraordinary Phenomenon.—We have received a circumstantial description of an extraordinary appearance in the heavens which, on the morning of Saturday last, was witnessed by two men who were out in a fishing boat off Quigley's Point, in Lough Foyle. At a former period this strange phenomenon, for which the known laws of optics account only imperfectly, would have been regarded as prophetic of national destinies; but the *Fata Morgana* of Italy, and the singular appearances frequently witnessed in the high Arctic latitudes, as well as around some parts of the Antrim coast, demonstrates the essential reference of all these optical wonders to some natural law, which science has yet thoroughly to investigate. From the character of the men to whom, in the present case, we allude, not the slightest doubt can be entertained in regard to the fidelity of their statement, which is, in substance, the following, namely:—That while on Saturday morning last, about two o'clock, they were in a boat fishing off Quigley's Point, they observed a phenomenon of a very strange description. At the hour we have mentioned the sky was of a more than ordinary dark and lurid aspect, so much so that the men were apprehensive that there would be a heavy fall of rain, when almost instantaneously the clouds to the westward parted, and an opening, as it were, of a reddish hue became visible, to which their attention was directed. Then there appeared in the heavens a regiment of men in uniform; and so minute was the representation that the dresses of the officers could be easily distinguished from those of men. This passed away in a panoramic manner, and was quickly succeeded by the view of two large three-masted vessels of war under full sail, which traversed the same space as their predecessors on the scene, and at length they faded from the sight. The mysterious vision was not, however, yet completed; for their wondering eyes now beheld the appearance of two human forms, male and female standing with their faces towards each other, as if engaged in conversation; and so vivid was the outline of these figures that they distinguished the male from the female, the former being apparently clothed in a frock coat. This aerial personation of humanity occupied about the same space of time as the two first mentioned. This most bewildering scene was closed by the forms of a swan and a peahen moving across and disappearing; after which the sky assumed the sombre hue which it wore previous to this strange illusion. Our informant stated that one of the men who witnessed this scene was filled with the greatest terror during its continuance. —*Derr's Sentinel.*

DIocese of BALTIMORE.—GEORGETOWN COLLEGE.—The commencement of Georgetown College examination took place of Tuesday, the 25th ult., and as usual was attended by a large and very intelligent, auditory. After the exercises, a large number of invited guests sat down to a sumptuous dinner prepared by the Faculty of the College.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 23.]

CALCUTTA: SATURDAY, DECEMBER 2, 1848.

[VOL. XV.]

CATHOLIC.

The value of a good name is universally acknowledged, and it is a subject of partial consolation to us to behold some of our erring brethren not insensible to the importance of the epithet by which the Christian Church is distinguished from the thousand and one sects by which she is surrounded. That the Church of Jesus Christ is Catholic, can easily be proved from Scripture, and that she always assigned this quality as one of the marks or signs by which she might be known, is recorded in the writings of her doctors, and the annals of her long and eventful history. Protestants have been, at times, sensible of this important truth and have not only retained the word "Catholic" in the Apostles' Creed,—“I believe in the Holy Catholic Church”—but some of them have, occasionally, succeeded in persuading themselves that this appellation was applicable to the particular sect to which they belonged. Not being able to shew that any society, which professes their peculiar doctrines, is of universal extension, they form to themselves the idea of an universal or Catholic Church, which might comprise within its capacious limits all Christian societies. These societies, indeed, differ from each other in doctrine and discipline and, far from being united by any common tie, are, for the most part, in open contradiction with each other on various points of Christian belief. There are, however, some truths which all or the greater part of these discordant societies admit, and this circumstance is taken advantage of, for the purpose of imagining a society, which, in all places, believes the same fundamental truths. Thus, for example, the Church of England is not the Catholic Church although she belongs to the Catholic Church. If we would ask where is the Christian society, out of England and her colonies, which adopts the 39 articles as the formula of her faith, and between which and the English Church any connecting link can be pointed out?—we would

be answered that the identity of faith on certain leading points was all that was required to establish a connection between societies, differing from each other in various other points. Hence the Catholic Church, according to this system, is a pure abstraction—*ens rationis*—which is every where present and can be no where pointed out. For this reason most Protestants are unaware of that Catholicity, which the ingenuity of metaphysical divines has discovered to belong to their creed, and ninety-nine out of every hundred of them would indignantly reject the supposition that they had any thing Catholic in their composition. Ask an unsophisticated Protestant if he be a Catholic, and you may be assured that he will give a negative answer to your question; but put the question to a theologian of a certain school, and you will have abundant evidence of the conflict between the language of truth and the subtleties of sophistry. On the other hand, a Catholic, properly so called, can shew that the Church to which he belongs is Catholic or universal, because it is a society spread throughout all nations—all whose members acknowledge the same collection of truths, without any diminution or excess on the part of some, and are united into one body by the tie which connects each national church with the common centre of Catholic unity. Hence no one belonging to our communion ever gives himself any other appellation than that of a Catholic,” when there is question of his religious profession. The children who have learned the first rudiments of their catechism, as well as those who have grown old in the study of its doctrines, adopt the language of St. Pacian: “Christian is my name, Catholic my surname; by the former I am known, by the latter I am distinguished.” Could any Protestant adopt the principle of this last remark?

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE

THE REFORMATION AND ITS EVIL CONSEQUENCES.

THE suppression of Religious Houses was one of the consequences of the Reformation; and, if that measure has been favourable to population, as I was once told, that must proceed from certain causes, which reflection has never enabled me to discover; and the unfortunate effects of which, prove the error into which I was about to fall. For it is a fact, that, the confiscation and sale of Church-property had no advantage but that of filling, for a time, the exhausted treasury of the King, and of enriching the vile instruments and accomplices of his rapacity. Charles V. had good reason to say, that Henry had killed the hen which had laid him golden eggs. The Clergy possessing lands at once inalienable and highly cultivated, were a certain resource to the state, by their contributions, their gifts, and their credit; and in cases of emergency, they never failed to supply its wants. Voltaire himself, whose testimony cannot be considered suspicious, asserts, that the Church of France paid annually four million Tournois to the government.

Here another question presents itself, which I had certainly not regarded before; namely, whether the Reformation, in its *general effects*, has not proved as prejudicial to the welfare, as to the population of this kingdom. In this discussion, I will appeal only to facts and experience. The cause of virtue and religion can lose nothing by it.

I will recapitulate a small number of facts drawn from the history of England, beginning at the period of the Reformation, with which they are connected.

From a respect to the councils of my country, I would wish not to speak of the frivolous motive which produced this great event. But it is too notorious for me to pass it over in silence, without an appearance of affectation; I mean the unlawful passion of Henry for Anne Boleyn. If passion and caprice had not had a part in the disposition of that Monarch, he would have preserved his friendly relations with the Holy See; the title of Defender of the Faith, which he had won by his writings, would have been due to him to the end of his life, and his successors might have borne it to this day, without its being, as it is at present, an object of derision both for the giver and the gift. But the transition from the Church to a sect is too often

by the path of vice, as that from a sect to the Church is always by the road of virtue.

If the motive was contemptible, the means were still more execrable; and while the exposure of that motive is painful to me, I would wish to blot out from our annals, if it were possible, every trace of the long series of iniquities which accompanied those measures. Injustice, oppression, rapine, murder, and sacrilege, are there consigned. Such were the measures adopted by the inexorable and sanguinary tyrant, the founder of our creed, to establish his supremacy in his new church; and those who wished to preserve the religion of their fathers, and adhere to that authority, which he himself had taught them to revere, were treated as rebels, and soon fell the victims of his tyranny. When we reproach the Roman Catholics with the massacres of Paris under Charles IX they reply with grief, that if their ancestors were driven to those extremities, it was, that they were forced to defend themselves against enemies who aimed at the destruction of their Religion and Constitution. May they not rather reproach the Protestants with all that odious violence and all that criminal enthusiasm, which evinced a vindictive, intolerant, and persecuting spirit? The remonstrances of the French Parliaments make us shudder, by the picture of horrors which they present. The two conspiracies of Amboise and Meaux; five civil wars kindled successively; the fortified places delivered up by treachery; Churches and Monasteries pillaged and destroyed; the massacre of Priests, Monks, and Nuns; the very laity themselves, during divine worship, and a most solemn and holy procession, cruelly slaughtered in the streets of Paris, Paniers, Rhodéz, and Valence, are so many irrefragable proofs of the sanguinary cruelty which the Huguenots exercised towards the Catholics, as well in times of peace as of war. And this accusation, I confess, I will not attempt to controvert, because unfortunately it is but too well proved by facts, and because all the events in England, as in other countries, concur in the same proof. The period of the Reformation was not, most assuredly, a period of peace and happiness. The question which we have now to examine, is to know whether it *ultimately* produced the one or the other.

It was easy to foresee, that an interminable confusion would arise out of the measures which were then adopted; and not to have foreseen it, demonstrates a shameful want of penetration in Henry and his counsellors, who prepared for themselves and their descendants an inexhaustible source of difficulties and calamities.

(To be Continued.)

FAITH—(REVELATION.)

(Continued from our last.)

The children of Abraham acknowledged, with pride, that they held all from the God of their progenitor. He watched over the cradle of their nation, as the eagle watches over her nest; and when their adopted country reduced them to bondage, he led them forth amid the most astounding prodigies. The land which they inhabited, and which they had conquered at the point of the sword, was not their own, but the property of Jehovah. Hence they divided it, as among brethren, and no Israelite was left without his inheritance. This people had no castes, like the nations by whom they were surrounded; every Hebrew was ennobled by his birth, for God did not wish, say the ancients, that the brother should say to his brother—"I am of a better family than you." There were no slaves among them, but servants, to whom the jubilee-year restored an unlimited liberty. The daughters of this people were bound to be chaste, under pain of death. This nation, which so well conceived the dignity of man, guarded with a still more jealous care, the prerogatives of the Deity. God received their undivided adoration; all Judea had but one temple; and this temple was not profaned by the abominable sacrifices which sullied those of other nations. The morals of the children of Israel, no less than their creed, were superior to the general morals of their contemporaries. They kept themselves apart from others, lest they should be defiled by the contact. They married not with strangers; they ate not with strangers; they prayed not with strangers; they associated not with strangers; and instead of being invited to their feasts, the stranger who would obtrude himself into them, would have become an anathema. They alone possessed a holy law, which, they declared, had emanated from the God they adored, and which they preserved more with the anxiety of jailors, than the solicitude of guardians. Their religion had bolts and bars, which they disdainfully closed on the idolaters; and the Gentiles experienced a certain feeling of respectful awe for the Holy One of Israel. The Arab turned towards the temple of Sion when he prayed,* and gave it no other appellation than the "Holy House." The Syrian flattered himself with hopes of victory when he learned that the Jews had exasperated their God; and the Persians sent back the captive tribes, through reverence for the God whom they adored.

The law by which the people of God was

* Mahomet changed this custom, and ordained that his followers should turn, in their prayers, towards Mecca.

governed is not only the most ancient and most perfect, but the only law which has been uninterruptedly preserved in a state, although at the same time it is the most severe and rigorous of all. To retain the Jews in their duty, it obliged them to a multiplicity of minute and mortifying ceremonies, and punished with death every grievous infraction of its enactments. The people who had received it, and who guarded it as jealously as a miser guards his gold, were far from being a nation of wise men. They were obstinate, revengeful, cavilling, haughty, implacable, lustful, and proud in the highest degree. Although they did not dare to reject this law, they frequently endeavoured to pervert it; and, as might be supposed, sought to deceive God by ingenious hypocrisy. But although they struggled with the bridle, they did not cast it away: they believed in the religion which restrained them; and when the hour of danger came, they were prepared to sacrifice their paternal home, their riches, and their life, or the life of a beloved son, rather than part with it. One of them would have dared to defend it against a thousand, and would have willingly buried himself under the citadel he was unable to preserve in its defence. When led into captivity, their religion accompanied them under a foreign sky; and they preferred voluntary abjection to richly-paid apostacy. What people ever made such sacrifices for a law of purely human authority?

This people were not only eminently faithful: they were no less estimable for their sincerity. These sacred books, which they preserved so carefully that their scribes reckoned even the lines and the letters, in order that no interpolation might be possible;—these books did not flatter their pride, but, on the contrary, were a severe reproach on their conduct in all the stages of their existence. Moses begins by declaring, that they have been always ungrateful towards himself, in the first place, who had laboured so much for them; and even towards God, from whom they had received all. He foresees that they will fall, soon after his death, into dreadful disorders, and he bequeaths to them his book, with terrific predictions and awful maledictions, ordering it to be deposited in the tabernacle, under the golden wings of the cherubim, as a perpetual testimony against this stiff-necked people, who always struggled with the yoke that was imposed on them.

Nothing can be plainer than that *ignorance* and *vice* are two ingredients, absolutely necessary in the composition of *free thinkers*, who, in propriety of speech, are *no thinkers at all*.

ON THE DECREASE OF PROTESTANTISM IN IRELAND.

By T. MOORE Esq.

The rapidity, indeed, with which the proportion of Protestants to Catholics has diminished and is still diminishing, seems nothing less than a judgment—a judgment of insulted Nature upon that perverse and vicious policy, which dares to set itself in array against the wants and wishes of a whole nation, and, like the absurd people mentioned by Ælian, who opposed the coming-in of the sea with shields and swords, thinks to stop the great current of nature by means of penal statutes and bayonets.

One of those Reverend Orange pamphleteers, who are at present so busy at their old favourite task, of insulting and calumniating the people from whom they derive their wealth, affects to consider this smallness of the Protestant population as rather a lucky and providential circumstance. "There are," he says, "certain compensatory advantages, which may diminish, if not remove, the regrets of a statesman, that the sphere of the Established Church has not hitherto been wider. It was necessary that the aristocracy of this country—the aristocracy, not of wealth and power only, but of spirit, industry and intelligence—should be entirely devoted to England, and should comprehend, in their love of it, every thing that was English *," &c. &c.

"Our Church is great, because it is so small—
Then it were greater, were it none at all."

And to this Euthanasia it must speedily come, unless, in conformity to Paley's wise advice, such alterations and modifications are promptly made, as shall, by diminishing its powers of mischief, delay, if not wholly avert, the catastrophe.

In the mean time, if what Tissot says be true, that "tout ce qui hate les battemens du cœur fait qu'il battra moins long tems," every violent display of vigour—such as an Archbishop *charging*, at the head of his clergy, right into the midst of six millions of people—or, in a humbler way, a Reverend gentleman, like Mr. Fitzgibbon, ordering a party of soldiers

into the church-yard, and attacking at once both the quick and the dead—all such perilous manifestations of redundant vigour ought, in the present plethoric and ticklish state of the Irish Church, to be avoided as dangerous; and this hint, though from an enemy, will, it is hoped, not be despised.

To return to the subject of Population:—Even in the North of Ireland, which was not many years since the strong hold of Protestantism: emigration and intermarriage with Catholics have so far diminished its numerical preponderance, that in many places the scale now leans considerably the other way. About sixty years ago, as we are told in Stewart's History of Armagh, the manor of Newry contained twice as many Protestants as Catholics; and, at present, the latter are to Protestants, of all denominations, as three to one. In Belfast too, where about the same time back there were not in the town and its neighbourhood more than 300 Catholics, there are now, it seems, at least 3,500, who attend the two Roman Catholic chapels in that town. In some parishes of the North, indeed, the proportion of the Roman Catholics has become almost as overwhelming as in the South; thus in the parish of Clonmany, in the Diocese of Derry, I find the population rated at 85 Protestants, 40 Dissenters, and 4,650 Catholics!

In the South, of course, the disproportion is still more strikingly increasing. According to a return made in 1733, by the collectors of the Hearth-money, the Catholics were to the Protestants in Kerry in the proportion of 12 to 1;—and when Mr. Wakefield visited Kerry in 1808, he was informed that the proportion of Catholics was "as 100 to 1, or perhaps more." The same writer has given the following account of the United parishes of Kilbarry and Donagh-Patrick, in the county of Meath, "as furnished to him by the Rev. John Fay, P. P. of the said parishes:—"

In 1797, Protestants, 51 Catholics 3750
In 1811, do. 15 do. 4120

In the report of a Committee on the State of Popery in 1731, it was stated, that in the County of Mayo the Catholics were to the Protestants as 12 to 1. "We may very well believe," says Mr. Newenham, "that this proportion has nearly doubled since that time."

It appears by Bishop Pocock's census in the year 1731, that there were at that time in the parish of Tullaroan, county of Kilkenny, 64 Protestants and 613 Roman Catholics, and in 1818 the numbers were only 5 Protestants* and 2,455 Catholics. It is worthy

* *Case of the Church of Ireland stated, by Declan.*
This Reverend pamphleteer has had the sagacity to discover some dark design against Church and State in the following lines of one of Moore's Melodies, which he has thus marked in Italics in order to render the awfulness of the menace more striking:—

"Then blame not the bard, if in pleasure's soft dream
He should try to forget what he never can heal;
Oh give but a hope—let a vista but gleam,
Through the gloom of his country, and mark what he'll feel."
This is like old Croaker, in Goldsmith's play, discovering a threat of arson in a love-letter: "Blood and gunpowder in every line of it! Little Cupid indeed! Go to the devil, you and your little Cupid together; I'm so frightened I scarce know whether I hit, stand, or go."

* See the "Statistical Account of Tullaroan," by the Rev. Robert Shaw, in Mr. Shaw Mason's Parochial Survey. "There are," he says, "but two Protestant families, consisting of five individuals, in the parish, one of whom settled

of remark, too, as explaining the way in which this enormous defection from the Establishment takes place, that in this parish, which forms a part of the Union of Callan, comprising six rectories and six vicarages, *there is no church*, and that, during one incumbency, 140 persons went over from the Protestant to the Catholic Faith.*

I could bring many other instances; but these will be fully sufficient to prove that, every where throughout Ireland, by a sort of natural tendency, the waters, on which the ark of the Establishment rides, are ebbing from beneath it with a degree of rapidity, which threatens, ere long, to leave it dry and motionless†.

WHITE'S CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.

(Continued from our last)

The Doctrine on which the Church of England is founded.

A small book, containing thirty-nine articles, comprises the doctrine of the Church of England, as may be seen in the "Ratification" of that little book, which ratification, published A. D. 1571, is contained after the articles, and given at greater length in the King's Declaration, published A. D. 1642. The Declaration is partly as follows:—"The Articles of the Church of England, formerly approved and confirmed by public authority, and to which our clergy have universally subscribed, embrace the true doctrine of the Church of England, congruent with the Word of God, which Articles, therefore, we confirm, and we require that all our beloved subjects persevere in the uniform profession of them; and we prohibit all, *even the smallest possible departure from them*: We also

there only last summer." We have here, too, a proof of the self-frustrating power, which the Penal spirit is fated to contain within it. In this very parish, where Protestantism has thus melted away, "it appears by the old leases, that in the purchases made from 'the Hollow-blade Company' it was stipulated that *the grounds should be let to Protestants only*." Id. See also, for an account of this parish, Mr. Sheffield Grace's rare and curiously illustrated work.

In relating an instance of a much rarer sort of conversion, that of a Catholic to the Protestant Church, an English newspaper some time ago committed the following whimsical *erratum*:—"Yesterday Lord Duaboyne renounced the errors of the Popish faith and embraced those of the Established Religion."

† Seneca tells us that when a proportion was once made to the Roman Senate, that slaves should be distinguished by a particular dress from freemen, it was instantly felt what danger might arise, if the slaves should by this means be enabled to number their masters:—" *deinde apparuit quantum periculum immineret, si servi nostri numerare nos cepissent*."—De Clementia.

command, that, unto the attaining of the same end, a fresh impression of them be executed, and that they be published with this our Declaration."

These articles are of two kinds. Some of them contain the same doctrine as that taught in the Catholic Church. English Protestants are not culpable for holding this portion; but because they detain the truth of Christ in the injustice of schism and human error,* they are therefore to be condemned. They as yet retain the truth in many things, they hold some things that are good and praiseworthy; but on account of their schism and heresy, they possess these things without profit or advantage.

Concerning such like persons, St. Augustin teaches in the following words: "In many things, they were with me. We both held baptism—in that they were with me. We both read the Gospel—in that they were with me. We kept the feasts of the martyrs—in that they were with me. We observed the Paschal solemnity—in that they were with me; but they were not entirely with me. In their schisms, they were not with me; in their heresy, they were not with me. In many things they were with me, in some things they were not with me. But because of the few things in which they are not with me, the many in which they are, avail them not. 'And if I should have prophecy,' saith the Apostle Paul,† and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing,' &c.‡ "He did not say," observes St. Augustin, "all these things are nothing; but, if I have not charity, I am nothing. For who would be mad enough to say, the sacraments of God are nothing? Who to say, prophecy is nothing, faith is nothing? These things are not nothing; but though these things be great, I, holding these great things, am nothing, if I have not charity. These things are great, and I have them, yet I am nothing, if I have not charity, through which these things that are great can be profitable to me. For if I be void of charity, though these things I may possess, yet they cannot avail me." And a few lines after, he says: "Out of the Catholic Church, a man may have every thing—but *eternal salvation*. He may have honor—he may approach THE SACRAMENT—may sing hallelujahs—may answer amen—may believe the Gospel—may hold and preach the faith in the name of the Father, and of the Son, and of the Holy Ghost; but nowhere, save within the Catholic Church,

* Romans i. 18.

† 1 Cor. xii. 2, &c.

Aug. tom. 8, Ennarat. in Psal. 51.

can he attain salvation."* For whosoever hath not charity, is out of her pale; and no one can have CHARITY, who does not adhere to unity.

But many other articles of the Thirty-Nine embrace doctrine, which is peculiarly that of the Church of England, and which renders her wholly distinct from THE CATHOLIC CHURCH. For if these articles be tried by the strict rule of Catholic doctrine, some will be found heretical, and condemned by the primitive fathers; some erroneous; some scandalous; some offensive to pious ears; and others to be rejected as rash and suspicious. Wherefore, they fall under the same censure as that pronounced by the council of Constance, under similar circumstances, against the articles of the Arch-heretic, John Wick-leff.†

And that many of them are of this character, will be evident from our examination of them, which is the primary object of the present work. It is our intention to examine them according to the doctrine of THE CATHOLIC CHURCH, in the same order as they follow in the Book of Common Prayer, except the thirty-seventh, with which we begin; because that article appears to us to contain, as it were, the rock on which the Church of England was wrecked.

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1751

(Continued from our last.)

Whether so many plots, treasons, rebellions, murders of princes, and infinite other vile attempts managed and carried on by papists against protestants, be not enough to convince any of the principles of their religion, and to give us an abhorrence of all thoughts of communion with them?

There is horror enough in looking back into such bloody annals. But then it is to be considered, whether the character of a religion, and the true measure of its principles, are to be taken from the practices of such as have been members of it? It is to be considered, whether the unwarrantable, and wicked actions of the members of a church, are justly charged upon the church, to which they belong?

In resolving this point, I have recalled to mind the numberless treasons, rebellions, violence, cruelties, and barbarous effusion of blood, such as stand recorded in undoubted history. And having reflected, who have been the persons engaged in them: As I find no nation in Christendom exempt, so likewise no sort, or division of Christians whatever: All have been actors in some of them; in many it has been papist against papist; in many, protestant against protestant; in many papist against protestant, and in many protestant against papist. Let the several changes and revolutions of government, that have been either effected, or attempted in most nations, be considered; let the treasons, plots and invasions, that have been made against lawful sovereigns be called over. And as all religions are here concerned, so I ask, whether from such unlawful actions, can be taken a true measure of the respective religions, or of their principles? If it may, then I ask again, who will fling the first stone, while all are guilty, and though not alike, yet so, as not to be innocent? And if hence cannot be taken a just measure, then why should it be used as a measure, when it is none?

The Gun-powder Plot in Nov. 1605, is counted an eternal blemish to all papists. But does not the barbarous murder of King Charles I. in 1648. with the renouncing then, and by act of their parliament, disinheriting for ever, as they thought, the whole family of the Stuarts, as equally affect all protestants? They who would know how they first tell their own story, may among others, see *The Catholic Apology with a Reply* &c By a person of honour. The third edition, 1674, and *The Advocate of Christian Liberty*, 1673, and *The Roman Church Vindicated* &c. London, 1674. From which last is taken the following account: The wicked undertakings of a few of that religion, does no more entitle the catholic body to that infamy, than *Poltrou's* murdering the Duke of Guise; or *Hubert's* burning of London; or *Beza's* open Rebellion against his lawful King in France; or *Knox's* conspiracy against the Queen Regent, do entail that brand upon the Protestant Religion: A truth King James was so well satisfied of, that his royal mouth becometh our compurgator against that unjust imputation, when in his declaration against that plot, he saith, *That the generality of his catholic subjects did abhor such a detestable conspiracy no less than himself.* Let the minister then learn that justice of his Majesty, not to throw his calumnies at random, at the innocent body, as well as guilty particulars; lest his envious partiality be made a precedent

* Aug. tom. 7. Serm. super gestis cum Emerito Donatistarum Episcopo. Vide etiam Aug. lib. 1. c. 29. contra Cremonensium Grammat.

† Tom. 2. Conciliorum, Council, Constan. sess. 8. damnatur 45 articuli. Joannis Wickleff

to atheistical spirits, to stile *Judas's* fact, an *apostolical conspiracy*.

The same author goes on: But why a *papish plot*? Were not all the engines of policy most diligently employed to discover the death of that detestable attempt, *Baker*, page 565, and 95. And could all their wisdom find above thirteen *laymen* and four *Jesuits* (by their own account) of all that either were actors therein, or privy to the same? As you may read in *Speed*, in King *James's* reign; and *Baker*, p. 593, and their printed *confessions*. Not one nobleman, not one of all the peers, nor any other of the catholic gentry, either knowing or approving of that wicked conspiracy; which persuasion is built upon this just ground (amongst others) viz. That those had not tenderness enough, to leave any other undiscovered, whose conscience compelled them to expose their own confessors to their deserved penalty: Besides that *Speed* p. 916, acknowledgeth, that the Catholic Lords were to have undergone the same barbarous fate with the rest: To which we may add, That *Osborn* in his *Mem. of K. J.* p. 36, tells us, *That this plot was the treasurer's device*.*

Now if any thing be amiss in the form of prayer, to be used yearly upon the *fifth* day of *November*, or in that for the *thirtieth* of *January*, or whatever else is added to the *Book of Common Prayer*, inasmuch as these depend wholly upon the royal *mandate* and not (as the *Common Prayer* itself does) upon the *parliament* the remedy may be the more easily procured. For which, see what archbishop *Laud* says, in the *speech* often before mentioned, for his own vindication, against the innovations charged upon him: *The ninth innovation is, That two places are changed in the prayers set forth for the fifth of November: And ordered to be read (they say) by act of parliament*. To this I say *first*, It is a notorious untruth, that this *book* was *ordered to be read by act of parliament*. The act of *parliament* indeed is *printed* before it, and therein is a *command* for *prayers* and *thanksgivings* every *fifth* of *November*; but not one word or syllable for the *form* of *prayer*. That is left to the *church*, therefore here is no *innovation* against that *act of parliament*. And afterwards: *His Majesty*, (saith he) expressly commanded me to make the *alterations*, and see them *printed*; which is here noted, because I think it may be of good use, if well considered.

Thus then, I reason the case, and find the argument, either to involve all, or else come

short of all. But laying this aside, I think the plain truth is this: That people of all religions, when they have either feared oppression, or have been solicitous to shake off any yoke, or have had their hopes of liberty raised by designing and ambitious men, have either rashly engaged, or under the cover of God's cause been deluded into unwarrantable actions, without considering how they squared with common principles, or at least, finding some reasons to dispense with them, in extraordinary exigencies.

Thus it has been with persons of all persuasions, whence I am inclined to judge, that such violent and wicked undertakings, are not generally to be had to religion, but to ambition, passion, and party; that religion is pretended to strengthen the cause; and if religion has been really the occasion, that principles are then framed to serve the turn, but not to be made a rule, or imposed on all that belong to that communion; and though books have been written to justify such proceedings, yet still without obliging any to assent to such principles. Whether this be the case of all, I do not undertake to determine, but it seems to be that of the church of *Rome*. For, though many horrid facts have been committed by papists, and some of them have books to favour them, yet still that church no where requires any to approve either such facts, or the principles, by which they are; but there is the same liberty within that church, of disapproving, and dissenting from all such villanies, as there is for others that are without that pale: Hence, since there may be a communicating with that church, without joining in any wickedness acted by them; therefore, according to our second rule, this question ought not to make a separate communion.

(To be continued.)

RITE AND USE OF THE SACRED WAX, COMMONLY CALLED AGNUS DEI.

Very ancient in the Roman Church, is the rite of blessing and consecrating, by the chief Pontiffs, those pieces of wax commonly called, *Agnus Dei*. In the Roman ritual, which according to the learned, is more ancient than the eighth century, mention is made of such a rite; and in the ceremonial of the Church of Rome, are prescribed, the matter and form of the consecration, which is full of Sacred and mysterious signification. The *Agnus Dei*, is made of white, pure, and virgin wax, to denote the human nature, assumed by Jesus Christ, in the chaste womb of the Blessed Virgin. On the wax, is impress-

* It was Lord Montague, a Catholic Peer, who sent the letter to Cecil, which led to the discovery of the Gunpowder Plot, i. e. in the supposition that Cecil himself was not its author.

ed the figure of a lamb, the symbol of that very innocent lamb, sacrificed for mankind on the altar of the cross.

There enter into its composition, water, that element signalized in the old and new law, by so many prodigies and mysteries, balsam, which symbolizes the good odour of sanctity, that should be spread throughout the conversation and conduct of a Christian; Sacred chrism, always used in the consecration of objects destined for Divine worship, as Priestis, Altars, Churches, &c. In the water, first blessed, and mixed with balsam chrism, is immersed, the Agnus Dei, by the sovereign Pontiff; before and after the immersion, the said Pontiff with devout prayers, begs the Lord God, to deign to bless, sanctify, and consecrate the wax; and to communicate to it, such virtue; that those who will use it, many receive the following graces and blessings.

1^o That on seeing, or touching the figure of the lamb, impressed on the wax, the faithful may be excited, to consider under that symbol, the mystery of our Redemption, to conceive acts of love for, and gratitude towards God, to bless, praise and thank Him, and to implore of the infinite mercy, pardon for past sins.

2^o. That by the sight of the cross, stamped on the wax, they may frighten, and put to flight evil spirits, put a stop to rain, appease storms, silence thunder, and be preserved, from all the dangers of lightning and whirlwinds.

3^o. That by virtue of the Divine blessing, this wax may assist those, who use it, to overcome temptations, and all the artifices of the devil.

4^o. That it may succour women, in their confinement, and obtain for them a safe delivery.

5^o. That no accident may happen to those, who devoutly wear it: that no pestilential air may injure: no contagious disease assail them. That they may be preserved from storms at sea, inundations, conflagrations, and from every evil.

6^o. That they may be assisted in prosperous and adverse events, that no human nor diabolical malice, may prevail against them: that they may be saved from a sudden death, and liberated from every evil; through the mysteries of the life and passion of Christ.

Many miracles, wrought with the Agnus Dei, prove that the forementioned effects and benefits, are received by the faithful, who devoutly wear it, in virtue of the prayers, said by the Roman Pontiff, in the name of the whole Church. If those graces are not obtained, it is owing to the incredulity and inde-

votion of those who use it, or to some other hidden cause, which prevents God from bestowing his graces and favors.

CATHOLIC MISSION AT MASULIPATAM.

Extract from a letter lately received by the Archbishop from the Right Rev. Doctor Murphy.

Since my arrival at Masulipatam, 79 persons have received Confirmation, and 120 approached the Holy Communion; a respectable family consisting of 7 members, who some years ago left the Catholic Church for the Protestant, have been reconciled to the fold, and one heathen has been baptised. The people are very edifying and, well instructed; a good proof of their pastors zeal. There is a handsome Church here, and richly furnished, with a Chapel three miles distant. The Catholic Community amount to 400. One English and two Native schools have been lately established. Witnessing such things has been a source of great consolation to me, in the midst of our trials. The sympathy of my friends in several parts of India, has enabled me to pay off a part of some troublesome debts, unavoidably incurred this year. Your Grace's great friend and admirer, Captain Gordon of Belgaum, has written me a most kind letter of condolence, enclosing an order for 200 Rupees for my Mission. How honourably and generously has he not behaved to one who is quite a stranger to him? I wish it were in my power at present to assist your Grace, I do not despair of it yet.

I have not yet a pice from the Propagation Society this year. Although I fully expected a handsome sum.

Begging your Grace's prayers,

I remain, your Grace's most affectionately and gratefully,

✠ DANIEL MURPHY. ✠

CONVERSIONS.

Rev. J. McCabe Baptized conditionally, at the Cathedral Church, a young boy, who had been previously instructed by the Christian Brothers.

The same Rev. Gentleman Baptized another young boy, who had been for a long time under his own care. Both had been previously Protestants.

BENGAL CATHOLIC ORPHANAGE.

The directors of the Bengal Catholic Orphanage beg to acknowledge a donation of clothing from the Rev. Mr. McGirr, Principal of St. John's College—and the same from Mr. Mercado.

**B. C. ORPHANAGE, FREE SCHOOLS
AND WIDOW'S ASYLUM.**

Simon Finch, Esq.,...	Rs.	00	0
An Irish Catholic, thro' Mr. Costelloe,		10	0
G. F. Lannon, Dum-Dum, thro' Rev. Mr. McCabe,		3	0
Sergt. Major Byrne, Agra,		5	0
THROUGH MR N O'BRIEN.			
J. B. Swinhoe, Esq.,		5	0
H. Swinhoe, Esq.,		5	0
J. E. Smith,		5	0
Capt. Buckland,		5	0
R. Torrens, Esq.,		20	0
Captain Furnell,		5	0
Captain McBeath,		5	0
J. B. ...		2	0

CATHOLIC CHAPEL BHAGULPORE.

R. Cruze,	Rs.	100	0
J. Shillingforth,		50	0
Rev. Father John Baptist,		80	0
Mr. Demontes,		20	0
Rev. Father Philip,		10	0
Mr. Dabreo,		10	0
J. Divon,		10	0
Mrs. Quidros,		16	0
Mr. Lopes,		6	0
Mr. Seraphim,		10	0

CLERGY AID FUND.

Mr. and Mrs. McNamara, Midnapore, Rs. 25 0

Selections.

CURIOUS MONEY-VOTES.

The sum of £580 appears in these accounts for "proclaiming the General Fast." Somebody, then, has obtained the means of feasting by the fast. Nothing in the slightest degree out of the common routine of duty can be done in this country without a charge being made for it upon the public treasury. We cannot even fast without paying £580. Whatever the duties were that have been thus charged for, they were evidently of a trifling nature, and ought to have been done in the office to which they have relation. The bad principle that pervades the Government expenditure, glazes through this petty charge.

POOR-LAW TAXATION.—In some of the western districts the poor-rate is so enormous in amount, and all classes are so depressed and exhausted, that there can be but little hope of collecting the tax for the support of the poor, or the repayment of the advances under the Temporary Relief Act. The *Galway Vindicator* states that "a rate of 15s. in the pound is to be levied off the electoral division of Moycullen, and rate of 9s. 4d. off the town of Galway."

PRAYER.

I.

Arrested storms and tranquil seas declare
To heaven and earth the omnipotence of prayer;
That gives the hopeless hope, the feeble might,
Outruns the swift, and puts the strong to flight,
The moon-tide arrow fowls, and plagues that walk by night.

II.

Unfettered in power, unbounded in extent,
As omnipotent as omnipotent;
To no mortal man our clime confined,
Man with his fellow man, and mind to mind,
Fis hers, in links of love and charity, to bind.

III.

But father still extends her awful reign,
To her indeed belongs that golden chain,
From fabled gods and their Olympus riven,
But, since to Faith and her adores given,
Even with his MAKRA, man to join, and earth with heaven.

IV.

Then let those lips that never prayed, begin!
We must or cease to pray or cease to sin;
Each earth-born want and wish, a goryelling brood,
Are oft mistaken, or misunderstood,
But who should dare to pray, for ought that is not good!

V.

Not that our prayers make heaven more prompt to give,
But they make us more worthy to receive
There is in that celestial treasury
Wealth inexhaustible, admission free,
But he that never prays, rejects the golden key

THE CONQUEROR'S GRAVE

From Bentley's Miscellany.

"The eyes of William the Conqueror were closed by menials, who after helping themselves to his wardrobe, absconded, and abandoned his unburied corpse—as in his last hours he was forsaken by his friends and his family. A peasant took pity on the dead body of the king, and caused it to be conveyed to Caen for burial.

As the bearers approached the city, a fire broke out and scattered the procession, such as it was. It seemed as if even this last miserable hour was to be interdicted by destiny. Worse still happened in the way to the grave. Having reached the church at last, the form of a funeral *eloge* was got through with as much show of ceremony as circumstances permitted; but when the bishop called upon the people to pray for the soul of the deceased, a citizen sprang up, and vehemently protested against the interment. His father's house had stood upon that spot, and had been illegally seized by William and its inmates driven out into the streets. For this wrong the citizen demanded restitution of the ground as the property of his family, and refused to let the rites proceed. The justice of the demand was seconded by the unanimous voice of the people; and the priests, after vainly remonstrating against the interruption, were compelled to compromise

the matter, by purchasing from the citizen the little space of earth in which the remains of the monarch were about to be deposited. The burial service was suspended while the price of the king's grave was debated and paid over in the nave of the church. This obstruction removed, all was now ready for the last office; but a strange fatality still followed the corpse. As the coffin was swung down, it struck against the side of the grave, and, breaking open at the shock, swung its swollen contents so violently to the bottom, that the corpse burst. The effluvia which instantly filled the church was so overpowering that the people rushed out. Even the priests fled, and the last rites were left unfinished. The body was hastily huddled up in the earth, and lay there unmolested for nearly three centuries, when the Calvinists, who had heard that treasures of great value had been buried with it, tore up the grave, and, finding nothing but the bones of the skeleton, collected them in a piece of red taffeta, and, scattering them about the church, completed the desecration by destroying the grave-stone."

INFANT MURDER—BURIAL CLUBS.

We have often read of the barbarous practice of child murder among semi-civilized and savage nations—even among the Chinese, who assume to themselves the character of enjoying the highest possible state of civilization, the practice is not uncommon. We have also frequently read of instances of child murder to conceal the birth of illegitimate children which is an evil produced necessarily by the terrible doom inflicted by society upon the unfortunate woman who has, in a moment of weakness, listened to the voice of the tempter, but we were not prepared for the knowledge of the wholesale system of child Thugges which is exposed in a late number of the *Times*, if our memory serves us, of the 20th of September, and this detestable crime perpetrated, not to conceal shame, not to lower the expenses of a family as it is in barbarous nations, but for the base purpose of obtaining money to be spent in licentious dissipation, as all such money so obtained must be, for none but the profligate and the drunkard would use the means by which it is procured. Thank Heaven the Indian public are not defiled by such practices, and it may afford information to our readers if we expose the means by which such ill-gotten gain is procured.

The moment a child is born its unnatural parent hastens to one or more of the institutions called burial clubs, where on payment of a certain small sum, the father or mother secures to him or herself a sum of money sufficient to cover the expenses of the funeral in case of the death of the child so insured. Of course the sum varies in different instances and according to the premium paid. In Manchester the allowances from the local clubs vary from three to five pounds sterling, while in that town, or city as the inhabitants affect to call it, since Lord Russell presented them with a Bishop, the actual expense of a child's funeral does not exceed one pound or one pound ten shillings. It is

not to one club alone the parent goes, in one instance such an insurance was effected in ten, in another in *nineteen* clubs, so that the sum of ninety pounds was secured by the murderers, as one single five-pound note would pay all the insurances of the whole nineteen. So entirely is the system understood that it has become proverbial among the lower classes of the working population "that child will not live long, it is in a burial club," at an early age; for these deaths take place usually from nine to eighteen months, so trifling a matter will destroy the opening bud of life, that unless in very glaring cases, it is impossible for medical jurisprudence to bring home the crime to the offender, it may be committed by homœopathic doses and frequently repeated administration of mineral poison, or it may be done by neglect of supplying proper nutriment, and in either case it is most difficult to procure evidence as to the fact.

It is stated that the melancholy fate falls principally on female children, because in manufacturing districts the services of the boys become more early available for their own support. We are inclined to think that this is an error, for we are aware from personal knowledge that there is a much larger number of girls than of boys employed by the cotton factory proprietors, their fingers are more delicate and they answer far better for the duties of "piecers and scavengers," as the little girls are termed, who creep under the spinning machines and join the broken threads, or sweep the refuse-flying particles of cotton from beneath the "jennies."

From Mr. Chadwick's *supplementary Report for 1843, on the practice of interments in Towns*, we make the following extract, which will show pretty plainly the working of this most horrible system.

"The child, according to a statement of the case, had been entered in at least ten burial clubs, and her parents had six other children who only lived from nine to eighteen months. They had received twenty pounds from seven burial clubs for one of these children, and expected to receive as much at least on account of this child. An inquest was held at Mr. Gardiner's instance, when several persons who had seen the deceased, stated, that she was a fine fat healthy child shortly after her birth, but that she soon became thin, was badly clothed, and seemed as if she did not get a sufficiency of food."

It is useless to pursue the extract further. In this case the jury returned a verdict of "died through want of nourishment; but whether occasioned by a deficiency of food, or by a disease of the liver and spine, brought on by improper food or drink or otherwise does not appear."

We had hoped that the knowledge of Aqua Tofana was confined to the medical profession and to a few literary men who made such studies their amusement, but it appears such is not the case. The public have had too many popular lecturers, who, as a means of attracting an audience and putting shillings in their pockets, hold forth upon the most exciting subjects. Several periodicals have lately directed attention to the poisoners of the sixteenth century, and a prurient curiosity as to the modes of murder

has been superinduced by the host of penny publications of tales of horror which beat the Newgate calendar hollow. Ever since his own cousin Captain Donnellan was hanged about 1775 for the murder of Sir Theodosius Boughton, by administering prussic acid distilled from laurel leaves to the yesterday performance of Tawell the Quaker in the same line; the knowledge of the subject has been extending like circles in the water until it appears even the agricultural labourers, who were once supposed to be an innocent minded part of the population, have become adepts in the art and can rival the performance of the famed Marchioness of Brinvilliers—for it is a case which occurred in the agricultural districts of Essex which has drawn upon the system the vigorous lash of the "Thunderer."

It is not easy to propose a remedy for this damning form of crime. If the Government were to suppress wholly and at once the burial clubs it would lead in many instances to the destruction of poor families who receiving sometimes seven and sometimes ten shillings in the week as wages, would be plunged inextricably in debt by the expenses of a funeral. It was no doubt with the best of intentions that these clubs were originally founded, and were they not abused, they would be most prudent and benevolent institutions, but like every thing devised by man, they have been diverted from their original purpose, and made the means of the commission of an amount of crime which until lately was little dreamt of. No doubt the subject will ere long be brought before the legislature, where perhaps among their congregated wisdom there may be discovered some means by which the good of these institutions may be retained and the gangrene cut away.

No allusion is made by the writer to the enormous loss of life occasioned by the administration of opium in all its forms to children; any man who has had experience in a manufacturing town can tell how many infants perish, or at least have bad health and a lingering death induced by the hundred forms in which "soothing syrups" &c. &c., are given to children, without any intention of poisoning them but merely that they may remain quiet while the mother pursues her daily amusements and avocations. Even the nurses, who are sent out with infant children know how to make their charge peaceable and noiseless, while they enjoy their saunter with their blue coated-policeman or red-coated soldier. We fear this is an evil which exists to a very considerable extent and which falls mostly on the children of the wealthy, but unfortunately no remedy can be found until the morals and manners of the people are improved or human passions changed in their current. We have often thought when we read grand statements of the doings of our missionaries, that the British nation might think of that portion of the scripture where it is written "heal thyself," and do something in the way of cleansing from iniquity the Augean stables of London, Manchester and Glasgow, before they troubled their heads about the conversion of the Jews or the benighted Heathens.—*Calcutta Star, Nov. 15.*

THE LIFE OF SAINT ELIZABETH OF HUNGARY DUCHESS OF THURINGIA.

*By the Court de Montalembert, Peer of France.
Translated by Mary Hackett, late a Pupil of
the Ursuline. St. Mary's Convent, Waterford.
Dublin: James Duffy. 1848.*

Our first quotation contains the history of the desecration of St. Elizabeth's shrine, alas! by her own descendant:—

On *Erardi* Sunday, in the year 1539, the Landgrave, Philip of Hesse, a descendant in a direct line from Saint Elizabeth, came to the church dedicated to his ancestress, and had performed there for the first time the new form of worship. He was accompanied by Duke Albert of Brunswick; Count Isenbourg; a famous poet, imitator of Ovid, named Kobanus Essus; Professor Crato, and a great number of teachers and learned men, amongst whom the Reformation found many partisans. The service having been concluded, he sent for the Commander of the Teutonic Order, who resided at Marbourg; this was the Sire de Miehling, who was afterwards elected Grand Master; he went with him to the sacristy, where the shrine had been deposited. An immense multitude of people followed them. The Prince and his friends having entered the sacristy, the Commander closed the door, to keep out the crowd. The iron grating inside which the shrine was kept, was shut; the Commander refused to open it, and flung away the key; the sacristan likewise would not dare to touch it. The Landgrave sent for blacksmiths to bring their tools, that they might destroy the grating; it was then discovered that the door which the Commander had shut could be opened only from the outside. It became necessary to throw out the key, that some one in the crowd might apply it to the lock. While waiting, his Highness deigned to say, "If we are destined to die in this sacristy, we will first appease our hunger by eating the Commander." "That is to say," replied the latter, "if I am in a humour to allow myself to be eaten." The necessary tools were soon brought, and when the workmen had made a breach, the Prince cried out "On, on; thank God! Here, then, are the relics of Saint Elizabeth! Behold my bones and her bones! Come hither, old Mother Lisette! Behold my grandame!" Then this worthy descended of a Saint, turning to the Commander, said, "It is very heavy, my Lord Commander; I would be glad if it were full of crown pieces; but there will also be, I hope, some good old Hungarian florins." "I know not what is in it," said the Commander; "in my life I was never so near it, and would to Heaven that I were not here to witness this scene to-day!" The shrine was opened; the Landgrave put in his hand, and drew forth a casket lined with red satin, which contained the relic of the Saint: these he handed to an officer of his household, who threw them into a forage-bag carried by a servant, who brought them to the castle. The Landgrave himself cut away a piece off the shrine, which he thought was of massive gold; he had it assayed by a goldsmith; finding that it was of copper gilt, he cried out, "How these Priests deceive people! They have made this shrine of

copper, and kept all the gold for themselves." Then he perceived that he wanted the head of the Saint; and, after long insisting, he forced the Commander to show him a secret press in the sacristy, where the head was kept, together with the crown and golden chalice that the Emperor Frederick had offered, on the day of the solemn translation, three hundred and three years before. Philip carried these treasures to the Castle, and never since have they been seen. And this was the man that the Protestants named *Philip the Generous!*—(Pp. 295—297) f

An account of the way in which the Church treated lepers in the middle ages; the manner in which M. de Montalembert speaks of it as beautiful as the object of his description:—

In these times of universal faith, Religion was the absolute Sovereign of society, and consequently was enabled to meet every evil with some remedy, and from extreme human misery, she cultivated all the noble feelings of piety and charity in Christian souls. Not being able to resist the deplorable material sufferings which were sure to result from the fearful malady, she was, at least, omnipotent in destroying the moral reprobation, which in later times would be sure to attach itself to the unhappy victims of this disorder—so the Church, in a manner, consecrated them, as the representatives of the burthen of human sorrow, from which Jesus Christ had rescued mankind, and which this holy Mother taught her children to revere in the persons of their thus afflicted brethren.

Leprosy, then, was at this time a something sacred in the sight of the Church and the people—it was a gift from God, a special distinction, even as it were, a mark of Divine attention. The hand of God, the ever just and merciful Father, had touched a Christian—had stricken His child in a mysterious manner, and one to heal which human science was unavailing; therefore there was something venerable in this affliction. Solitude, reflection, and retreat with God alone became necessary for a leper, but the love and prayers of his brethren followed him to his retirement.

The Church knew how to reconcile the most tender solicitude for these her suffering children, with the measures required to ensure the health of all, by preventing the spread of contagion. Perhaps there is not in her Liturgy a more affecting and solemn ceremonial than that called "*Separatio Leprosorum,*" which she used when separating one stricken by God, in towns where there was no leper-hospital. In his presence the Mass for the Dead was celebrated, and all the furniture and utensils required for him were blessed, after which every-one present gave an alms, and the Clergy, preceded by a Cross-bearer, and accompanied by all the Faithful, conducted him to the solitary hut, assigned to him for a dwelling-place. On the roof of this house the Priest laid some consecrated earth from a burial ground, saying,

"*Sis mortuus mundo, vivens iterum Deo.*"

"*Be thou dead to the world, living again to God.*"

The Priest then addressed to him a consolatory discourse wherein he depicted the joys of Para-

dise, and the community of spirit with the Church whose prayers would be more unceasingly offered for him in solitude than before.

Then he erected a wooden cross before the door, and appended to it a little box for alms, after which every-one went away. At Easter only, the lepers were permitted to leave their tombs, in commemoration of Christ's resurrection, when they might enter into villages and towns to share in the universal joy of Christendom. When these sufferers died in isolation, the Church celebrated their obsequies with the Office for Confessors not Bishops.—Pp. 179—181. —*Tablet, September 16, 1848.*

PROTESTANTISM.

TRACTARIAN AND POPISH DOINGS.—Take the new Missionary College at Canterbury—true, its statutes are approved by the present excellent Primate; but who does not know that system depends for its effect less upon the laws than its officers—that the master is the school? and when I see the Principal among the supporters at Oxford of Mr. Ward, and its Vice-Principal, Mr. Pearson, among the aiders and abettors of Mr. Munro's semi-Popish seminary at Harrow Weald, I can have no doubt that, for years, the effect of such an institution must be to send out Clergy to the colonies of the complexion of those who are now leaving the Church in Australasia for the Romish schism. At New Shoreham, again, Mr. Hope and Mr. Wheeler, apparently under episcopal sanction, are organising a school to instruct the young in those "Church principles" which have already led more than one hundred and twenty members (chiefly Clergy) of our Universities into the more congenial fold of the Romish Church; while at Radley Hall, near Oxford, Mr. Sewell has established a school, with a system of compulsory fasting, and a chapel, decorated by the notorious Pugin; and this too, it is said—though it is to be hoped falsely said,—under the patronage of the Bishop of Oxford!—in the face of the fact that a former institution of the same parties, St. Columba's, Stackallan, is now tottering to its fall through the discouragement given by the Irish Primate to its Popish features! —*Church and State Gazette.*

FRATERNISATION.—We have had our attention called by several correspondents to a statement which has appeared in various papers, that on a recent occasion the Lord Bishop of Norwich had attended public worship at the Scottish Presbyterian Chapel, in London, in which Dr. Cumming officiated. We declined giving currency to this paragraph until we had taken some pains to ascertain its truth. We find, from undoubted authority, that on the evening of July 30, after having attended the morning and evening services of the Church, his Lordship did go to hear Dr. Cumming preach.—*English Churchman.*

THE GOTHIC PURITAN STYLE.—The Church of England, which filiates itself upon Rome, and in whose worship the altar and choir still figure, may perhaps fairly use this style, though even

in her hands it is shorn of much of its beauty ; but you, Presbyterians, Congregationalists, &c. &c., why do you build Gothic churches? What would Hugh Peters or godly Mr. Cotton Mather have said had their flocks proposed to induct them into a tiny model of a Romish cathedral? Why build now-a-days churches in a style which carries us back in thought to the days of Romish darkness and Pontifical supremacy—of Smithfield fires, and mother with infant rolled down the Vaudois rocks? You have got along very well without a Bishop; why desire to have cathedrals? Ah, but you will say, ours is an expurgated Gothic, adapted to Protestant notions. True; but in adapting it, you leave out the part of *Hamlet*. You must take it with the incumbrance or not at all. Strip it of its, to you, idolatry, mariolatry, and all that, and there remains only a mere shell, a lifeless carcass. You cannot unite sensuous Catholic splendour and severe Protestant simplicity. Be Corinthian or Doric at pleasure, but don't try to be both; and if you eschew Catholic emblems and images, avoid Catholic architecture likewise. Gothic in itself is well enough, but Protestant Gothic, Puritan Gothic, Iconoclast Gothic, what an absurdity! But why proceed? The voice of fashion drowns that of reason and of taste, and every congregation must have its quantum of pseudo-Gothic. I should not be surprised to see the place of meeting of Friends improved by nailing up a wooden embattled parapet along the eaves, and sharpening the windows to a point at top. Already we have a *Gothic Methodist* church in Williamsburg. Oh, shade of John Wesley! Oh, spirit of inconsistency! It's some comfort to notice that that highly respectable body, the Reformed Dutch Church, has not yet caught the Gothic epidemic, but continues to build good substantial Protestant churches, which, if not of the highest artistic beauty, have at least that beauty of fitness which is before all others. Why not so the same, gentlemen of other denominations? Your Protestant services are somewhat lengthy, are at stated hours, and everybody must be seated and within ear-shot, and you like to sit comfortably, with cushioned seat and carpeted floors; then build your churches in a style to admit of all this with propriety.—*Democratic Review*.

WANTED—A CLERICAL WARMING PAN.—Among the cool and undisguised manifestations of the evils and abuses of an Established religion, which are constantly meeting the eye of the public through the medium of the papers, it has not been our lot often to encounter a richer *morceau* than the following advertisement, which we copy *literatim* from the *Athenæum* of last week:—“To Aged Clergymen.—The patron of a rectory of about 700*l.* a-year, is desirous of presenting it, in the most legitimate manner, to a Clergyman of not less than eighty years of age, of sound High-Church principles. Applications, with testimonials, &c., to be addressed to A. B. C., Messrs. Waller, Stationers, No. 49, Fleet-street. All communications will be considered quite confidential.” Here is a goodly volume of iniquity in the compass of one little paragraph!—a marvellously opposite Commentary upon Hooker—albeit somewhat of the smallest dimen-

sions! The nominators of the spiritual directors of a flock, shorn to the tune of about 700*l.* per annum, for the support of a religious system to which many among them doubtless conscientiously object, and over the working of which, in relation to their own interests, not one individual among them has the remotest control, proclaims in the face of the sun his desire, by way of first furthering the eternal advantages of the payers of the nett 700*l.* aforesaid of consigning them to an individual in whom age, and consequently both physical and mental incapacity, shall positively be considered as the very best—nay, as an absolutely indispensable recommendation for the pastoral office. Sound as the desiderated Clergyman is to be in “High-Church principles,” especial care is to be taken that he is not so in wind and limb. Not less than eighty years of age! That is, at the precise point when the strength of man is declared by the Psalmist to be at best but labour and sorrow—but the better fitted for all that for the purposes of our Ecclesiastical patron, whose 700*l.* may for some time elude the grasp of the nominee in reversion, if entrusted to the hazardous keeping of an incumbent of only three score and ten. And this is the system for the support of which the goods of our dissenting fellow-towns-men—forcibly laid under periodical contribution—are sold at one-third their nominal value at public auctions!—*Leicester Mercury*. [The *Salisbury and Wills Herald* says, that “a similar act of *disinterestedness* was manifested in this city (Salisbury) some three or four years back, when the patron of a valuable living offered to present a venerable Clergyman, resident near Salisbury (now in his 87th year), who was wholly unknown to him, and who, he only accidentally heard, had passed through his long life without obtaining any adequate income from the Church.”]—*Non-conformist*.

CATHOLICISM IN PHILADELPHIA.—Philadelphia is, as far as religion is concerned, in a prosperous and happy condition. The effects of the riots in 1841 have been almost repaired by the verdicts of American juries. St. Michael's is rebuilt in a more elegant and capacious manner, and “old St. Augustine's” is replaced by an edifice spacious and magnificent, where the Holy Mass is now regularly celebrated, and thanks chanted to Almighty God for his goodness in restoring a congregation almost desolate for a time, to their altars and the free exercise of their rights. Many private claims against the country for destruction of property, notwithstanding the strenuous efforts of bigotry, and intolerance to prevent it, have been satisfied, and we may again hope that a better feeling exists towards the members of our Faith in this community. The face of Catholic charity smiles at the new enterprises set on foot by our worthy Bishop and the Catholics of Philadelphia. The cathedral, as the crowning edifice of our city, it is supposed, will be shortly resumed, sufficient time having now elapsed for the settlement of the high granite foundations.—Correspondent of *New York Freeman's Journal*.

THE SISTERS OF CHARITY AND THE LIZARISTS IN MEXICO.—We learn from the *Propagateur Catholique* that the Society of the Sisters of Charity is in a very flourishing condition in Mexico. It

is now three years only since they were called to the capital, and they have already three establishments in the city. They have likewise a very flourishing school at Silas; and they have been invited to several other places, but the want of members prevents them from founding for the present any more establishments. The Lazarists have a central house in the city of Mexico, a theological seminary at Puebla, and at Leon a college with three hundred scholars. The superior of the Lazarists for the whole of Mexico is the Rev. M. Armengol, formerly Superior of the Diocesan Seminary of New Orleans.—*Catholic Advertiser.*

THE POOR RATES.—A Galway correspondent of the *Evening Mail* writes:—

“The rate has been struck in the Galway Union for the next six months: in the four electoral divisions with which I am connected, the rate is as follows:—Galway, 9. 6d.; Moycullen, 15s. 6d.; Killanin, 1l. 0s. 6d.; and Kilmummin, 1l. 6s., all in the pound. Now, I venture to say that there are not four poorer divisions in Ireland, and the obvious absurdity of the Poor Law system is, that poverty, and not property, is rated; that it proceeds on a principle opposed to every other scheme of taxation yet hit upon, viz., in laying the greatest burdens on the feeblest backs. But I will not trench on your province in reasoning on the matter; you can do it far better than I can. The value of Killanin, Kilmummin, and Moycullen, in the Poor Law valuation, is something about 22,000l. per annum, and they have laid on a rate of over 23,000l. for six months. So much for that. Now, you will be astonished at what I am going to tell you. The collector of the county-cess has been distraining for the amount of it for the last three months; and, to my own knowledge, he has distrained, in nine cases out of every ten, on persons receiving out-door relief; but what is more surprising still, attempts were made by distress to collect the Poor-rate; and whom do you think from? Parties on the out-door relief-list also; and all were noticed to pay by a certain day, the whole of the noticed parties being in the receipt of rations daily—all the solvent parties having been compelled to pay long since a rate of 4s. in the pound for the half year. In the parish (Kilmain), in which I live, my taxation is as follows for the next six months:—

	£	s.	d.
Poor-rate,	1	0	6
County-rate,	0	4	0
Tithe-rent charge,	0	1	0
Quit and Crown rents,	0	0	6

1 6 0

THE SLAVE TRADE.—REPORT OF THE SELECT COMMITTEE.—The select committee appointed to consider the best means which Great Britain can adopt for providing for the final extinction of the slave trade, have agreed to the following resolutions:—“That during the progress of the present year the slave trade has been in a state of unusual vigour and activity. That from the end of the year 1846, down to the present period, the strength and efficiency of the British preventive squadron have been raised to a point never be-

fore attained, and that squadron has been supported by the squadrons of France and the United States, according to treaties. “That the total number of negroes liberated by British cruisers in the year 1846 and 1847 scarcely exceeded four per cent. of the slaves carried off from Africa in these years. That during the years 1846 and 1847, and during the progress of the present year, the price of slaves in Brazil has experienced a progressive and very considerable decline. That the actual direct expenditure connected with the suppression of the slave trade appears at present to be not less than 650,000l. per annum, without taking into account on the one hand, the charges for the non-effective service, which may belong to this portion, of the active service; nor, on the other, the question of what proportion of the naval force it may be necessary to maintain for the protection of commerce. That the African slave trade of Brazil has been attended with very large profit, and that it is now conducted with an amount of organisation, and with a degree of confidence in the success of its adventures, such as have never been before opposed to the efforts of the nations engaged in suppressing it. That the extent and activity of the African slave trade though in some degree affected by foreign interference and at times restrained by the exertions of the Governments of Cuba and Brazil, have been mainly governed by the demand for the products of slave labour in the markets of Europe. That the admission of slave-grown sugar to consumption in this country has tended, by greatly increasing the demand for that description of produce, so to stimulate the African slave trade, as to render an effectual check more difficult of attainment than at any former period. That the sufferings, and mortality of slaves in the barracoons and in the middle passage are appalling to humanity, and the intensity of the sufferings, and the amount of the mortality, are unexampled in the history of the slave trade.” At this late period of the session the committee have offered no suggestions as to the changes advisable in this branch of policy, but recommended that the inquiry be again taken up next session.

DEDICATION.—The building purchased recently from the Episcopalians, in the town of Hamilton, was dedicated to the worship of God on last Sunday, under the Invocation of the Blessed Virgin. The church has been much improved since the Catholics have had possession, and we learn that a residence for the Pastor will be soon erected on the large lot attached to the sacred edifice. The Catholics of Hamilton have now two good churches, which are intended by large congregations.—*Catholic Telegraph.*

Vitality of Seed.—Dr. Daubeny, at the Swansea meeting, stated that in his case was the growth of the wheat found in mummies ~~has~~ from suspension. He had recently heard of an experiment conducted with great care in which seed from an unrolled mummy was sown,—a plant came up, but when it was examined, it turned out to be maize, a plant of the New World, and consequently must have been introduced into the mummy subsequently to the discovery of America.

THE
B E N G A L
C A T H O L I C H E R A L D

“One body and one spirit—one Lord, one Faith, one Baptism.”

No. 21.]

CALCUTTA: SATURDAY, DECEMBER 9, 1848.

[VOL. XV.

FAITH—(REVELATION.)

The historian of the primitive ages of the world does not, like all the annalists of the ancient nations, bury the origin of his people in the darkness of fabulous antiquity. The Jews do not reckon among their ancestors either the Sun, or Teutatés, or Hercules, or Brama, or the spiders of Attica, or the reeds of the Nile; but, naturally enough, shepherds, precisely like those Arab Scheiks of the desert, whose manners, at this day, are the same as those of Abraham, and who seem to have been preserved for the purpose of presenting us with the type of the wandering chiefs of Israel.

In what language would the profane poets of antiquity have described the sons of Jacob? The minstrel of Ilion would have made them, at least, demi-gods, tending their flocks, through pure love of the pastoral life, and in all the innocence of the golden age. Moses, no less sublime than Homer, represents them as frail men, with all the rude passions of their time, and all the miseries of fallen nature. This veneration which attaches to the past, like moss on ancient monuments, and which softens its asperities, does not influence the son of Amram; neither is he restrained by family, or political, considerations. Posterity will know, that Juda, from whom the royal tribe was to spring, was a party to an infamous plot, by which Joseph was delivered over to a caravan of Ismaelites; and that Levi, whence the priestly family descends, had, in conjunction with his brother Simeon, disgraced himself by the massacre of an entire city, which had confided too much in his pledged faith. No less severe on himself than on others, Moses acknowledges that he is not descended from the princes of his people, and that his education was the charitable gift of an Egyptian princess;—that he killed a man in Egypt,—was alarmed during a sedition,—and, in fine, that in punishment of his

sins in the desert, he was deprived of the glory of introducing the people of God into the promised land!

Is it not evident that this historian, unequalled by any of the writers of ancient or modern times, must have been influenced by something more than human;—something that impelled him to discover the whole truth, whatever might be the consequences?

The spirit which lived in the prophet who had been rescued from the waters of the Nile, re-appears in the history of the memorable facts of succeeding ages. Thus the energetic protestation of Samuel against the introduction of royalty—a protestation which might be a formidable weapon in the hands of the seditious, remains in the sacred archives, together with the strong reproaches of the holy Seer, against the future princes of his people. But on the preceding page, it is read that the people grew weary of the government of the judges, only because the sons of Heli and of Samuel did evil before the Lord; that the one, after having defiled themselves with detestable crimes, cowardly fled during a decisive combat, while the others, despising the example and the teaching of their father, sold justice, when they should have administered it!

David, the bravest, most humane, and most popular king that Israel ever had,—David, the father of twenty kings, the friend of priests and of prophets,—hurried on by a lawless passion, defiled the bed of one of his captains, and, ashamed of this degrading weakness, sought to conceal his adultery by the still more enormous crime of murder. The sins of the Lord's anointed shall not be passed over in silence: it forms part of sacred history, together with the apologue of Nathan, who reproved him for it, and the sublime canticles which deplore it.

(*To be continued.*)

CATHOLIC.

Relinquishing all hope of succeeding in their pious efforts to convert us, the Protestant Church *militant* is determined to quarrel with us; they have assailed our doctrines; but like the rock upon which our church is founded, these have remained firm and unshaken. The name is obnoxious. We must no longer be called 'Catholic,' because we have communion with the Church of Rome. It must be exploded, and the believer in the faith handed down by the Apostles, must submit to any nickname which the goodly brotherhood may think fit to attach to him. It is too late for the dissenter of the 19th century, to undertake to prove that the Church of Christ, known as the Catholic Church, is to be found among the sects to which the Reformation gave birth. Their fore-fathers did not refuse her the title, and will they pretend to more wisdom in such matters than those to whom they are indebted for their religion and the "faith that is in them." To make good their assumption, that we should not be called Catholic, we are referred to Dictionary authority, the "*justa norma loquendi*." Is it not strange that the teachers in the "house of Israel" should now think of investigating the meaning of an epithet which they have been taught from their infancy to regard as expressive of all that ought to be despised and shunned! We have no desire to prevent inquiry in this matter, for we are convinced that its results will prove salutary to many. The public mind seems prepared to view our doctrines in a less prejudiced light, we therefore invite examination to the justness of the epithet which we have so long enjoyed. Jeremy Taylor, a Protestant divine, in enumerating the arguments which might induce "persons of much reason and more piety—to continue in our communion, mentions particular the name "Catholic." In reference to the word Catholic, we mean (says Bishop Renn) that the true Church of Christ is Catholic or universal, made up of the collection of all particular churches; universal in time comprehending all ages to the world's end, to which it is to endure, &c." What sect of the Protestant church will claim this definition as peculiar to them? None: because their universality in respect of time, dating its origin in the 15th century, cannot comprehend all ages.

Before the Protestant can assume the enviable name of Catholic, he has a task to perform more difficult than he imagines.

1st. He must prove that he belongs to the church, the pastors of which have received their commission from the lawful successors of those who were sent "to teach all nations," with the Saviour's promise, that he would be with them to the end of time.

2d. He must abandon his errors, and forsake his evil ways, "contend earnestly for the faith once delivered to the Saints."

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE.

THE REFORMATION AND ITS EVIL CONSEQUENCES.

If we may believe the testimony of the most zealous Protestant Historians, such as Strype, Camden, Dugdale, and Luther himself, and the declaration of Henry to his Parliament, the immediate consequences of the reformation were a general corruption of morals, and an utter abandonment of justice; so that the laws were no longer the protection of the innocent, but the shelter of the guilty. "Charity weakened; no conformity in the manner of living with the law of God: avarice, oppression, assassination,—no remedy by law—magistrates making a traffic of justice—the clergy most dissolute, from the bishops to the curates—adultery and libertinism—ambition and jealousy among the great—insolence and sedition among the people;—in a manner that England appeared abandoned to all the violence and all the madness of rebellions, tumults and animosity of parties." Such is the picture of the Reformation in its infancy; a picture, to which its maturer years offer but too many traits of resemblance.*

At the same time we see insurrections. History mentions three in the last two years of the reign of Henry. Seventy thousand men were engaged in them, ten thousand of whom perished, besides a great number of the King's troops. It cost six thousand men to check two insurrections under Edward VI. During the reign of this Prince, the furious and implacable zeal of the Reformers desolated Scotland; and the war with that kingdom, which had its principal origin in the Reformation of England, cost again six thousand men to the

* Whitgift, Archbishop of Canterbury, said "that his Church was full of Atheists." In sua defensione, Edwin Sandis, speaking of the divisions of the Reformers, lamented "that those disputes tended much to increase Atheism among Protestants, and Mahometanism abroad." In Relat. n. 15, an. 1605. According to Barlow, "Religion, which for a long period in England had degenerated into *Agnosticism*, will soon turn into Atheism." Commentaries, 21 Sept. 1605. "We are," said King, Bishop of London, "so far from being true Israelites, that we are convicted rather of being accomplished Atheists." King, super Jonam, § 32. p. 412. Zanchius also complained, "that the ministers of Satan had brought Atheism from hell into some of the Reformed Churches of Germany." Epist. ante Confessionem Augustæ, p. 7.—It would be easy to produce an infinite number of similar testimonies.

two countries. Mary endeavoured to re-establish the religion which her father had destroyed, but with a success very different. The Reformation was at length established in the three kingdoms in the reign of Elizabeth, though its progress was retarded by a civil war in Scotland, two insurrections in England, and a rebellion in Ireland; which involved an incalculable loss of men and citizens, who perished on the scaffold or in the field. The Roman Catholic Religion had flourished in England for more than a thousand years. The Protestant Religion, which was never fixed on any very solid foundations, had now subsisted for fifty years, when the new sectaries, that sprung out from its bosom, in order to maintain their fanatical doctrines, plunged the nation into all the calamities of civil dissension, which spread over Scotland and Ireland, and ended in the overthrow of the Protestant Establishment, and the horrible murder of Charles the First. The Protectorate, which, under that illusive name, for twelve successive years, carried desolation to the remotest parts of the three kingdoms, was another gulf which, not to speak of the ruin of so many families, swallowed up thousands of lives. With the restoration of the Royal Family, the Protestant Religion was re-established. The attempts of James II. in favour of the Roman Catholic Religion brought about the Revolution, which placed William and Mary on the throne of their exiled parent; and the efforts of his son to regain that throne involved the nation in all the horrors of the two civil wars of 1715 and 1745. James II. say the Protestants, deserved his fate, for having attempted to overturn a religion which had been established for a century. Be it so. Be what then has not Henry VIII. who abolished the religion of his ancestors, a religion that existed since the introduction of the Christian faith into the British isles, what has he not merited in the eyes of the Catholics?

Such have been the principal domestic events of our history since the Reformation; for I do not speak of foreign wars, with a frightful and endless series of conspiracies, massacres, confiscations, proscriptions, and executions, which, in the course of two centuries only, arose out of the Reformation. Those scenes of blood and confusion succeeded each other rapidly, the intervals of peace were of such short duration, that prosperity either had not time to take root, or was destroyed in its very germ; and the advantages which we perhaps reap at present from the Reformation, if they are not perfectly imaginary, have been dearly purchased by misfortunes, the effects of which are still very perceptible.

But our loss in respect to population is

such, that no system of political economy will ever be able to repair it. For, not to speak of the losses which it experienced in those disastrous emigrations which always accompany times of commotion, it received another fatal blow from the penal laws, which the self-styled enemies of intolerance established, to prevent the growth of popery, and the very recital of which makes us shudder with horror. Ejected contrary to every principle of justice and humanity, and even without any degree of prudence, they were executed without mercy; condemning to the punishment of death an infinite number of loyal and faithful subjects, and transporting out of these kingdoms, and from Ireland especially, a multitude of others, who, to avoid so cruel a persecution, devoted themselves to a voluntary exile from their native land in foreign countries, there to enjoy those civil and religious rights which were denied them in their own homes. These events, added to the suppression of Religious Houses, sufficiently explain the cause of the desolation of so many of our lands, the backward state of the civilization of the lower classes, their misery, and the thinness of their population in many places.

Evils, of a nature as disastrous as those which I have cited, accompanied the Reformation in its progress over the continent, where it successively subverted a vast number of states and kingdoms. What ravages marked its course in Germany, in Holland, in France, and in Switzerland! The same danger menaced all Europe: but, thanks to the vigilance and activity of the Jesuits, then newly established, those fortunate nations, where their influence prevailed, were protected from this scourge.

“O fortunatos numquam, sua si bona norint.”

VIRG.

ATTICUS.

ARIAN PRESECUTION.

This new and execrable heresy, when overwhelmed by argument, when confounded and prostrated by the power of truth, endeavours by violence, scourges and imprisonment to force into its profession those whom it could not induce by reasoning, and thus it manifests that it is not the pious worshipper of God. For it becomes true religion to use persuasion, not force, but leaving inviolate the liberty of the human will, he said to all in general:—“If any one will come after me,” and to the Apostles:—“Will you also go away?”

Open the mouth, judge righteously, and plead the cause of the poor and needy.

WHITE'S CONFUTATION OF CHURCH WEALTH OF THE PROTESTANT OF ENGLANDISM. CHURCH IN IRELAND.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.

By T. MOORE, Esq.

(Continued from our last)

The Thirty-Seventh Article of the Church of England examined.

The whole doctrine of this Article, which we are now about to examine, may be reduced to three propositions. The first of these is contained in the following words, *The Bishop of Rome hath no jurisdiction in this realm of England.* Second—*Ecclesiastical causes appertain to the jurisdiction of those who hold the Royal power of this kingdom.* Third—*This realm is not, nor ought to be, subject to any foreign jurisdiction.* The first of these propositions is contained in the express terms of the Article itself. The second and third are necessarily deducible from its words, which be these—"The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction."

The moment the first of these propositions is compared with the doctrine of the Catholic Church, its direct opposition to that doctrine becomes glaringly apparent. For she constantly teaches, and has always taught by her pastors and doctors, these three things. Firstly—*That Peter was Chief Pastor of the Church by Divine appointment, and Christ's Vicar upon the earth.* Secondly—*That he received this office for himself and successors.* Thirdly—*That the Bishops of Rome are his successors in this office.* If we substantiate all these statements by clear and indisputable testimonies, as, with the assistance of God's grace, we intend to do in the succeeding chapters; it will then be evident, in how great dangers they are involved, who not only deny the obedience due to the Chief Pastor, but also respecting this obedience, hold, as an article of their religion, an error directly opposed to the doctrine of the Catholic Church.

Virtue is the most excellent dignity, and the only good of rational beings, as St. Austin observes. Genius, learning, power, riches, and whatever else a man enjoys, are only good when made subservient to virtue—Hence the ancient Stoics called such external good conveniences, not good things, because, said they, virtue alone deserves the name of good.

Let us now see how the church, that has the care of these select souls—these "ames choisies of the establishment—is paid for this important guardianship.

It is by no means wonderful that the startling statements which have appeared, of the enormous revenues of the Church of Ireland, should have been received with some degree of incredulity as well as surprise. When in addition to her usual share of the produce of a country which feeds seven millions of people, we hear of this Church, possessing estates to the extent of two millions of acres—when it is stated, that in one Diocese alone (that of Derry) the Church property, over and above the tenth part of the gross produce of the land, must be worth not much short of three millions*—we can hardly conceive it possible that such monstrous wealth should have been suffered by any Government, however absurd, to accumulate in the hands of the teachers of so small a part of the population, nor can well understand by what process, even of Irish exaction, an establishment so preposterously, so insultingly rich, can have been spun out of the entrails of the very poorest people in Europe. Indeed, the old notion of extracting sun-beams from cucumbers, seems rivalled by the art with which this Church has contrived, to extort splendour and magnificence out of a population of paupers.

That there has been some exaggeration with respect to the value of Irish Bishoprics I am not disposed to deny. Mr. Wakefield, and, still more, the author of "The consumption of Wealth by the Clergy," have needlessly over-stated the incomes of some of these Reverend Personages†, whose prosperity is already sufficiently florid, without the aid of any such additional colouring. The suspicious refusal of the Church itself, to furnish a full and regular account of its revenues, has hitherto made it difficult to arrive at much accuracy on the subject; and leaves every statement of the wealth of the Irish Clergy

* Edinburgh Review.—This of course must be a vague estimate; but when it is considered that the Diocese in question possesses, besides estates in other places, about a third of the whole country of Derry, the value of such an extent of land cannot be much below the sum stated.

† The late Archbishop of Cashel, whose opinions are entitled to every respect, and whose candour and liberality furnish an example, well worthy of imitation, to his brethren of all ranks, has in a late Charge endeavoured to remove the impression that exists, with respect to the excessive wealth of the Church of Ireland. His Grace, however, has done little more than refute the errors of a writer already acknowledged to be erroneous, and has left the chief grounds, upon which the received notion of the riches of the Irish Church rests, wholly unshaken.

open to the same convenient charge of incorrectness and exaggeration. With a similar feeling, Dr. Beaufort, one of their body, having at first intended, in his Ecclesiastical Map of Ireland, to mark with a particular colour the lands belonging to the Church, found the space through which this sacred line meandered so vast, that thinking it wiser, like Dogberry, to "give God thanks and make no boast," he cancelled this betraying line altogether, and published his Ecclesiastical Map without it.

The returns of Glebe Lands, however, are among the authentic documents before the public, on which a pretty competent notion of the great wealth of the Irish Church may be formed. When to these we add the estimates of their own incomes, brought forward by the Incumbents during the late proceedings under the new Tithe Bill, and fully justifying the high average, of 800*l.* per annum, at which the benefices of Ireland have been rated*—when we know, too, that three Archbishops, who have died since the Union, (Agar, Porter, and Fowler,) have left behind them, though possessing originally nothing of their own, no less a sum than 800,000*l.*—we shall be inclined to conclude, that the statements which have appeared, of the immense possessions of this Church, are not far beyond the truth, and may add to the other monstrous anomalies of which Ireland is the victim, that of a Clergy better paid for *not* teaching six-sevenths of the population, than the Clergy of any other country in Europe are for instructing the whole of theirs!

With respect to the way in which this unparalleled wealth is employed, we have already seen, in a preceding chapter upon Education, how few scruples have been left by either Bishops or Clergy, in releasing themselves from the obligation to contribute to the charges of Public Schools, which the laws and their own oaths so solemnly impose upon them. Their evasion, too, of the payment of First Fruits exhibits altogether—both on the part of the Church which profits by such conduct, and the Government which sanctions it—such a magnanimous contempt of justice, consistency, and even common decency, that, in putting on record the examples of dishonesty and rapacity, which have been set before us by our betters, both lay and ecclesiastical, this certainly deserves a high and most conspicuous place.

* According to an accurate return made to Mr. Newsham in 1809, the value of the 56 benefices in the Diocese of Cloyne amounted to upwards of 40,000*l.* a year; and, at the same time, "in the small Diocese of Ross there were eight benefices worth 1,000*l.* a year each and upwards."

SKETCHES OF IRELAND AND THE IRISH IN 1843.

FROM THE GERMAN OF M^r. J. VENEDEY.

Translated by W. B. MacCabe, Esq.

DIVINE SERVICE.

CATHOLIC CATHEDRAL DUBLIN.

The divine service here was more sacred and more solemn than I had observed it elsewhere. It was simple—the singing at the high mass was not indifferent—but that which gave the peculiar character of solemnity to the entire, was the conduct, the bearing of the congregation. If there was a distinction made at the entrance in the church, there was no such difference, in this respect, to be found in its interior. In Germany one may be seen leaning against a pillar in the church, another loling on a bench—in Paris the grand dames and opera ladies repose on satin covered stools, and the dandies stand and quiz them in the aisles; but in Dublin there prevails the strictest, the most uniform discipline. All are attentive to the bell, and when its first tinkling sounds are heard, every knee, without distinction, bends in reverence, whether it rests upon a wooden flooring, a carpeted board, or the hard stone. There was piety, there was true religion in the looks of all, and I could not but think of the early days of my boyhood, when the ardour of faith filled my breast also, and hours of holiness were passed by me in the Cathedral of Cologne. The people around me prayed aloud—so loudly, that I could hear distinctly what they said in their prayers on my right hand and on my left, and then when it came to the most solemn part of the mass—when the consecration was completed, and the priest raised the sacrament in his hand—could hear the poor people near me, strike themselves on the breast with such force, that the blows resounded through the church.

Yes, they are a religious people—and I, even I, was pious, with them, and thought on God, and all that is beautiful and good in this world—on my friends that are far away from me—on those that I love—that are beyond the grave.

Nothing, whether in a civil or religious view, is more important in the republic of mankind than a proper and religious education of youth, nor do any establishments deserve equal attention and encouragement among men as those which are religiously and wisely calculated for that great end.

ESSAY FOR CATHOLIC COMMUNION
 PROTESTANT AUTHORITY FOR CA
 THOLIC DOCTRINE.

By a MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781

(Continued from our last.)

Whether the Pope be Antichrist, andⁿ the
 Papists idolators ?

Bishop *Montague* is plain, as to the Anti-
 christ mentioned in holy scripture: I pro-
 fess, saith he, ingenuously, I am not of opini-
 on, that the *Bishop of Rome* personally, is
 that *Antichrist*; nor yet that the bishops of
Rome successively, are that Antichrist so
 spoken of. *Gag. p. 74, 75.* And so also to
 the Informers; Who concluded it, but your-
 selves to be flat *popery*, not to believe or
 preach that the *Pope* is that *Antichrist*? Or
 to profess the contrary, that he is not that *Antichrist*?
 Who can find it to be the doctrine
 of the church of *England*? And what synod
 resolved it? Convocation assented to it?
 What parliament, law, proclamation, or edict,
 did ever command it to be professed, or have
 imposed penalty upon repugnants, or non-con-
 sistents unto it? *Ap. p. 143.*

And as to any thing of idolatry, or the
 common charge of Antichrist, Mr. Thorndike
 is positive against it: They, says he, that
 separate from the church of Rome, as idola-
 ters, are thereby schismatics before God.
Just Weights and Measures, Ch. I. And
 again: Let not them who charge the Pope to
 be Antichrist, and the papists idolaters, lead
 the people by the nose, to believe that they
 can prove their supposition when they cannot.
Ch. 2.

And Bishop Parker, speaking of this charge
 of idolatry, is also very plain: So black a
 crime, says he, as this, that is no less than
 renouncing God, is not lightly to be charged
 upon any party of Christians, not only because
 of the foulness of the calumny, but the bar-
 barous consequences that may follow upon it,
 to invite and warrant the rabble, whenever
 opportunity favours, to destroy the Roman
 Catholics and their images, as the Israelites
 were commanded to destroy the Canaanites
 and their idols. But before so bloody an in-
 dictment be preferred against the greatest
 part of Christendom, the nature of the thing
 ought to be well understood. The charge is
 too big for a scolding word. And how incon-
 sistent soever idolatry may be with salvation,
 I fear so uncharitable a calumny (if it prove
 one) can be of no less damnable consequence.
 It is a piece of inhumanity, that outdoes the
 savageness of the cannibals themselves, and

damns at once both body and soul. And yet
 after all, we have no other ground for the
 bold conceit, than the crude and rash asser-
 tions of some popular divines, who have no
 other measures of truth or zeal, but hatred to
 popery; and therefore never spare for hard
 words against that church, and run up all ob-
 jections against it into nothing less than athe-
 ism and blasphemy, of which idolatry is the
 greatest instance. *Reason for Abrog. the Test.*
 page. 72, 73. *

And afterwards, more particularly examin-
 ing this charge as consisting of these three
 heads, 1. The worship of images; 2. Ado-
 ration of the Host; 3. Invocation of saints;
 he has these words worthy to be considered:
 But as to the first, the use of images in the
 worship of God, I cannot but admire at the
 confidence of these men, to make so bold a
 charge against them in general, when the im-
 ages of the cherubim were commanded by
 God himself. *Exod. 25. 22.* They were the
 most solemn and sacred part of the Jewish
 religion; and therefore, though images, so far
 from idolatry, that God made them the seat of
 his presence, and from between them delivered
 his oracles; so that something more is requir-
 ed to make idolatry, than the use of images.
 This inference is so plain and obvious to every
 reader, there being nothing more remarkable
 in all the Old Testament, than the honour
 done to the cherubim, that it is a much greater
 wonder to me, that those men who advance
 the objection of idolatry so groundlessly, can
 so slightly rid themselves of so pregnant a
 proof against it. *Ib. page. 129, 130.* And
 again: Till therefore it be proved that they
 worship images of false Gods as the supreme
 Deities, or that they worship the true God by
 corporeal images and representations of his
 livine nature, there is no footing for idolatry
 in Christendom. *Ib. p. 133.*

He goes on: As for the adoration of the
 Host, when they can prove it is given to it
 either as a symbol of a false God, or the pic-
 ture of the true one, howsoever faulty it may
 be otherwise, it can be no idolatry. And as
 for the invocation of saints, unless they wor-
 ship them as the Supreme God, the charge of
 dolatry is an idle word, and the adoration
 itself that is given to them as saints, is a di-
 rect protestation against Idolatry, because
 it supposes a superior Deity, and that suppo-
 sition cuts off the very being of *Idolatry.* *to.*
p. 133.

It will be needless to cite any other of our
 writers upon this subject, because these were
 eminent persons in our church: And though
 this great cry of antichristianism and idolatry,
 is so often repeated, even in the instances
 above-mentioned, that I could not but here

take notice of it again; yet surely, what is now said by these learned men, with that before noted to the same purpose in this essay may by the help of our rules, fairly contribute to a friendly agreement also in this point.

(To be Continued.)

LEIBNITZ ON IMAGES.

VII. IMAGES.—“On the other hand, they appear to be a manifest utility and reason for the use of images in religion. For why do we read or listen to histories, but in order that the images they convey may be impressed upon our memory? But since the images thus expressed are extremely fleeting nor always sufficiently distinct and clear, we should regard, as a great gift of God, the arts of painting and sculpture, by which we obtain lasting images, expressing objects with the utmost accuracy, vivacity, and beauty; by the sight of which (since it is not always in our power to consult the originals), the internal images are renewed, and, as a seal on wax, more deeply impressed upon the mind. Now, since the use of images is so advantageous, where, I ask, shall they more fitly be employed, than where it is of the greatest moment that the impressions on our memory should be of the most lasting and vivid character—that is, in the duties of piety and of the love of God? especially since we have already proved, that the most especial use of all the arts and sciences (and consequently of painting), should be devoted to the worship of God”—pp. 122-4.

He cites the decree of the council of Trent with praise, and proceeds—

“Having established, then, that no other reverence of images is admitted than simply the veneration of the original in presence of the image, there can be no more of idolatry therein, than in the veneration which we show to God and Christ when His most sacred name is pronounced; for names, also, are signs, and, indeed, of a class far inferior to images, since they represent the thing much less vividly. Therefore, when it is said that an image is honoured, nothing more is meant than when it is said, that ‘in the name of Jesus the knee is bent,’ that ‘the name of God is blessed,’ or that ‘glory is given to His name;’ and to adore before the external image is no more censurable than to adore before the internal image, which is painted upon our imagination; for there is no other use of the external, than to render the internal image more vivid.”—pp. 144.

He concludes—

“All things considered, therefore, since I see that there is nothing in the veneration of

images as approved by the Tridentine fathers, which is opposed to the divine honour, since there does not appear in those times any danger of that idolatry which transfers to others the honour due to God (whereas all men sufficiently know that the omnipotent God alone is worshipped with divine honour); since, further, there exists a use of so many ages in the Church, which could not, without the greatest revolutions, be abolished: since, in fine, abuses being removed, the practice is one of very great fruit in the maintenance of piety, I conclude that the usage of venerating the original in the presence of an image (in which alone image-worship consists), is rightly and piously retained, provided it be carefully circumscribed, with the utmost caution, within its own limits. Men should be taught to think and speak aright of a matter which appertains to the divine honour; and to avoid those things which are a source of the greatest scandal, and which may alienate the minds of men from the unity of the Church, and even repel those who are prepared to return thereto.—pp. 151-6

SUN-RISE.—Have you sometimes been a witness of the superb phenomenon which the rising sun every day affords? Or has idleness the love of sleep, or a faulty indifference prevented you from contemplating this wonder of nature? Perhaps you may be ranked amongst the multitude of people who never thought the sight of the beautiful Aurora worth the sacrifice of some hours sleep. Perhaps you are like many others, who satisfied with the light of the sun, do not trouble themselves with inquiring into the cause of this great effect. Or, lastly, perhaps you are as insensible as millions of your fellow creatures, who have it in their power to behold this glorious object every day, see it without being struck with it, or without its raising any idea or pleasing reflections in their minds. It matters little in which of these you rank. Suffer yourself only to be now at least roused from this state of insensibility, and learn what thoughts the sight of the morning sun should excite in your soul.

There is no phenomenon in nature more beautiful and splendid than the rising sun. The richest dress that human art can invent, the finest decorations, the most pompous equipage, the most superb ornaments in the palaces of kings, vanish and sink to nothing when compared to the beauty of nature. At first it is the eastern region of the sky which is clothed in the purple of Aurora, and announces the sun's approach. The air by degrees, takes the bloom of a rose, and then shines with the lustre of gold. Afterwards the rays

of the sun pierce through the mist, and with them light and heat are spread over the whole horizon. At last the sun appears in all the splendour of majesty. It rises visibly higher and then assumes a different aspect—every creature rejoices, and seems to receive new being. The birds, with songs of joy, salute the source of light. Every animal begins to move; and they feel themselves animated with new strength and spirits.

Let our songs of praise also reach the heavens—the heaven where He dwells, by whose command the sun rises, and whose hand so guides its daily and its annual course, that we draw from it the happy revolution of night and day, and the regular succession of the seasons. Behold? All nature proclaims order and harmony. The sun and all the stars run their course. Each season yields its fruits, and each day renews the splendour of the sun. Who would in the midst of the active creation, be the only one to neglect praising his Creator, by proving his virtue and faith? Rather let our pious zeal, teach the infidel how great and worthy of adoration that God is whom he despises. Let us be towards our fellow creatures what he is to us. Let us be to them what the sun is to the whole universe. As it sheds daily its benign influence upon the earth; as it rises for the ungrateful as well as the righteous, as it shines on the humble valleys as well as the lofty mountains; so let us make our lives useful, beneficent, and a comfort to others. Let each day increase the charitable disposition of our hearts. In a word, let us endeavor to live and act so that our lives may be a blessing to mankind.

CHARACTER AND PRIVILEGES OF THE CHURCH OF CHRIST.

“All those (heretics) are long subsequent to the bishops to whom the Apostles committed the churches. Since then they are blind to truth, they must necessarily stray through devious paths; and therefore the traces of their doctrine are seen without order or connexion. But the path of those who belong to the church, extended throughout the world; the tradition is plainly shewn to be one and the same; all of us admitting one and the same God the Father, and believing the same dispensation of the incarnation of the Son of God, and knowing the same gift of the Spirit, the same form of divine ordinance in reference to the church, and expecting the same coming of the Lord, and hoping for the same salvation of the entire man in soul and body. The preaching of the church is, indeed, true and fixed for in it, one and the same road to Salvation is

shewn throughout the whole world. To her the light of God is given, and therefore the wisdom of God, where he saves all men, is celebrated abroad. She acts with confidence in the public places; she is proclaimed from the walls, and she speaks constantly at the gates of the city: for the church every where preaches the truth, and is as a candlestick with seven branches, the light whereof is Christ. Those then who abandon the teaching of the church, and allege as their reason, the ignorance of her holy prelates, do not reflect how much better is a religious man in his simplicity, than a bold and blasphemous sophist. Such are all heretics; and those who imagine that they shall discover something beyond the truth taught in the church, by following the varying doctrines of false teachers, enter on an uncertain, and unsafe way; certainly change their opinions, are led as blind persons by others that are blind, and shall deservedly fall into the concealed pit of ignorance, always seeking, and never discovering the truth. We must shun their principles, and be on our guard, that we may not be harassed by them, we must flee to the Church, to be nurtured in her bosom, and nourished with the divine script. For the Church is the Paradise which God has planted in the world. Thou shalt eat therefore, says the Spirit of God, of every tree of Paradise; that is, nourish thyself with every divine Scripture; but of a proud spirit partake not, and have no share in any kind, of heretical discord.” St. Irenæus, l. v. adv. hær. c. xx.

OUR BIRTH-DAYS.

The anniversary of our birth-days is always an interesting period, and should be noticed accordingly. Each of such days is a milestone on the road of life, reminding us of the rapid rate at which we have been advancing on its journey, and approaching its close. It is true, that in life's morning, these milestones appear to be farther apart than they do in later years; still, they are days of hope and promise. Thousands are then rejoicing that they are one year nearer to the boasted age of twenty one, when a young man feels himself lord of his own actions, and glories in his liberty. To thousands of the fairest part of creation, these annual monitors are welcome, as harbingers of the day, when they shall shine in the ball room or circles of fashion; attract all eyes, and command all attention; or perhaps fasten some silken chain around the heart of an individual admirer, and lead him in delightful captivity. To other thousands of the same sex, the anniversary

will tell a tale of sadness; of departed charms; of withered roses and withered hopes; when the looking-glass has lost its magic power, and speaks nothing save in the plain language of unwelcome truth and soberness. Thousands are reminded that many of the intervals between one mile-stone and another were distinguished by lovely landscapes and countless beauties; by health and enjoyment—by joy and gladness of heart. To thousands of others, such intervals have been gloomy and cheerless, without the consolations of friendship, the comforts of society, or the flattering promises of hope. Surrounding prospects have only increased the gloom of mind, and made the heart sick.

Yet in all these recollections, we may find instruction and nourishment for our better feelings. If our course has been checkered with good and evil, we may profit by tracing consequences to their proper causes; and thus learn how many miscalled misfortunes are the offspring of folly, or imprudence, or wrong; the natural results of our own wanderings from the path of innocence and duty; or else have been so fortunate as to have discovered by experience, that our happiness and duty are intimately connected, and that wisdom's ways are always ways of pleasantness and peace. In both cases, this annual review of the days and years that have taken their farewell of us, will be salutary in its effect, and teach us the value of virtuous resolutions of amendment, when we have gone astray, and the peaceful feelings and sweet anticipations of those who desire it is to preserve their moral health in the bowers of innocence and purity, and amid the green pastures and still waters of life.

PONTIFICAL AUTHORITY

Julius, bishop of Rome, in the time of St. Athanasius, writing on occasion of the banishment of some bishops by the violence of the "Arians, exclaims: O beloved! the Ecclesiastical trials are no longer conducted in conformity with the Gospel, but with a view to banishment of death: for it, as you allege, they (the bishops) were in fault, the trial should have been carried on according to the canon, and not in the way which has been followed. For they were bishops and not infere laymen, and belonged to a Church which the Apostles themselves had by their own labours brought to the faith. Why then did you omit writing to us, especially concerning the city of Alexandria? Do you know that it is the custom to write to us in the first instance, that what is just may hence be determined? Wherefore if such a suspicion was there entertained against the

bishop; the matter should have been reported here to our church. But now that they have neglected to inform us and have acted as they pleased, they wish that we should approve the condemnation in which we have had no share. These are not the ordinances of Paul—the Fathers did not teach this mode of proceeding, but this is pride and a novel course. I beseech you to hear me cheerfully—I write thus for the general good: for I communicate to you what we have learned from the blessed Apostle Peter." In Apol. 11, Athan.

COUNT ELEAZER.—The following account is given by Milner, in "his Church History," of the family order observed by Eleazer, Count of Arrian, in the fourteenth century:

I command, and the count, all blasphemy in my house, nor any thing in word or deed which offends the law of decorum. Dice, and all games of hazard are to be prohibited. Let all persons in my house, divert themselves at proper times, but not in a sinful manner. In the morning reading and prayer must be attended to. Let there be constant peace in my family; otherwise, two armies are found under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must hear with something if we have to live among mankind. Every evening, all the family shall be assembled at a golden conference, in which they shall hear something of God and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me as the salvation of my domestics. I seriously forbid all injustice which may cloak itself under color of serving me.

IRELAND IN 1644.—The Irish Protestants demanded of the king, on the 6th of April, 1644, the expulsion of all Catholic clergymen; indemnity for all the damage suffered from the Catholics; the disarming of them; the confiscation of the estates of all the guilty; the taking the oath of supremacy by persons in office and members of parliament; no amnesty or pardon, but the exemplary punishment of all who had taken part in the rebellion. On the other side, the Catholics demanded, on the 9th of May, with a repetition of all their former demands, the abolition of all the laws passed against them, the freedom of divine worship, a free parliament, permission to acquire landed property, admission to all offices, facilities with respect to trade, and an amnesty. They add, however, as the Catholics have been so bitterly calumniated, they propose (to justify themselves, and to show how much they wish that all wrong should be

punished) that all murders, breaches of contract, and cruelties committed by persons of both parties, shall be excluded from the amnesty; that enquiry shall be made unto them, and the guilty punished. The proposals of the Catholics were unquestionably more in a spirit of humanity, justice and true Christianity than those of the Protestants, and much severer censure is deserved by an order from the English House of Commons of the 16th October, 1614, of the following tenor:—No Irishman and no papist born in Ireland shall receive pardon; on the contrary, every such person is excluded from all compacts, capitulations and pardon; and if taken, shall be put to death. Whoever is neglectful or remiss in the execution of this order shall be considered as a promoter of the bloody Irish rebellion, and subject to the merited punishment which the justice of the two houses of parliament shall impose upon him.

AN IRRELIGIOUS HOME.—If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home, if the cares and sorrows of life shall bring religion to the heart in after days, that heart cannot turn without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their foreheads, but not written in their hearts—and they send them forth to pray upon the land and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home where in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth; which last long, even though they may be forgotten and neglected—and which exercise at least some check on the evils of the human heart, and often, nay commonly recall, it to hear again the voice of God; and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common.

LORETTO CONVENT.

ST. THOMAS' CHURCH.

On Friday the Feast of the Conception of the Blessed Virgin Mary, two Choir and one Lay Sister were admitted to the Religious Profession, and two Postulants received the Religious Habit, as Novices of the Professed Choir Sisters. One was Miss Harper, daughter of the late Colonel Harper, and the second was Miss Fallog, Sister-in-law to Capt. Stamford, late of H. M.'s 9th, and Aunt to Lieut. Stamford, of H. M.'s 53d, Regt. The Lay Sister was an eleve of the Bengal Catholic Orphanage. Towards the close of the introductory part of the Solemnity, and before the beginning of the Mass, the Archbishop ascended the Pulpit, and delivered a discourse which had partly reference to the Feast of the day; partly to the nature and obligations of the Religious state of life; and lastly to the claims of the Orphans to the patronage of the Congregation, as without that Patronage, the unceasing and wholly disinterested labours of the Religious, for the support and education of these poor children must prove unavailing. The attendance was numerous, and highly respectable, and the Choir was conducted by the Ladies of the Convent with eminent success. It is most gratifying to us to state, that we have been satisfactorily assured, that the large Congregation present on this occasion retired, greatly pleased and edified with the solemnity, at which they had assisted.

We may add in conclusion, that among the Congregation assembled on this interesting occasion, we noticed Hon'ble Sir A. Buller and Lady; Hon'ble Mr. Bethune, Legislative Member of Council; Mr. Maunsell, Accountant General and Lady; Mr. and Mrs. Taylor; Colonel Sage and family; Mrs. McClelland and Miss Curtain, Mr. and Mrs. Waller Mr. and Mrs. F. Periera, Mr. and Mrs. Agabeg and family, Mr. and Mrs. Peter John and family, some of the Military Gentlemen from Fort William, together with several other well known benefactors to all the Useful Institutions, and Charities of Calcutta.

Mr. and Mrs. Morton, Mr. and Mrs. Dalrymple, B. C. S., L. Clarke, Esq., Mr. and Mrs. Barwell, B. C. S., Mr. and Mrs. Sackries; Mr. and Mrs. Hamilton, B. C. S., The Misses Turton, Miss Curnin, &c. &c.

Sin is like a devil whom we willingly allow to possess us; and we are so much the less excusable, as this is the pure effect of our own will. Let them comfort our souls obsessed by sin; let us enchant them by the canticles of the scripture, and particularly by those of the holy prophet David.—*From the 28th homily of St. John Chrysostom.*

CATHEDRAL MALE ORPHANAGE

SUNDAY, 3RD DEC. 1848.

At the request of the Archbishop Vicar Apostolic, we the undersigned, members of the Committee of the Orphanages, Free Schools, &c. having inspected the dormitories, refectory, and School Rooms, beg to express our satisfaction at the cleanliness, order and regularity of the different branches of the Institution. It is also gratifying to the Committee to testify to the healthy and cleanly appearance of the children, and to express their thanks to the Christian Brothers for the care and attention paid to the children.

E. O'BRIEN.	J. PIAGGIO
JAS. ROSTAN.	JNO. D'CRUZ.
C. R. LACKERSTEEN.	W. ROSKELL.
P. S. D'ROZARIO.	J. F. BELLAMY.
J. SPENCE.	D. JOHN.

BENGAL VICARIATE CLERGY AID FUND.

With the view of providing means to pay for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, the Archbishop deems it expedient to appoint two days in each year, viz Christmas-day and Easter Sunday, on which he requests that each of the clergymen of the Bengal Mission shall, as far as circumstances may permit, collect from the faithful under his care, such subscriptions as the latter may piously contribute for the important purposes above-mentioned. A collection will be made at Mass, both on next Christmas Night, and at the Masses on Christmas morning, in the Cathedral and St. Thomas' Church, and in the succursal Chapels at Bow Bazar and the Circular Road during Divine service. Those who cannot attend, are respectfully requested to forward their subscriptions to any of the Catholic clergymen of Calcutta, or to the Wardens of the Cathedral. In the other Churches, both in the city and in the country districts, the Archbishop confides to each clergyman's zeal and discretion, the establishment of such arrangements, as my best promote the success of the present undertaking.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOW'S ASYLUM.

The directors of the Bengal Catholic Orphanage, beg to return their grateful thanks to Mr. N. O'Brien, for a donation of clothing for the Orphans.

A Friend through Mrs. J. Piaggio, Rs.	5	0
A Catholic,.....	10	0
Captain MacDonnell, 66th Regt. B. N.		
I,	54	0

THROUGH MR. N. O'BRIEN.

Silvester DeSilva,	2	0
A Friend,	2	0
Captain Supple,.....	1	Sovereign
J Campbell,	5	0

Subscription of No. 2 Company of the 18th Royal Irish Regiment Stationed at Fort William, for the Month of November.

• THROUGH CORPORAL DANIEL RYAN.

Sergeant Major T. Carney,	Rs.	1	0
Corporal John Brady,.....		1	0
" Daniel Ryan,		1	0
" Anthony Owens,.....		0	8
Privates Wm. Cunningham,		0	8
" Wm. Connelly,		0	8
" Patrick Costelloe,		0	4
" Michael Duffy,		0	4
" Thady Flannery,.....		0	8
" Michael Horrigan,		0	8
" Thomas Leahy,		0	4
" Laurance McLoughlin,		0	8
" Patrick Mangan,.....		0	8
" John Marlin,		1	0
" John Morgan,.....		0	8
" John Mulhern,.....		0	8
" Edmond Moore,		0	4
" Edward Power,		0	4
" Thomas Rooney,.....		0	4
" John Storan,		0	8
" Owen McManus,.....		0	4

PROPAGATION OF THE FAITH.

For the Vicariate Apostolic of Patna.

Collected at Chunar,	Rs.	11	0
The late Mrs. Walsh,		50	0

ST. THOMAS' WINDOW.

Mr. Murchado, thro' Rev. Mr. Boe-			
caet,	Rs.	25	0

Selections.

The Queen, on her return from Scotland, travelled by express train on the Sabbath, to the horror of the "unco good and the rigidly righteous." The Duchess of Sutherland, being summoned to the death-bed of her father, the Earl of Carlisle, was positively refused a conveyance by the mail train from Perth, on the Sunday, although the carriages were empty.

The great sea serpent is no longer a fable. It has been seen by the captain and crew of H. M. S. *Dedalus*, and by the crew of an American packet, called *Daphne*, by which it was fired at and wounded; but, on the ship nearing it, the monster disappeared.

THE ORPHAN'S CRY.

I am a help'ess orphan boy, —
 No eyes my sorrows see ;
 Ah ! whither shall I turn my steps
 There is no home for me.

I once a tender mother had,
 I just can call to mind ;
 She used to call me her dear boy,
 And none was e'er so kind.

When last I saw her she was pale
 Stretched out upon a bed,
 And when I spoke she answered not,
 They told me she was dead.

They turned me in the bleak cold air
 And drove me from my home,
 I called my mother every where ;
 But oh ! she would not come.

One day with other boys I played,
 I heard a mother speak ; —
 My son ' on trilling sound I turned
 While tears roll'd down my cheek.

What friend will give the orphan aid
 To whom now shall he go,
 I have no bread, no home — ah ! now
 I know what I will do.

They say there is a mother land
 Who loves the orphan boy,
 Who dries his tears and gives him hope
 And bids his heart with joy.

I'll go to her bosom wait,
 My sorrows all will tell,
 She will protect my youth from harm
 All always treat me well.

Joy ; to the happy orphan boy,
 For Mary now will be
 A mother to my helpless age,
 And find a home for me.

ANABAPTISM AND ANGLICANISM.—A dissenting print announces the public baptism, by immersion on, Sunday last, of the Rev. C. B. Proby, rector of St. Peter's, Winchester :—"The ceremony was performed by a Baptist preacher, with whom Mr. Proby is said to have had some previous discussion on the subject, and who, at his request, baptized him in a running brook, in the presence of between one and two hundred persons, after he had made a public confession of his new faith. In the afternoon, Mr. Proby communicated at the Baptist Chapel, and in the evening preached a sermon in his own church, in spite of the remonstrances of the church-wardens, when he announced the fact of his Anabaptism, and stated his views on the subject."

SKETCHES OF THE LAST NAVAL WARS.

By Capt. E. J. de la Gravière. Translated by the Hon. Capt. Plunkett, R. N.

Let it not be thought, however, that the Admirals and Generals of Great Britain have had no similar difficulties to struggle with. Let the experience of almost every commander, whether by sea or by land, testify that one half of the troubles and trials which beset the military and naval chief are, *æter* to be found in their own camps and fleets, and with the Governments who send them out. That such troubles should be avoided altogether, is beyond the range of human possibility ; but at the same time it is impossible to read the despatches of such men as Nelson and Wellington, or the lives of such as St. Vincent and Collingwood, and not sympathise with the bitter draughts of disappointments and thwartings which are unnecessarily the lot of all who undertake the terrible tasks of command. Captain de la Gravière thus tells on what principle Nelson struggled against and overcame the hindrances which would thus have damped the ardour of every common man

"It was the lot of Nelson to experience through life mortifying trials ; and though nobody felt the sting more keenly, we must do him the justice to say that he never proportioned his self-levotion to the gratitude of the ministry of the country. There was one word, the last which Nelson pronounced on his death-bed, which, like a magic talisman, frequently revived his wearied spirits during this long war—that word was *Duty*. Duty was to the English that which honour and love of country was for us. It was the same sentiment under different names ; but with our neighbours it had its origin in that ancient faith which republican France had repudiated. Never was the characteristic difference of the two nations so strongly marked as at this epoch. Thus, while our intrepid sailors, laughingly consoled themselves for their defeats and promised themselves a more fortunate day ; while Troubridge wrote to Nelson that he had twenty French officers prisoners on board, not one of whom appeared to acknowledge the existence of the Supreme Being ; the English, kneeling down upon the recent scene of battle, returned thanks to Heaven for their victory. The flames were still consuming the Timoléon and the Séricus, and the Tonnant had not even been taken possession of, when they performed this pious duty, which Nelson had prescribed at the same time that he had thanked his companions in arms for their gallant exertions. The orders of the day, which he addressed to his squadron on this occasion, have not the eloquence and fire of Bonaparte's bulletins ; but they are the truest and most elevated expression of the sentiments which then animated our enemies."

Generous and sincere as is Captain de la Gravière's admiration for the victorious English Admiral, he naturally describes the miserable blots in his character with no hesitating censure. The censure, though not hesitating, is indeed but too richly deserved ; and it is only that infatuation for military and naval glory which blinds the eyes of so vast a proportion of mankind, which pre-

vents the English historian from speaking of Nelson's conduct in the affair of Caraccioli, and in all that concerns the infamous Lady Hamilton, in terms of equally severe reprobation. Capt. de la Gravière thus commences the second of the volumes before us :

“ At the moment when Nelson quitted Egypt he had some years more to live and two victories to gain ; but fortune would have been more propitious to his glory had it ended his life on that memorable night which saw Dupetit-Thouars and Bruceys perish. Nelson would then have died with all the lustre of a famless fame, as young Marceau fell, as Desaix was to fall, crowned with that halo which only encircles the brows of unspotted honour. ‘ My great and excellent son,’ wrote his father, ‘ began the world without fortune, but with a good and religious heart. . . The Lord has shielded him in the day of battle, and has heard the prayers he offered that he might be one day useful to this country He is now the glory of my grey hairs, and at forty years of age, as simple, as generous, as good as ever. He is without fear, because he is without cause for remorse.’ Those who in this portrait recognise the open and animated countenance of the intrepid Admiral whose flag was flying in the Vanguard, will not discover in it a faithful resemblance to Lady Hamilton's adulterous lover, and the murderer of Caraccioli.”

A more grateful subject is contained in our author's parallel between the fortunes of Nelson and those of his friend Collingwood.

“ On what trifling event, do the destinies of great men turn ! Collingwood had entered the navy before Nelson, his junior by eight years, but did not receive his Lieutenant's and Captain's Commissions until after his brilliant rival's. No more was necessary to decide the fortunes of these two men. Collingwood, outstripped in reaching the rank of Captain, could never, thence-forward, be any thing but subordinate to Nelson. Naturally simple and modest, he long remained in the background to which the renown of the conqueror of Aboukir consigned all his contemporaries. When he emerged from that comparative obscurity, the time of great battles had passed. Thus after having fought in the battles of the 1st of June and Cape St. Vincent, after having shared with Nelson the honour of the latter triumph, Collingwood, scarcely sixty, but exhausted with fifty years' service, of which forty-four had been passed at sea, died in 1810, without bearing to the tomb one victory which might be called his own, or any laurel exclusively his own right. Calmer and more resigned than Nelson, and endowed with higher moral feelings, he did not possess in the same degree as the hero of the Nile that feverish ardour which creates opportunities, controls circumstances, and would ‘back,’ if necessary, ‘drowning honour by the hair.’ Collingwood and Nelson however, are two names which can never be separated in history : they mutually complete each other. One is the highest representative of a superior navy, the other the exceptional genius who draws after him, in untrodden paths, that navy which he has subjugated by his genius. Collingwood, a stranger to every feeling of envy, and solely occupied with the dangerous crisis which threatened his coun-

try, descended without regret to the second rank. He promised Nelson his well-tryed support, and rejoiced at the additional honour which the numerical superiority of the enemy held out to the English fleet. ‘The miserable advantage of numbers,’ said he, ‘only engenders apathy ; but which of us will not feel his courage increased, when the safety of England seems to depend upon our efforts?’ ”

• ORIGIN OF DOTHEBOYS HALL. •

MR DICKENS, in the new edition of *Nicholas Nickleby*, gives the following account of his description of the Yorkshire schools :—

I cannot call to mind, now, (he says) how I came to hear about Yorkshire schools when I was a not very robust child, sitting in bye-places, near Rochester Castle, with a head full of Partridge, Strap, Tom Pipes, and Sancho Panza, but I know that my first impressions of them were picked up at that time, and that they were somehow or other connected with a suppurated abscess that some boy had come home with, in consequence of his Yorkshire guide, philosopher, and friend, having ripped it open with an inky penknife. The impression made upon me, however made, never left me. I was always curious about them - fell, long afterwards, and at sundry times, into the way of hearing more about them - at last, having an audience, resolved to write about them. With that intent I went down into Yorkshire before I began this book, in very severe winter-time, which is pretty faithfully described herein. As I wanted to see a schoolmaster or two, and was forewarned that those gentlemen might, in their modesty, be shy of receiving a visit from the author of the *Pickwick Papers*, I consulted with a professional friend here, who had a Yorkshire connexion, and with whom I concerted a pious fraud. He gave me some letters of introduction, in the name, I think of my travelling companion ; they bore reference to a supposititious little boy who had been left with a widowed mother who didn't know what to do with him ; the poor lady had thought, as a means of thawing the tardy compassion of her relations in his behalf, of sending him to a Yorkshire school ; I was the poor lady's friend, travelling that way ; and if the recipient of the letter could inform me of a school in his neighbourhood, the writer would be very much obliged. I went to several places in that part of the country where I understood these schools to be most plentifully sprinkled, and had no occasion to deliver a letter until I came to a certain town which shall be nameless. The person to whom it was addressed was not at home ; but he came down at night, through the snow, to the inn where I was staying. It was after dinner ; and he needed little persuasion to sit down by the fire in a warm corner, and take his share of the wine that was on the table. I am afraid he is dead now. I recollect he was a jovial, ruddy, broad-faced man ; that we got acquainted directly ; and that we talked on all kinds of subjects, except the school, which he shewed a great anxiety to avoid. “ Was there any large school near ?” I asked him, in reference to the letter. “ Oh yes,” he said ; “ there was a pratty big'un.”

"Was it a good one?" I asked. "Ey!" he said, "it was as good as another, that was a' matter of opinion," and fell to looking at the fire, staring round the room, and whistling a little. On my reverting to some other topic that we had been discussing, he recovered immediately; but, though I tried him again and again, I never approached the question of the school, even if he were in the middle of a laugh, without observing that his countenance fell, and that he became uncomfortable. At last, when we had passed a couple of hours or so, very agreeably, he suddenly took up his hat, and leaning over the table, and looking me full in the face, said, in a low voice: "Weel, Mither, we've been vary pleasant too gather, and ar'll spak' my mind tiv'ee. Dinnot let the weedur send her lattle boy to 'yan o' our school-measters, while there's a harse to hoold in a' Lunnun, or a gootther lie to asleep in. Ar wouldn't mak' ill words amang my neeburs, and ar speak tiv'ee quiet loike. But I'm dom'd if ar can gang to bed and not tellee, for weedur's sak', to keep the lattle boy from a' sike seoundrels while there's a harse to hoold in a' Lunnun, or a gootther to lie asleep in!" Repeating these words with great heartiness, and with a solemnity on his jolly face that made it look twice as large as before, he shook hands and went away. I never saw him afterwards, but I sometimes imagine that I desery a faint recollection of him in John Bowdler.

DESCRIPTION OF THE PERSON OF OUR SAVIOUR.—The following was taken from a manuscript, now in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentullus, at Rome. It being the usual custom of Roman governors, to advertise the Senate and people of such material things that happened in the province, in the days of Tiberius Cesar. Publius Lentullus, president of Judea, wrote the following epistle to the Senate, concerning our Saviour:—"There appeared in these our days, a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles, is accepted for a prophet of truth; but his own disciples call him the *Son of God*;—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear—his hair is of the colour of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the mid-^t of his head is a seam, or partition of his hair, after the manner of the Nazarites, His forehead plain, and very delicate, his face without spot or wrinkle, beautiful, with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair, not very long but forked; his look innocent and mature; his eye grey, clear, and quick. In reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered, that any have seen him *laugh*, but many have seen him *weep*. In proportion of body, most excellent; his hands and arms most delicate to behold. In speaking, very temperate, modest and wise. A

man, for his singular beauty, surpassing the children of men."—*Truth Teller*.

SAINT GEORGES.

The most glorious function in St. George's was last Sunday morning, when after the High Mass a solemn procession of the Adorable Sacrament, carried by the Right Rev. Dr. Wiseman, under a rich canopy of eight bearers—Lord Arundel and Surrey, the Hon. Charles Langdale, Hon. Philip Henry Howard, Messrs. Alfred Lock, Henry Coope, W. Henry Bosanquet, Frederick Capes—all converts—and Scott—moved round the interior of the spacious Church, with cross-bearers, singing boys and men, confraternities—rather "ty" of St. George's—and a long lengthened line of attendants in white surplices, with children scattering flowers, and firing ceusers, and lights, and Priests, and cope-men, and all that could render magnificent, beauty more beautiful, impressiveness more impressive. The Church was too crowded for the fitting development of the procession, and so far our procession of this morning was more effective, because the Church was less crowded; but notwithstanding the difficulty, the procession found in making its way through the dense multitude, its effect was beyond description religiously impressive and beautiful. Some years since, at St. John Lateran's, I saw something similar to it, but not at all to be compared to our procession of last Sunday at St. George's.

Gutta Percha.—At the late meeting of the British Association for Science, Mr. Whishaw exhibited numerous specimens of this substance, in the shape of small thread, and large driving-hands for steam-engines; stout constable staves for modern heads and fine medallions of ancient ones; speaking pipes and inkstands; whips, and water-buckets. He also read a paper on the subject, which, after showing that Gutta Percha was the concrete juice of a large tree of the same name, abounding in Borneo, &c., obtained by tapping the tree periodically by the Malays, stated that its introduction into this country was purely accidental, Dr. Montgomery having transmitted the first sample of it to the Society of Arts in 1843. The first articles of use made of Gutta Percha in this country were laid before the society in 1844, and consisted of a lathee band, a short length of pipe, and a bottle case, which the reader had himself made by hand, having caused the concrete substance to become sufficiently plastic by immersing it in hot water. It was soon adapted to commercial uses; and from the period mentioned to July 11th in the present year, between 600 and 700 tons had been imported for the Gutta Percha Company. From twenty to sixty tons were now regularly imported every month.

Dr. *Arnott* said gunpowder was nothing more than gas very much condensed; a cubic foot of the united gases, coal gas and atmospheric air, was equal to half an ounce of gunpowder. The Doctor said he would not pledge himself as to the amount of expansion, as he had understood other scientific gentlemen differed with him, one declaring that it would only increase six times. The result, however, would be the same as regards explosive powers.

THE
BENGAL
CATHOLIC HERALD

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 25.]

CALCUTTA: SATURDAY, DECEMBER 16, 1848.

[Vol. XV

ON THE HOLY SEASON OF ADVENT.

Advent, or the coming of our Lord, so called because it is intended to prepare us worthily to celebrate the coming of our Divine Redeemer in the flesh—is a time of penance and devotion before Christmas, appointed by the Church to serve as a preparation to that great solemnity of the birth of Christ. Festivals were commanded by God himself in the old law, to commemorate his principal benefits and mercies, that men might be more perfectly instructed in them, bear them always in mind, and be thus better disposed to receive the fruits of those wonderful mysteries. The festivals of the New Law of Grace should be celebrated with so much the more devotion, as they so eminently transcend those of the old. We must present ourselves before the God of holiness, in the spotless robes of purity and sanctity, and in the spirit of the most ardent devotion. On these occasions the whole people of God on earth unite their tears, prayers, and sacrifices of adoration and thanksgiving to glorify God for his unspeakable mercies. For this end vigils or eves are appointed as a preparation for great festivals. Lent as a more solemn and longer vigil, or preparation before Easter, and Advent before Christmas, or the coming of Christ in the flesh, the source of all the other great mysteries, and graces of our redemption.

Advent consists of four weeks, or at least the four Sundays which commence from the Sunday nearest St. Andrew's day,^b whether before or after it, from the 27th of November to the 3d of December, inclusive. Its institution seems as old as that of Christmas day, though the discipline of the Church in the manner of celebrating it, has not always been the same: It was for several ages, of forty days, or six weeks, in the same manner as Lent. In sign of compunction or penance, the Church uses purple or mourning ornaments in her sacred offices, and the Angelical hymn, or

Gloria in Excelsis is omitted at mass. On the Sunday's mass the *Aleluiah* is repeated to express the spiritual joy of Christ's coming, but omitted in the ferial—week day—masses, to inspire us with a spirit of compunction, and remind us that all the week-days were once a universal fast.

MOTIVES FOR SANCTIFYING IT.

We are called upon to sanctify the time of Advent by the most pressing motives, first, of our spiritual, most important interest; secondly, of duty and gratitude towards our gracious God and Redeemer and thirdly, of obedience to the precept and summons of the Church. To neglect the time of salvation argues a gross insensibility of our most important concerns. The mystery of the Incarnation and Birth of the Son of God, is the source and cause of all the heavenly blessings we can receive or hope for. By it we are raised from sin, we receive strength to subdue our passions, and triumph over all our enemies; by it we are enriched with all divine graces, and exalted to the dignity of the Son of God. "God who is rich in mercy, for his great love where-with he loved us when we were dead in our sins, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." Ephes. ii. 5. The fountains of these graces are open to us at all times, but great festivals, on which we commemorate the principal mysteries of religion, are in a particular manner happy days to us, on which these divine treasures are more abundantly poured out. On these days the whole Church with one heart and one soul, presents to God the most fervent homages of praise—and with joint suffrages beseeches in tears and sighs his mercy towards his servants. Christ came in his birth to bestow himself upon us with all the treasures of his divinity;

but we can never hope that he will impart them to us, unless we present ourselves to him with hearts disposed and prepared to receive them. These treasures are infinite, and our Lord burns with an infinite love to communicate them to us. How strong any incentive should this not be for us to prepare? St. Bernard observes, that we are to distinguish three comings of Christ, the first by which he manifests himself in the flesh, the second by which he invisibly enters our souls to dwell in us by his grace, the third is when he shall come in power and majesty to judge the world. If he be not spiritually born within us, it is in vain that he was born for us, we defeat the designs of his love and mercy in his first visit, and he will come on the last day not to crown but to condemn us. Let us tremble at the sight of our past sloth and ingratitude. How many Advents have we already lost? How many calls of mercy have we neglected? Let our fervor in this Advent make amends for the past, and let us not suffer the rebuke of the beloved disciple to be applicable to us. "He came unto his own, and his own received him not." *Jno. c. ii.* If an earthly king were to honour us with a visit, what preparation should not we make? and shall none be made for him who is the King of Kings and the Lord of Lords. For this did he send the Baptist before to announce to us the necessity of preparation. "Behold I send my Angel before thy face, who shall prepare thy way before thee." *Matt. xi. 10.* Prepare ye the way of the Lord, make straight his path, and all flesh shall see the salvation of God." *Luke iii. 4, 6.* The great summons delivered by the Baptist is addressed equally to men of every age, and belongs no less to us than it did to the Jews. Lest we should deceive ourselves on this point, and neglect so essential a duty, our holy Mother the Church, the faithful depository and interpreter of the Divine Oracles, proclaims to us the summons of the Baptist during the time of Advent, the same sacred voice, which formerly echoed on the banks of the Jordan, and in the deserts of Jericho is now sounded in our ears from the altar of the living God. This Divine Precursor also points out to us in what this preparation of our soul consists, and what are the conditions which it requires? compunction, penance and most earnest sighs and prayer.

LUXURY.—If sensuality were pleasure, beasts are happier than men. Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

EDUCATION WITHOUT RELIGION.

Nothing can be more plain, than, that the great panacea of the Liberal party—the regenerator which is to banish sin from the world, and fit men for the important duties of self-government, is a total delusion, and that mere intellectual education, so far from qualifying the masses for political rights and the safe exercise of democratic powers, in reality renders them more than ever unfit for them, by increasing, on the one hand, the restless activity of their minds, and augmenting, on the other, the depraved tastes, corrupt desires, and unbridled passions, which lead them to turn that activity to wicked purposes. This fact, which utterly bewilders the whole Liberal school—which is, literally speaking, to the Jews a stumbling block, and to the Greeks foolishness—with which Lord Brougham and all those smitten by the education-mania are sore perplexed, without knowing how to extricate themselves from its weight, is perfectly intelligible to, and was all along predicted alike by the calm observers of human nature, who took experience for their guide, and the simple believers, who, without going farther than the gospel, were aware that in religion alone was an antidote to the poisonous fruit of the tree of knowledge to be found. Miss Edgeworth showed her knowledge when she put into the mouth of one of her characters—*Education* will do a great deal, but it won't change the *nature* that is in them." History in every age has taught, that it was in the latest ages of society that knowledge was most generally diffused, and corruption most widely spread. Experience every where around us shows, that in those situations where the human race is most densely massed together, instruction, at least on political subjects, is most common, and depravity of every sort most abundant. Coupling these facts together, the result of observation, alike in the past and the present, is, that it is not in the cultivation of the intellectual faculties that an antidote to the corruption of our nature is to be found, but that the only real regeneration either of society or of its political institutions, must begin with those measures which augment the spread and increase the influence of that faith, which, setting, itself in the outset to root out the seeds of evil in the human heart, can alone prepare men, by successively governing themselves, to take a useful part in the direction of others.

The way in which general instruction, when unaccompanied with a proportional cultivation of the moral and religious feelings, acts in this way, is, to any person practically acquainted with the middling and lower orders, perfectly apparent. It extends the desires of the heart

and the cravings of the passions to a degree inconsistent with the destiny of the great majority of mankind on earth. In numbers of the working classes it induces a disinclination to physical labor, by which alone they can be rendered comfortable, and a desire for intellectual pleasures or exertion, in which line they cannot earn a decent livelihood. It drives them, in consequence, into those desperate circumstances, and induces that recklessness of conduct, which is at once the parent and the excuse of crime. In all ranks it engenders an uneasy restlessness and dissatisfaction with their condition, which is the fruitful parent of disorders both private and political. By magnifying to the imagination the pleasures of wealth, while it induces a dissatisfaction with bodily labor, it both strengthens the temptations to vice and weakens the habits by which alone competence can be safely and honestly acquired. By clothing in a more voluptuous and seductive form than they naturally possess the pleasures of sense, it adds fuel to a flame which already burns fiercely enough in the human heart.* By strengthening the imagination more than moral or religious principle, it, in effect, adds to the force of the antagonistic powers which assail human integrity, while it gives no additional strength to the counteracting dispositions by which alone they can be restrained. The pleasures of intellectual labor are, by the constitution of the human mind, accessible only to a small fraction of the human race. When Lord Brougham said he did not despair of seeing the day when every poor man should read Bacon and Cobbett, added it would be much more to the purpose if he could give them all the means of eating it, the one showed as great ignorance as the other evinced knowledge of the intellectual capacity of the great bulk of mankind. In no rank of life nor condition of society did any man ever find a tenth of his acquaintance in whom the pleasures of study would form a counterpoise to the excitement of the imagination or the seductions of sense. Education can to almost all magnify the influence of the latter: to a few only can it strengthen the sway of the former. Thence its universal and now generally experienced failure as a substitute for religious principle, and its total inadequacy to counteract the temptations to sin, which itself has so greatly increased.

* M. Guerry states, that sexual irregularity is in every part of France just in proportion to the spread of information, and that almost all the prostitutes of Paris are from the highly educated and excited departments of the north and east. [See Guerry, 174.] There are 2,300,000 bastards in that country, and no less than 1,092,910 individuals who have been abandoned from their birth by their parents, and brought up by public hospitals.

FAITH—(REVELATION.)

(Continued from our last.)

The successors of the royal prophet are treated with the same inflexible partiality; and the obscurity cast on them increases with the increasing impiety of those princes, who filled their cedar-palace with the spoils of the poor and trod the people down as the grape is bruised in the wine-press. The whole nation, imitating its nobles and its kings, prevaricated: justice was banished from the tribunal of the judges; the priest of God sacrificed to Baal on the cross-ways; the senators privately rendered a shameful homage to reptiles; the brother sought only to deceive his brother; the friend betrayed his friend; and if they continued to swear by the God of Jacob, it was only to profane this holy name by perjury. Then it was that, in the midst of these crying abominations, amid this strange perversion, holy prophets, of austere lives and solitary habits, descended into this impure arena, which was soon to be swept with the besom of the Divine vengeance, to act there as sentinels for the Lord. The words of these men penetrated the pitchy darkness of vice, as the lightning rends the clouds, and from their lips flowed a burning lava of holy zeal, which spread over this rebellious people, without distinction of persons. Kings were publicly reproached for their injustices, and the people were rebuked no less energetically than kings. Their secret faults were proclaimed; they were reproached for their crimes: terrific evils were foretold, and these predictions were, in time, fulfilled. Then these senators and priests, whom the prophet's voice had so unsparingly rebuked, placed the prophecy, which marks their memory with ignominy, among the sacred records of the nation. They copied it faithfully, without softening down its severity, or pleading their own excuse; and if they added any thing, it is that they had not believed the prophet,—that they had put him to death,—that they had treated him, when living, as an insolent, enthusiast,—but that the hour of vengeance failed not to arrive, and, with it, repentance and regret. Are such things to be found in records of a purely human character?

This unexampled sincerity of the Scripture-writers, so contrary to the feelings of corrupt nature, was particularly opposed to the genius of the Jewish nation. The descendants of Isaac, as well as those of Israel, were fond of the marvellous and incredible; and if you consult their historic traditions, you will find yourself at once transported to the region of fable. These traditions contain narrations which flatter the national vanity,—unmeaning

prodigies, and protestations of 'innocence, which the sacred writers would not receive. In them falsehood and popular rumour found their only refuge from the time of Moses, and even from an earlier period. They tell us, for example, that Adam, whose original stature was one thousand cubits, was reduced, after his fatal disobedience, to the height of a palm tree:—that Eve, instead of persuasive words, administered some blows of a cudgel, in order to induce him to eat of the forbidden fruit; and the doctors gravely remark that this fact is contained in the answer of Adam—"She gave me of the tree (wood)," that is, "She cudgellèd me!" We are also told, that Moses was transported to heaven on a cloud-car, that he might write down the decalogue; that the very letters of the law, which were engraved on most precious stones of a great size, were horror-struck at the sight of the golden calf, and fled away; that the lips of those who had willingly adored the idol, were changed into gold on touching the goblet that contained its ashes, mixed with the cistern-water of the camp:—that a shower of precious stones fell along with the manna, &c. &c. The system of palliation, which aggravates the crime of Eve, while it extenuates that of Adam, is constantly adopted to soften down the most disgraceful, facts recorded in the Scripture. The adoration of the golden calf is attributed to the pagans from Egypt, who had followed the camp; and if Jehovah was irritated against, and punished, all the people, it was because Moses, although a great prophet, was, at bottom, a base calumniator, who misrepresented these good people to God! Somewhat later, tradition re-echoed against David the murmurs of the adherents of Saul. He was represented as a hypocrite, a proud and licentious man, who was deformed and red, like Esau, the discovery of which circumstance made Samuel motionless with surprise, and would have prevented this prophet from pouring oil on his head, had not God, who loved David, *without any apparent reason*, reiterated his order to that effect. And, as if the detail of the pretended deformities of a prince, whom the Scripture represents as beautiful, amiable, and well made, did not suffice to make him sufficiently odious, they add that he had a red eye, which is an object of horror in the East. According to the Jewish tradition, David had an evil eye!—Solomon, with all his power and influence, could not obliterate the page of his mother's crime from the sacred history: but tradition, which has preserved the rumours of the court of Jerusalem, justifies the widow of Urias, whose son was seated on the throne, at the expense of Abigail, whom the Sacred Scrip-

ture represents as young, beautiful and virtuous.

How has it happened that the Scripture is not filled with these mendacious fables of Jewish tradition, preserved, like the Scripture in the temple, and universally respected, notwithstanding its enormous absurdity? How is it that these two streams, which flowed so close to each other, have never mingled in their course?—and that the limpid waters of inspiration flow over a brilliant bottom, while Jewish tradition scarcely bears a few grains of gold in its turbid stream, which is surcharged with all the filth it has had to traverse? There is only one hand which could have traced the line of demarcation—the same that has given a soft and shifting sand-border to the waves of the impetuous ocean.

(To be Continued.)

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by H. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

The Doctrine contained in the latter paragraph of the preceding Chapter, is confirmed by the testimonies of Catholics of the Latin Church.

We quote, first, St. Bernard, renowned for his miracles, and who, even according to the testimony of his adversaries, was a holy man, and so far from being the flatterer, was the severe monitor, of the Bishop of Rome. This will be evident to whoever reads his works "On Consideration," addressed to Pope Eugene. In the eighth chapter of his second book, "On Consideration," he writes thus to Eugene: "Thou art he to whom the keys were delivered, to whom the sheep were entrusted. There are, it is true, other gatekeepers, and other pastors of flocks; but as thou hast inherited both names differently, in the same degree hast thou inherited them more gloriously than they. They have their flocks assigned to them, each a separate one; but to thee all are entrusted—the one flock to the one shepherd. Thou art the one Pastor, not of the sheep only, but of the shepherds also; Do you inquire whence I prove this? From the Word of the Lord. For to which, I ask, not only of the bishops, but even of the Apostles, were the entire of the sheep thus absolutely and indiscriminately committed? 'If thou lovest me, Peter, feed my sheep.' What sheep? The people of this or that particular

state, region, or kingdom? My sheep, saith the Lord. To whom then is it not evident that he did not specify a *portion*, but assigned the *whole*? There is no exception, where there is no distinction." And immediately after, he adds: "In short James, who might have been regarded as the pillar of the Church contented himself with Jerusalem alone, thereby acknowledging Peter the universal head. And he was appropriately located in that city to raise up seed for his departed *Brother*, who had there suffered crucifixion—for he (James) was called the brother of our Lord. Now the brother of our Lord having relinquished all pretension, who besides should dare lay claim to the prerogative of Peter? Hence, according to your canons, others are called to a *portion* of the solicitude, you only to the *plentitude* of power. The power of the rest is circumscribed, but thine extends even to those who have received jurisdiction over others. Hast thou not, if a just cause existed, power to shut heaven against a bishop, to degrade him from his episcopacy, and hand him over to Satan?*" Thy jurisdictional prerogative, therefore, remains unshaken and indisputable, both as regards the exercising of the keys delivered to thee, and the government of the sheep committed to thy care." †

The same St. Bernard, in his 190th Epistle to Pope Innocent, says.—"It is right that all dangers and scandals occurring in the Kingdom of God should be referred to your apostolical authority—especially such as affect the faith. For I think it most fitting that all breaches of doctrine should be there repaired where the faith cannot suffer defect. And such, assuredly, is the prerogative of this See. For to whom other did Christ at any time say: 'I have prayed for thee, Peter, that thy faith fail not?' Now mark the words which follow as a consequence—and thou being once converted, confirm thy brethren. ‡ This is, indeed, necessary to be done at present. The time has arrived, most beloved father, for

* St. Bernard here alludes to the solemn delivery of the keys to Peter by his Master, Jesus Christ, Matt. xvi. 19. He to whom is given full power of the keys, can shut or open; but yet with a responsibility so perilous, as to ensure the exercise of a sound discretion on his part, and to secure justice and liberty to others. By shutting heaven against a bishop, and handing him over to Satan, St. Bernard means no more than the power of spiritual excommunication, in the same sense as was intended by St. Paul, in reference to the incestuous Corinthian. 1 Cor. v. 4, 5. It may not be amiss to observe here for the satisfaction of Protestants, that Luther pronounced Bernard to be the greatest saint on the calendar since the days of the Apostles—and possibly this may be the reason why our author quotes the authority so recent, although so distinguished, a witness.

† Bernar. hb. 2, c. 8. De Consideratione ad Eugenium Papam. Vide etiam Bernardi epist. 256, ad Eugenium Papam.

‡ Luke xxii. 32.

you to manifest your sovereignty, evince your zeal, and do honor to your ministry. And you will fully discharge the place of Peter, whose very see you now occupy, if, by your admonition you confirm the hearts of the wavering, and by your authority crush the corruptors of the Faith.*"

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE.

THE REFORMATION AND ITS EVIL CONSEQUENCES.

The consequences of the Reformation were fatal to the internal peace of every country to which it extended. From that epoch to the present, every nation under its influence, like the Jews whenever they swerved from the law of Moses, has been agitated by continual alarms, feeding on illusions, and consumed by its own misfortunes; whether given up to civil war, or torn by intestine faction. During the same period, the Roman Catholic States have enjoyed as great a portion of peace and happiness as humanity can reasonably expect here below. If their internal tranquility has been sometimes disturbed, it has been from causes which, when they have passed, have left behind them scarcely any perceptible trace of danger or malignity.

The slightest knowledge of history, and the least attention to the events which it records, will suffice to corroborate the truth which is here advanced. But there exists a truth of still greater extent and importance, and which will not admit of the slightest exception; namely, that amidst all the diversity of known governments, none have contributed to the happiness of mankind, save those which have been founded on the Roman Catholic Religion.

One of the greatest, perhaps the strongest presumption of the excellency of a government, is its duration. Now the duration of Roman Catholic Governments has been greater than that of all others: and from this we may infer, that it possesses the first of all advantages, that of security of property; a security so much more beyond the reach of attack, as it is founded on the incorruptible morality of that Church, which will never sanction the right of the strongest, when opposed to the principles of justice. "Let us cast our eyes," says Lord Bacon, "on the government of the Bishops of Rome. We shall find that they perform greater things, and act according to truer maxims of policy, than most kings; be-

* Bernardi epist. 190, and Innocen. Papam.

cause they are perfectly versed in the great fundamental principles of religion, virtue and justice" I will cite some examples of this long duration in Catholic Governments, rather to afford the reader an opportunity of convincing himself, than because I think it stands in need of proof. Beginning at the source, let us compare the duration of the Roman Church with that of ancient Rome.

I will observe then, that the political existence of the ancient Romans comprises eleven centuries, namely, from the foundation of Rome to the division of the empire; and that in that interval three different forms of government succeeded each other; that of the Kings, of the Consuls, and of the Emperors. Thus the duration not only of the different forms of government, but even of the Roman name, is confined to eleven centuries, while that of the Church subsists for eighteen, and in all its integrity.

The three great monarchies which preceded that of Rome, had also but a very transitory duration. The Babylonian monarchy, indeed, subsisted for thirteen hundred years; but it is of importance to observe, that it comprises two others, that of the Assyrians and the Medes. The monarchy of Persia had only an existence of two hundred years. That of Greece was but of momentary duration, since it existed only in the last years of the life of Alexander the Great.

Let us oppose to the duration of these four great monarchies, the duration of the four most considerable Catholic Monarchies. That of France has lasted fourteen centuries; that is to say, so long as it was Catholic; that of Poland nearly thirteen, notwithstanding the vice of its constitution, in which the throne was elective. The monarchy of Austria has subsisted for ten centuries, and that of Spain for fourteen. I do not speak of the kingdoms which have ceased to be Catholic. Their long existence as such is proved by experience, while their future destiny, under the influence of Protestantism; remains uncertain.

If the duration of an empire is a strong presumption of the excellency of its government, its *internal tranquillity* is a proof. It attests the respectful and peaceful submission of a people to the laws, arising from the justice and impartiality, with which they are administered. Now the Catholic states, as soon as religion had taken root in them, as soon as it had civilized the people, have constantly enjoyed this internal repose, while other states have only known its momentary advantages; and if this tranquillity has experienced interruptions, they have been so short, as not to impede the progress of public happiness; and men have lived in security, "every one," as

the wise man says, "under his own vine and his own fig-tree."

Yet the internal peace of Catholic states has been sometimes interrupted, as we have just said, tho' the examples, are rare, when compared with other countries. But if we examine the causes, we shall see that they were inseparable from the course of human events; for those momentary interruptions of public tranquillity had not for object any revolution in the laws, or in the religion, or in the constitution of the state. Thus, for example, under Philip V. the war in Spain, in which almost all Europe was involved, and that of Portugal under the Duke of Braganza, had their origin in a dispute on the succession to those two crowns. Those two wars, besides, had such a connection with foreign countries, that they were in reality foreign, and purely political wars. The two factions of the Guelphs and Ghibellines arose out of the unfortunate competition of two Popes. The war of the League desolated France for nearly twenty years; but it was enkindled by the hatred of the Protestants towards the established religion.

(To be continued.)

WEALTH OF THE PROTESTANT CHURCH IN IRELAND.

By T. MOORE, Esq.

(Continued from our last.)

The First Fruits, it is well known, are the first year's income of every ecclesiastical dignity or benefice—and were paid to the Crown from the time of the Reformation till the reign of Queen Anne, when they were given up to form a Fund for the increase of small livings and the purchase of glebes. Although in the Statute of Henry VIII. which appropriated these revenues to the Crown, there was a provision made for revising, from time to time, that valuation of ecclesiastical preferments under which they were then paid, this old rate, notwithstanding the great rise in the value of Church property, has continued to regulate the payment of First Fruits ever since—the same Clergy, who are so anxious to keep pace, with the increasing wealth of the times in what they receive, preferring rather to abide by the antiquated valuation in what they give.

The consequence of this is, that the Fund in question, which may be estimated in England, I believe, at about 12,000*l.* a year, is found to be altogether inadequate to its purposes; and, unless (as the Bishop of Landaff recommended) a new valuation of benefices

is made, and the Bishops and rich Pluralists* compelled to pay *real* First Fruits and Tenths, some hundreds of years, it is computed †, must elapse, before the operation of Queen Anne's Fund alone shall have raised the value of the smaller livings, even a single degree above the starting temperature.

Bad as this is, the case in Ireland is a hundred-fold worse. The valuation of livings at the time of the Reformation having, in consequence of the unsettled state of the country, been effected only in certain parishes, the Clergy have with their usual adroitness, taken advantage of this omission, and founded upon it, in spite of the positive law, a claim to exemption from the tax altogether;—so that, between the few who pay according to the low old rate, and the many who do not pay at all, this Fund of First Fruits, from the richest Church in the world, does not average more than 370*l.* a year!

Nor is even this pitiful amount always duly forthcoming; for it appears from the official Statement returned to Parliament, that there was not a single penny paid on account of the First Fruits, either in the year 1803, 1810, 1814, or 1822.

Attempts have been made to prevail on the Legislature to authorize a new and complete valuation, under which, even with exceptions in favour of smaller livings, this Fund might be made to produce between 20 and 30,000*l.* a-year. But no:—Such a tax, it was answered, would be "a hardship,"—a hardship upon that abstract but sensitive personage, the Church. One of the Members of the Commission appointed some time since, "to examine and search for the just and true value of the said First Fruits," when proceeding lately to exercise his powers, according to what himself and his legal advisers considered to be the true and express intent of his Patent‡, was suddenly stopped in his career by letters from Mr. Goulburn and Mr. Gregory,—informing him, for his edification, that the only just and true value of First Fruits was

that which had been set upon them two hundred years back; and intimating, that, if he persisted in finding out any other "just and true value" than the aforesaid, he should, for such officious discovery, be deprived of his Patent.

So watchful a dragon is Mr. Goulburn over the golden fruit of the Clergy—so anxious is he to keep this mighty reservoir of wealth, the Church, sacred from all purposes of utility, in its present state of stagnant plenitude, without a single drain or outlet by which Charity or Duty can draw off the smallest portion of its sacro-sanct stores.

In the mean time, for the purposes to which this clerical tax, if paid according to the intention of the law^s, would be applied—namely, the increase of small livings and purchases of glebes—immense sums, to the amount of more than a million since the Union, have been granted to this omnivorous Church by Parliament. The people have been thus doomed to see the produce of such fiscal plagues as the window-tax, which shut out the pure and light of heaven from their already miserable dwellings, squandered away in the purchase of glebes, even in that rich Diocese of Derry, whose Bishop^s was, in the mean time, spending his enormous income in Italy, unshocked by the sight of that misery which such exactions were producing at home.

Is a country, thus treated, to be called "barbarous," because it rebels? Say, rather, what name would it deserve, if it did *not* rebel? (To be continued.)

F. LEIBNITZ ON MONASTIC INSTITUTIONS.

We have now run through the several practical difficulties which the authors of the First's object, partly to our doctrines in themselves, partly to the usages which naturally and necessarily grow up out of them. The plan which we have thus been obliged to follow, has deprived us of the pleasure of transferring to our pages many a glowing testimony to the wisdom and beauty of the Catholic religion, with which the *Theological System* literally teems. But, much as the extracts already made have trespassed upon our limits, we cannot refrain from adding one other noble passage, on the monastic institutions, contemplative as well as active, which occupy so

* The only tax that I know at present upon Pluralists is their being shut up in a room at Lambeth, on receiving a second living, and compelled to write a Latin Essay upon one of four given subjects. This to some of those Reverend persons, who are just classical enough (like the Divine mentioned by Balzac) to mistake "Seneca de Beneficiis" for a work on Church Livings, must be, in no ordinary degree, inconvenient—except that, indeed, criticism is bound to be indulgent to the works of *Pluralists*, on the rule laid down so clearly by Horace:—"ubi Plura vitent, non ego parvis offendar maculis."

† Dr. Warner, in the Appendix to his *Ecclesiastical History*, published in 1757, observes that "it will be 500 years before every living can be raised to 60*l.* a year by Queen Anne's bounty, supposing the same money to be distributed as there has been for some years past."

‡ For the Case on behalf of the Commissioners, see *Opinion of Counsel*, &c. &c. see Papers laid before the Houses of Commons in April 1823.

* In the course of ten years, ending January 1821, it appears that one Archbishop and nine Bishops paid for First Fruits 113*l.* 12*s.* 9*d.*; whereas the sum they ought to have paid, under a fair valuation, would have been at least 30,000*l.*

† The present Bishop, too, upon being consulted with respect to the poor livings throughout Ireland, could propose no other mode of increasing them, than "by the bounty of the King through Parliament!"

striking a place in the external and disciplinary constitution of the Church. Numerous as are the tributes of admiration to these holy and venerable institutions from philanthropists of every class, we know none from any writer, whether Catholic or Protestant, more worthy of the sacred theme, breathing more of the spirit which it panegyricizes, than the following glowing paragraph:—

But since the glory of God and the happiness of our fellow-creatures may be promoted by various means, by command or by example, according to the condition and disposition of each, the advantages of that institution are manifest, by which besides those who are engaged in active and every-day life, there are also found in the Church ascetic and contemplative men, who, the cares of life abandoned; and its pleasures trampled under foot devote their whole being to the contemplation of the Deity, and the admiration of his works; or who, freed from personal concerns, apply themselves exclusively to watch and relieve the necessities of others,—some by instructing the ignorant or erring, some by assisting the needy and afflicted. *Nor is it the least among those marks which commend to us that Church, which alone has preserved the name and the badges of Catholicity, that we see her alone produce and cherish these illustrious examples of eminent virtue, and of the ascetic life.*

“Wherefore, I confess, that I have always ardently admired the religious orders, and the pious confraternities, and the other similar admirable institutions; for they are a sort of celestial soldiery upon earth, provided, corruptions and abuses being removed, they are governed according to the institutes of the founders, and regulated by the supreme Pontiff for the use of the universal Church. For what can be more glorious, than to carry the light of truth to distant nations, through seas, and fire, and swords,—to traffic in the salvation of souls alone,—to forego the allurements of pleasure, and even the enjoyment of conversation and of social intercourse, in order to pursue, undisturbed, the contemplation of abstruse truths and divine meditation,—to dedicate oneself to the education of youth in science and in virtue,—to assist and console the wretched, the despairing, the lost, the captive, the condemned, the sick,—in squalor, in chains, in distant lands.—undeterred even by the fear of pestilence, from the lavish exercise of these heavenly offices of charity! The man who knows not or despises these things, has but a vulgar and plebeian conception of virtue! he foolishly measures the obligations of men towards their God by the perfunctory discharge of ordinary duties,

and by that frozen habit of life, devoid of zeal, and even of soul, which prevails commonly among men. For it is not a counsel, as some persuade themselves, but a strict precept, to labour with all the powers of soul and body, no matter in what condition of life we may be, for the attainment of Christian perfection (with which neither wedlock, nor children, nor public office, are incompatible, although they throw difficulties in the way*); but it is only a counsel to select that state of life which is more free from earthly obstacles, upon which selection our Lord congratulated Magdalen.”—pp 86-90.

In the lengthened comparison which we have now brought to a close, each of the parties throws a certain light on the peculiarities of the other. It is a fond and favourite theory of the enthusiastic Reformers of Oxford, that their Church of to-day is the ancient Church of Christ in England, as reformed by herself; that “the bishops and clergy in England and Ireland remained the same as before separation; and that it was these, with the aid of the secular power, who delivered the Church of these kingdoms from the yoke of the papal tyranny and usurpation.” (*Tracts*, 15, p. 4) We already examined the historical truth of this assertion, and demonstrated, upon incontrovertible evidence, that the Reformation of the Church of England was a work purely of the civil power; that, far from having originated with the Church herself, it was literally forced down her throat—weak and passive it is true, but certainly reluctant, and yielding in sullen and discontented, though silent, obedience to each successive innovation †—*Dublin Review*.

SKETCHES OF IRELAND AND THE IRISH IN 1343.

FROM THE GERMAN OF HER J. VENEDEY.

Translated by W. B. McCabe, Esq.

The principal place of amusement in the neighbourhood of Dublin is Kingstown. There are to be found in summer all sorts of society, the very highest, the high, and the half-high. It has now become so decidedly the fashion to go and remain a few weeks, or a couple of months in Kingstown, that I am apprehensive, that amongst the higher classes, it will soon be, no longer “the fashion” to do so. If we look at the number of country villas, and houses, that are daily erecting about Kingstown, we may well doubt in the poverty of Dublin, or what is still better, we may begin to believe

* In the French translation the meaning of this passage, as indeed of several others, is completely lost.

† See “*Dublin Review*,” vol. viii. 334-73.

that there are numbers of persons, who are not doomed to struggle with poverty. It may be of advantage to the future welfare of Ireland, that there is a predominant middle class established.

In the summer time, "all Dublin is to be found in Kingstown," and being so, I had the advantage of passing many happy hours there with my friends. Twice in the week, the jetty of Kingstown, becomes the parade of all that is young and beautiful in the city. A band of music which plays every Wednesday and Saturday, constitute the inducement to this assemblage, where it must be owned, that a great deal of beauty is to be looked upon.

Upon the Sundays, the work-people with their families arrive in troops at Kingstown. Hundreds, nay thousands, travel down by the railroad, and seek a day's rest and pleasure—and for pleasure the Irish seldom seek in vain.

From Kingstown, the general resort is to Dalkey. The road is charming; but by the sea shore, where there is no road; and where you have to make your way, over stick and stone, rock and sand, the view is infinitely more beautiful, until at length the traveller reaches a tiny haven, over which the ruins of a castle appear to keep watch and ward. These ruins and a house adjoining them have been taken by the Jesuits in Dublin, as a summer house. Further on, there is a magnificent palace like gothic building; it is a new variety of the Ladies of Loreto. The old custom to build nuns' and monks' cloisters only upon the finest parts of the earth is still as much adhered to as ever, and here we have a fresh proof of it. The nearest neighbour to me is His Excellency the Lord Lieutenant, who has a residence in Dalkey; but still their cloister is far more magnificent than the summer villa in which he has taken up his abode. From thence a person comes to the passage to Dalkey island, and a few hundred steps farther on the hills, to the boundary between the view of the bay of Dublin, and the bay of Killybegs—wonderfully beautiful pictures are these—the most beautiful that I ever saw.

He who has got this far, and does not feel tired, should proceed further up the hill, until he comes to a pyramid on the top. There he has a view of Killybegs bay of Dublin bay, and the Dublin mountains. It is a paradise!

And then, look upon that pyramid. It is a proof that in this paradise "good men are found to dwell;" for on it is written, that in the year so and so, when bread was dear and employment difficult to procure, that to help the poor, (I have forgotten both the year and the name,) Mr. so and so had caused the pyramid and the walls to be erected, as a mode of giving remuneration to the indigent." This pyra-

mid as well as the walls, are utterly useless, and it has become a standing joke with all English travellers—they are never tired ridiculing this objectionless and useless benevolence. It shows that one, who was so imprudent as to throw away his money without any advantage to himself, had, before all and above all things, determined to relieve the needy, and thereby the rest to the goodness of God! There lies in this mode of proceeding a thoughtlessness, which only does the more honour to the feeling that actuated it. It is truly Irish, and it also teaches us that "Blessed are the poor in spirit."

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND
London, A. D. 1781.

(Continued from our last.)

CEREMONIES, CRUCIFIXES, &c.

Whether there be not a number of unprofitable ceremonies in the church of Rome, which bring the New Law to the resemblance of the Old, and obscure the glory of God?

This point may be easily composed, while it is in a matter, in which both sides allow a great latitude. The church of Rome allows a great difference of ceremonies within its communion; as is manifest in its several rituals, which are different, according to the ancient and immemorial custom of national tribes, and even dioceses. The Eastern churches all differ in ceremonies from the West, and yet no difference of communion upon this account.

A great latitude is likewise allowed by our church, as may be seen in what is prefaced to our Common Prayer Book, concerning ceremonies, where having given a reason why some ceremonies are retained, and some laid by, it is thus added: In these our doings, we condemn no other nations, nor prescribe any thing but to our own people only: For we think it convenient, that every country should use such ceremonies, as they shall think best, to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition.

This then is a point, in which both churches seem inclined to yield; and therefore, were there but a true desire of peace, there is likely to be no obstacle on this account.

What need is there for a crucifix, and lights upon the altar?

Some of our historians tell us, that queen Elizabeth had her altar, with crucifix, lights and other adornments, as before used in her chapel, till reasons of state, more than religion removed them. And we now have altars, where may be seen in sacred characters, the sacred name, *Jehovah*, surrounded with a glory. Here are also, two tables of the old law, with *Moses* and *Aaron*, at their sides. Yea, we have great candles too, contented with only saving ourselves the trouble and charge of lighting them.

(To be continued)

CATHOLIC CATHEDRAL.

On last Saturday the 9th instant, His Grace the Archbishop conferred Priesthood, on two Deacons belonging to the Congregations Oblates of the Blessed Virgin Mary. These Clergymen are destined for the Mission of Ava and Pegu.

B. C. ORPHANAGE FREE SCHOOLS AND WIDOWS' ASYLUM

Police Inspector O'Brien on occasion of His Marriage, through Rev. Mr. Kennedy, R. 9 0

Private Brady, H. M.'s 18th Royal Irish, through Rev. Mr. McGarr, ... 1 0

Through Mr. N. O'Brien.

W. H. Hughes Esq., 5 0

Mrs. Dulvauch, 2 0

Mrs. P. M., 2 0

W. Bracken, Esq., 5 0

C. Bury, Esq., 10 0

Captain Brown, 5 0

Captain Christie, 5 0

Captain Rees, 5 0

Thomas Duran, Inspector of Calcutta Police, 5 0

A Friend to the Orphanage, 1 0

Sergeant Crook, H. M.'s 18th Royal Irish, through Rev. Mr. McCabe ... 2 0

A Private of Do., per Do., 1 0

A Protestant Lady, through Mrs. Gibson, 1 0

Selections.

CAUSES OF MISERY IN IRELAND.—Amongst the causes of misery in Ireland there is one little spoken of, but doubtlessly most powerful;—it is the enormous increase of rents and decrease of wages. It appears that since 1780, rents have been tripled, whilst wages have remained nominally the same, though when the increased prices of provision are taken into account, they are one-half what they were at that period.

THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD, —Psalm 11th.

"No God! No God!" The simplest flower

That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound
"No God!"—astonish'd it becomes
From out her cavern heart,
And every wand'ring bird that flies
Reproves the Athens' tone.

The solemn forest lifts its head,
The Atomity to proclaim,
The Brooklet on its chrystal run
Doth lean to greet his name,
High sweeps the deep and verdant oak
Along the broomy creek,
And red Vestivus on his grassy mouth
To hail the Edsheod hark!
The palm-tree, with his emerald crown
The eagle's latey shrike,
The heron's nest, the eagle's toot, the

Crane the screech owl

"No God!—With a lightning how
The fervent sun is stir'd,
And the pale moon turns paler still,
At such an ominous word,
And from their bending throes the Seas
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.

COMPITUM: OR THE MEETING OF THE WAYS AT THE CATHOLIC CHURCH.

The First Book. London. C. Dolman, 1818.

Making Extracts out of such a book as this is to imitate the wise man of ancient Greece, who having a house to sell, carried with him to market a stone from it by way of sample for the buyers. Passages here and there will do nothing towards giving any good account of *Compitum*, yet any one will do as well as the Grecian stone: it tells its own tale, and is like the others that remain embedded in their proper places. We will, however, venture upon one, interesting in itself, for it speaks of children, and of innocence; and, in the next place, we discern in it something concerning the father and his own:—

O golden age of childhood! when heaven and earth, as poets say, "seem blended at the distant hill, prophetic "intuition of the faith of Him who hath indeed become a child," yielding to the impulse of an infancy outlasting manhood! A thousand fantasies begin to throng upon the memory of venerable Priests, and kind, gracious, and beckoning Monks and Nuns, and gentle tongues that syllable men's names on sands and

shores, and desert wilderness, and all creating thoughts which in one way or other lead us to the rock on which we have seen rest for ever. Children in their tabernacle know the secrets, — not of cities, not of hum in society, not of history, but of God—their fair eyes are full of infinite sweetness—their little hands, joyous and blessed, have not committed evil—their young feet have never touched our defilement—their sacred heads wear an aureole of light—their smile, their voice, proclaim their two-fold purity. On the partial and disaical ignorance coveted, perhaps, by angels, of all the errors which heresy has sown in later times; what cruelty to intercept the view of children by suffering their feet to get entangled in such briars, and their minds to be thus encumbered, as is the bud bit with an envious worm, ere he can spread his sweet leaves to the air, or dedicate his beauty to the sun! Later they will not thank you; for happier had it suited them, to have known good by itself, and evil not at all. As terns and other birds, from arctic solitudes, when found hovering their long silver tapering wings over our rivers that wind through woodlands and rich yellow meadows, show no fear of man, but keep close hovering over the clowns who with tones and staves us of them, so these innocent souls coming first and to the crowded haunts of life, are ignorant of evil, and of all danger in a previous.

The stranger lived with children who had never heard of Protestants till after they had enjoyed eight summers. They used to cross themselves devoutly as they passed before the poor old decorated churches in England, thinking they were still their own. In Scotland, one of them declared that he thought it in so ruined a state, that it would require a year's labour at least before the holy Mass could be said in it again. Here had been much secrecy observed; but how many matters were to be told to them, meet and agreeing with their infancy! how many sympathies were to be directed well which afterwards might impel the man, like a loving father, to shed at times some small drops as from a tender spring, because kind nature doth require it so.

It is not necessary to recommend this book to the public attention, it requires no praise from us, and its value must be evident to all. It remains for us, not to congratulate the writer on producing a noble and admirable work, but to thank him for it, and acknowledge obligations which we cannot cancel.—*Talbot*.

THE NEWLY-CANONISED SAINT.—from the year 1610, for upwards of forty years, till his death in 1658, Peter Claver lived at Cartagena, and in the Mexican district, devoted to the service, corporal and spiritual, of the lowest of God's creatures, the negroes who worked the mines of Potosi and the other horrible bagnios of Spanish cruelty. He put on the wretched garb of a miner, and fed with the blacks, worked with them, taught them, consoled them, and raised their ignorant minds and hearts to heaven. Forty-eight years were so devoted, and if ever man deserved to be honoured by anticipation with the crown of sainthood, Peter Claver was that man.—*Daily News*.

UNANIMOUS RESOLUTIONS OF THE CATHOLIC PRELATES OF IRELAND—THE PENSION SCHEME SET ASIDE FOR EVER.

The following appeared in a second edition of Thursday's *Evening Freeman*:—

We have just received the following important document, being the resolutions unanimously adopted by the Catholic Archbishops and Bishops at their annual meeting, held during the present week, at the Presbytery House, Marlborough-street. For the present we can only command time and space to congratulate the down-trodden, deserted, miseducated, and oppressed people of this country on the noble position in defence of their dearest interests which their unchanging friends—their beloved hierarchy—have fearlessly taken. We trust it will never be forgotten by this people, that it was in the darkest hour of their misery, when all their dearest hopes were stricken down, their Prelates resolved to share with them their fortunes, and drink with them the bitter cup even to the dregs.

There are three great subjects upon which the Bishops are of opinion that they should speak—the necessity of instant and comprehensive measures to save the people from the jaws of the impending famine—the necessity of some law to regulate the relations of landlord and tenant, in order to supply the latter with a motive to make investments in the soil and afford employment to the people—and last, not least, they resolutely and unanimously repeat their former declarations, respecting the odious proposal of making the Catholic clergy's mendicacies of the state. They utterly reject and repudiate it, nobly declaring that living shared in the prosperity of their flocks they are content now to be partners in their privations. We have no time to say all we feel on these important resolutions, which will be received with gladness throughout Ireland. They speak for themselves with glorious trumpet-tongue to the people:—

At a meeting of the Catholic Archbishops and Bishops of Ireland, held at the Presbytery, Marlborough-street, Dublin, October 11th, 1848, the following resolutions were unanimously adopted:—

Moved by the Most Rev. Dr. Slattery, Archbishop of Cashel, and seconded by the Right Rev. Dr. Foran, Bishop of Waterford:

Resolved—That we contemplate with grief, anxiety, and alarm, the impending famine, and the miseries which another year of destitution must necessarily entail on our already impoverished people, many of whom will inevitably perish of want during the approaching season, if some general and comprehensive measures for their relief be not adopted without delay.

2.—That whilst we tenderly sympathise with our flocks in their afflictions, and exhort them to patience and resignation under the heavy calamities which Providence permits to befall them, we deem ourselves bound as Christian bishops to raise our voices in behalf of the poor of Christ, and to impress earnestly, but respectfully, the performance of what the highest authority in this land has already declared to

be "the sacred and paramount duty of Government, the preservation of human life."

3—That the poor of Ireland having been again deprived, by the failure of the potato crop of the food which alone they could reserve for their support, and an amount of destitution having thus been created, to meet which experience has proved that all existing legal and administrative means of relief are inadequate, we implore the Government to take all such other steps as the alarming condition of the country demands; to employ, for the immediate relief of the poor, all the resources at its disposal, and to use all its influence to effect such an equitable adjustment of the relations between landlords and tenants as shall stimulate an outlay of capital, ensure the employment of the able-bodied, and increase the agricultural products of the soil.

4—That having observed, that a notice has been given of a parliamentary motion regarding a state provision for the Catholic clergy of Ireland, we deprecate such a proceeding.—That having shared in the prosperity of their faithful flocks, the clergy of Ireland are willing to share in their privations, and are determined to resist a measure calculated to create vast discontent—to sever the people from their pastors, and ultimately to endanger Catholicity in this country.

Moved by the Right Rev. Dr. Browne, Bishop of Kilmore; and seconded by the Most Rev. Dr. Crolly, Archbishop of Armagh; :

5—Resolved That we and our clergy will continue to promote the peace, the concord, and the happiness of our country by the performance of the social and Christian duties which our ministry imposes on us.

Moved by the Right Rev. Dr. Cantwell Bishop of Meath; and seconded by the Right Rev. Dr. Browne, Bishop of Elphin :

6—Resolved—That we deeply regret the many difficulties with which our Holy Father Pope Pius IX. has had to contend; that we lament the ungenerous attempt of evil-minded persons to interfere with the due exercise of that sovereign authority which His Holiness, with equal wisdom and goodness, has, since his elevation to the pontifical throne, uniformly directed to promote the welfare and happiness of his people; that we enter our solemn protest against this unjust invasion of his rights; that we tender to His Holiness the expression of our warmest sympathy; that we recommend our faithful people to unite their prayers with ours in his behalf, and we therefore direct that in our respective dioceses, the collect "Dens Omnium Fidelium," for the Pope, be added in the mass to the other orations of the day.

D. Murray, Abp. of Dublin, Chairman.

John Derry, Bishop of Clontarf, Secretary

ASSUMPTION OF ROBES BY A WESLEYAN MINISTER.—A "sensation" was caused among the Dissenters in this town on Tuesday, by a statement that the Rev. Mr. Tucker, the minister of the Wesleyan Chapel in Green-street, had, on the previous day, performed the burial-service at the cemetery in a white surplice. On inquiry we find the assertion to be correct. The Rev. Gentleman met the corpse at the gate of the cemetery, and preceded it to the grave in the costume above-mentioned.—*Cambridge Chronicle.*

ENDOWMENT OF THE IRISH PRIESTHOOD.—We take the following from a Roman Catholic Journal:—

"PAYING THE CATHOLIC CLERGY.—The *Free-mer's* correspondent in London writes as follows in reference to Mr Keogh's proposition to give salaries to the Catholic Clergy of Ireland:—

"Already calculations are being formed of the probable cost of endowing the Catholic Clergy of Ireland," and the following has been prepared by an influential political character of long standing and high position:—

Three thousand Curates, yearly salary	£
each, 100l per annum.....	300,000
One thousand Parish Priests or Rectors, yearly salary each, 150l. per annum.....	150,000
Seven hundred and fifty town Rectors, yearly salary each; 300l. per annum	225,000
Two hundred dignified and metropolitan Clergy, yearly salary each, 500l. per annum.....	100,000
Twenty-five Deans, &c., yearly salary each, 1,000l per annum.....	25,000
Twenty five Bishops, &c., yearly salary each 3,000l. per annum.....	75,000
Total.....	£875,000

SALUTES FOR BISHOPS.

Our worthy contemporary, the *Friend of India*, expresses great surprise at learning that the Roman Catholic Bishop, Dr. Whelan, on his arrival in Bombay, was greeted with a salute of fourteen guns. He says:

"We may possibly be wrong in supposing that this is the first instance in which a salute has been fired on such an occasion at Bombay, but we have never seen any such announcement before in any of the local papers; and we think the Government of Bombay has incurred a serious responsibility by an innovation which will draw down upon it the just condemnation of the community in England. The regulation of salutes for the different public functionaries has been made by the Government at home; it is not in the power of the local authorities to alter these rules, or to honour with salutes any whose name is not mentioned in the list. The Roman Catholic Bishops are not by that warrant entitled to the distinction of a salute, and the Government will of course be called upon to explain its proceedings. If the Roman Catholic Bishop is entitled to this honour, there can be no reason for withholding it from the Greek, or the Armenian Bishops; and, even the head of the Presbyterian Church in India, cannot by any shew of reason be denied it. The Bishops of the Episcopal Church of England in this country, have a definite place assigned them in the table of precedence, immediately under that of the first judicial authority at the respective Presidencies, and they are consequently allowed a salute, corresponding with their rank; but we believe the Bishop of Calcutta has on more than one occasion felt the impropriety of a minister of the Gospel of peace being welcomed into his diocese by the instruments of war and destruction, and has declined the salute; and in this

decision he has consulted equally the dictates of reason and propriety, and the feelings of the community. It seems strange that at such a period as this, a Roman Catholic Bishop should have requested,—for we cannot think this anomalous honour could have been spontaneous,—that his advent should be announced by the booming of cannon.

“A friend suggests, that after all the whole business may be a hoax, for we are told that the salute consisted of fourteen guns;—and we never fire a salute of an even number; and that it was fired on a *Sunday*, and even the Governor General never lands on this sacred day and disturbs its hallowed rest by a salute.”

We beg to assure our placid *Friend* that there was neither hoax nor mistake in the matter. The Supreme Government may be pious and considerate, but the Government of Bombay thinks nothing of breaking the Sabbath, by saluting a Roman Catholic Bishop, or sending off an Overland Mail, on the day specially set apart for rest and meditation. As for the legality of the ceremony, we apprehend there can be no doubt,—seeing that Roman Catholic Bishops now hold a recognised position in the colonies, and that the Bombay Government has the power to order salutes to be fired in honor of any persons whom it chooses so to distinguish. In our local Garrison Regulations, after a long list of authorised salutes, it is stated as follows:

“The Governor, as Commander-in-Chief of the Fort of Bombay, will continue to order *such salutes as he may think fit* in Garrison Orders; and the members of Government, and Judges of the Supreme Court when sworn in, will be saluted by the Garrison as heretofore; and *other persons by a special order.*”

Now an order for firing a salute in honor of Bishop Whelan, was issued long before the arrival of that worthy Ecclesiastic; and had our Serampore contemporary been a diligent reader of the papers, he would have seen the fact duly chronicled in our columns, and have been able, perhaps to frame a timely remonstrance against the threatened impropriety, instead of uselessly objecting, as at present, after the mischief is done!

On the general question of salutes, we agree with the *Friend*. Gunpowder is not for Bishops; and the only sort of great gun they ought to have anything to do with is the cannon ecclesiastical. Judges, too, we think, might dispense with the clamours of the saluting battery, and rest content with reports of another kind. To fire off a Royal Salute on Christmas and New Year's days, is a special absurdity; and the practice should be done away with instant. As for Her Majesty and Prince Albert we would not deny either a salute on their birth days. Neither would we spare the (ram) rod when a young prince or princess is born. But with respect to the major part of the explosions under notice, they are alike useless and expensive, and we would reform the system by abolishing them altogether.

The *Friend* says the Bishop of Calcutta has on more than one occasion felt the impropriety of the noisy welcome, and declined being greeted

by a joyous cannonade. But it is certain that a salute was fired on Saturday morning last, in honor of his lordship's arrival on the preceding evening; so that in Bombay at least the venerable prelate has been constrained to submit to the infliction. Probably the local Government was so pressing, he could not refuse! When a Bishop has guns forced down his throat, whether he will or no, every one must admit that the compliment is liable to be somewhat sickening.—*Bombay Telegraph, December 4.*

MANCHESTER.—AN ARMENIAN BAPTISM.—On Monday the novel spectacle was witnessed in St. Augustine's Roman Catholic Chapel, Granby-row, of the ceremony of the Mass, according to the rites of the Armenian Church, in union with the Church of Rome. The ceremony, which was in connection with the christening of the male child of Hatzick Capanagian, Esq, Armenian merchant of this town, was performed by Theophile Houssepyan, Priest of the Armenian Catholic Church and Missionary to the Armenians resident in Paris. Mass was said according to the Armenian Ritual, and the whole service was conducted in the Armenian language. A remarkable feature in the ceremony was the baptism of the infant by immersion. Among others, several of the Roman Catholic Clergy were present. The service commenced at half-past ten, and ended at twelve o'clock.—*Manchester Guardian.*

EMIGRATION FROM IRELAND.—There is a marked difference in the majority of emigrants from Ireland during the present season compared with that of the years 1846-7. The class of emigrants who took shipping in Dublin since January last was composed chiefly of small farmers from the interior, or tradesmen, shop-keepers, and dealers from this city and the adjacent towns, while those who went to seek their fortune from this afflicted country in the years 1846-7 were mostly composed of the labouring and cottier classes, who had been supplied by their landlords with the means of transit to the New World..... There is a very marked feature in the results of emigration from Ireland during the season. Many persons embarked last spring, having no greater supply of money or provisions than provided their own necessities on the voyage, and yet it is most gratifying to state, that thousands of pounds have been already remitted by those persons to enable their families and friends to join them in America. From their letters it appears that they no sooner landed than success attended their enterprise. They sought employment and found it, and from their steady adherence to temperance and prudence, they have been enabled to save the means of bringing out their friends. Amongst the many gratifying features which we have had to record, there is no one circumstance more remarkable than that the emigrants who left Ireland last spring, without a penny over and above their own necessities, have, in the short period that has elapsed since then, acquired an independence, not only for themselves, but sufficient means to enable their families and friends to join them, and share their happiness in the “Western World.”—*Dublin Evening Post.*

NEW ZEALAND.—The total population of the island is now estimated at 107,000.⁴ The soil varies very much, the advantage is in the climate. Plants, annuals in Europe, become perennials, as barley, beans, &c. The wheat is remarkably good, grows exceedingly high, the stalk, so strong that it is never laid, has produced fifty bushels to the acre. The myrtle and fuscia are large timber trees. Cabbages grow close to the sea-shore with a heart eighteen inches in diameter, and radishes become larger than man-gold-wuzel. All sorts of European fruits answer; oranges grow in the northern parts. In the forests generally there is no tap root, so it is not very hard to get them up. Ornamental woods grow in abundance. Sheep, as well as the wool, thrive, and there is never occasion to slaughter them on account of want of pasturage or of water. One acre would support three or four sheep in New Zealand; it takes three or four for one sheep in New South Wales. Mineral wealth has been found in abundance. Large lodes of copper have been discovered, good and easily obtained. Manganese abounds; there are indications of iron stone. A German doctor discovered a tea-cup-full of small rubies fit for a watch-maker, on the Manawatu river. In the south, at Wanganui, there is abundance of coal, all on the coast, and at present quite on the surface, strongly impregnated with sulphur, so that it discolours lackered furniture, but is admirable for steamers. It is said, however, to have the property of spontaneous combustion. There is abundance of water power. There is great want of labour, but it must be accompanied by capital. Wages are, at present about 26s. or 27s. a week, reckoning 6s. or 7s. as the value of the rations. Some time back 50 Parkhurst boys between the ages of 18 and 20, were sent out, but here, as in Western Australia, they turned out so bad in point of morals that they were injurious to the colony. The choicest locality is “the French settlement,” consisting at present of “about 50 miserable objects,” with whom the Company are negotiating for their territory. The native population are improving, but are diminishing with great rapidity—chiefly from sickness, arising from the change of their clothes, and their habits from mixing with the white people, and also the disposal of their women to the white people.” There is a disposition among many persons in the higher classes of society to emigrate from England. “I know of a family,” said one witness, “who possess between two and three thousand a year, and others who are very well off, who are about to proceed there.—*Patriot, Oct. 5.*”

PROTESTANT BURIAL GROUND AT OXFORD.—The Bishop was met by the Clergy, about eighteen in number, in surplices, stoles, and hoods, at the school-room of St. Thoma's parish, from whence the procession was formed. At the entrance to the ground the procession divided, and the petition for consecration having been read, passed in reversed order round the circuit of the walls, saying Psalms 48, 90, 39, 116, 117, &c. On arriving in front of the door, the Bishop, Clergy, and the whole assembly knelt down on the grass while his Lordship invoked the Divine blessing,—and a more touching spectacle

we have seldom witnessed! The procession then passed into the chapel; and the service, consisting merely of the offices of consecration, and the Holy Communion, commenced, from which we are sorry to observe that many were excluded by the smallness of the chapel. In conclusion, we cannot but congratulate the Clergy of Oxford, and indeed the whole Church, upon this return to a better state of things, according to which, while every provision is made which the increase of population and sanitary precautions can require, the time-honoured system of the Church is preserved inviolate, and each parish has its separate ground and the use of a consecrated chapel, where the office for the dead may be decently performed, and the Blessed Sacrament, which should always accompany that office, may be celebrated. We are glad to hear that several towns are following the example so well set at Oxford. [We should be glad to see a copy of this office for the dead; probably the Anglican Bishops know something of it.]

IRISH LABOURERS.—On this subject the *Railway Record* has the following observations:—
“Much dispute has arisen on this question of the willingness and capacity of the Irish for labour. It has been alleged that, though sufficiently industrious abroad, they are by no means so in their own country. Now, the whole question turns on the point of inducement. Where are the inducements to industry in Ireland?—and Echo answers, where! They are, in fact, non-existent, and must continue so until, by the improvement of the ways and means of communication, the fruits of enterprise, capital, and labour, are brought within access to market. On this subject our contemporary, the *Irish Railway Gazette*, has the following apposite remarks:—
“Irish Labourers. Regarding the qualities of the various descriptions of labour in the colony of New South-Wales, Colonel Mitchell states that he found ‘the Irish the best and most hard-working.’ He says—‘I think they understood better what I wanted done;’ and he had employed English, Scotch, and Irish indiscriminately. Yet we perpetually hear unthinking persons accuse the Irish of in-lolence and of a disinclination to work, especially at home. But neither at home nor abroad are they so, when treated as reasoning beings. At home they have too generally been regarded as worthy of not as much consideration as the beasts of the field, which, for the most part, are better housed and fed. It is not to be expected that an Irish labourer will do as much work for 4d. or 6d. per day, on a potato diet, as he would for 1s. 6d. a day, with a diet of bread and meat. And in truth the question is one merely of wages and diet—the man is still the same at home or abroad. . . . Give them the same inducements to labour at home as they meet with abroad, and the same results will follow, as they have always followed; for the testimony of all faithworthy witnesses goes to prove that, with fair inducements to labour, there are no people superior to the Irish in willingness and capacity.”

PRODIGALITY.—A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

CATHOLIC HERALD

'One body and one spirit—one Lord, one Faith, one Baptism.'

No. 26.]

CALCUTTA: SATURDAY, DECEMBER 23, 1848.

[Vol. XV

POPE SYLVESTER II.

Before the end of two years from the time, of Gerbert's, elevation to the see of Ravenna Gregory V. died in February 999, and at the recommendation of the Emperor, he was chosen his successor,* under the name of Sylvester II.

The Encyclical Letter of the new Pope to his brother bishops contains the most earnest admonitions † He declares that he does not feel within his own breast any ambition to pre-eminence over them, when he undertakes to excite his brethren in the episcopacy, nor does he consider himself perfect, when he exhorts them to a life of perfection, but, on the contrary, he considers all that he is about to say as addressed to himself. The dignity of the episcopacy is great, instituted by Christ himself, communicated by Almighty God, superior to the power of princes, because kings themselves bow their heads before priests, and seek to have their laws and decrees confirmed by their blessing. Such dignity requires that its possessor should pursue a line of conduct worthy of it, and the fall of those who are placed on high, is most of all others dangerous and fearful. He then traces, chiefly after St. Paul, the qualities which a bishop ought to possess, and declaims in strong terms against simony, a vice which, even in his days, infected a great portion of the Church.

His character derives additional lustre from his conduct towards his former opponent Arnulphus, who had returned to his see during the pontificate of Gregory, but was not fully reinstated before the present period. "It is meet," he says, "that the holy see should not only reprove sinners, but should likewise raise

up the fallen and restore honours to such as have been deprived thereof; that the power of loosing given to St. Peter, may be freely displayed, and the glory of Rome may shine in all places. Wherefore, we have judged it fitting to assist thee, Arnulphus, Archbishop of Rheims, who hast been deprived of thy see for certain faults, in such a manner that thou mayest be reinstated by the mercy of Rome, forasmuch as thy deprivation wanted the papal consent. We restore, therefore, to thee, by this letter, the ring and staff, and allow thee to exercise the dignity of archbishop. And farther we, command that no one shall presume to reproach thee in any synod or any other place with the fault of thy deprivation, or to use any injurious language whatever in thy regard."*

During his pontificate, we have fewer eminent actions to recount than in the reigns of succeeding popes. He had no powerful adversaries to contend against; and, as no important events took place during his reign, it passed over without confusion or disturbance. He watched carefully over the purity of doctrine; and when Wilgard, a scholastic doctor at Ravenna, carried away by too passionate a study of antiquity, inclined to the errors of Gentilism, he summoned him before his tribunal. The possessions of several churches and convents were increased or confirmed by him; moreover, the Catholic religion gained a new territory, precisely in the very year, when, at the end of the first millennium of the Christian era, the alarming belief was everywhere spread, that the end of the world was at hand. A part of Prussia and of Poland renounced idolatry, and in the year 1,000, the first archiepiscopal see was erected at Gnesen. At the same time, Stephen, the holy King of Hungary, was baptized, with the greater part of his subjects, and received from the pope

* The initial letter of the name of this see was the third R in the series of bishopricks filled by Gerbert, who is said to have played on this circumstance in the well-known line.

"Scandit ab R, Gerbertus in R, post papa viget R."

† See "Sermo Gerberti Philosophi Papæ urbis Romæ, qui cognominatus est Sylvester, de informatione episcoporum," ap. Mabillon analect. p. 103, fol. Paris 1723, which is an encyclical instruction in the form of a discourse.

* Gerbert, ep. 55; Duchesne, p. 843; Hack, p. 133.

the crown and insignia of a prince,—to the possession of which he joined the power of a king, and the activity of an apostle. From this time, dates the title of "*apostolic majesty*," which the kings of Hungary still bear.

Sylvester kept up all his former relations of amity with the emperor, and gave every assistance in his power during the troubles which disturbed the peace of the empire, both at Rome and in its neighbourhood. Thus, when Otho had laid siege to the city of Tivoli, the pope entered it in company with the bishop Bernward, of Wildesheim, and with his assistance, succeeded in bringing over the inhabitants to obedience to the emperor, whose forgiveness he obtained for them. At a later period, Otho was forced to fly from the perfidious Romans, whom he had loaded with favours. While he was preparing an army to attack the rebels, he fell sick, and was attended by the pope at his death, which took place at Paterno, near Civit  Castellana, January 1002. It does not appear that Gerbert exercised any influence over the course of events after the death of the emperor. We do not find him at least mentioned as taking any part in these transactions; he appears to have discharged the ordinary duties of the government of the Church down to the time of his death, on the 2d of May, 1003. His body was interred in the portico of the ancient Lateran basilica; and as late as the year 1648, when the tomb was opened, the body and papal vestiments were found entire, but they fell to dust as soon as the air was admitted. When the church was afterwards restored by Innocent X, the ashes were removed into it, and buried near the third pillar of the first side-aisle on the right, where they still repose, with the ancient inscription above them.

(To be continued.)

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE.

THE REFORMATION AND ITS EVIL CONSEQUENCES.

The troubles, on the contrary, which have desolated other states have evidently sprung out of the very constitution of those states; so rapid, or rather continual, was their succession. I appeal to the history of all known nations. Let each of my readers, in his mind, run over that vast field, and let him bring to the subject all the attention which it merits; his researches will be futile, if he expects to discover any period in which internal tranquillity was established with any thing like per-

manency, except in Roman Catholic States. Contemplate the different states of Greece— notwithstanding their famous confederacies, dissolved as soon as formed, they were engaged in perpetual wars, and wars the most cruel and sanguinary. Look at Italy—the Roman Republic, more than once shaken to its foundations, and subverted in the end by insurrections and civil wars. As to the Roman monarchy, even when it was at the summit of its grandeur, if I had to describe it, I would use the words of Tacitus: "*Opus aggredior discors seditionibus, ipsa etiam pace sævum. Quatuor principes ferro interempti; bella civilia. Italia cladius afflicta, urbs incendiis vastata, &c.*" I attempt a history, replete with seditions, *terrible even in times of peace*: the murder of four emperors—civil wars—Italy a prey to carnage—Rome ravaged by fire, &c."—If I wished to recall the prosperous days of that empire, I would cite the reigns of Titus, Trajan, and Marcus Aurelius. But I would point out, at the same time, their short duration, and the necessary disquietude which every Roman must have felt, when he reflected, that every moment might see those virtuous princes superseded by monstrous tyrants, similar to their predecessors. And this is precisely what happened.

Modern history, as well as ancient, furnishes frequent examples of commotions and revolutions. Let us look to what has occurred among the reformed nations. Has not Geneva been a constant focus of discord? Has not Holland been ever a prey to sedition and rebellion? Has not Denmark been forced, by frequent revolutions, to submit at last to the most arbitrary despotism? In what country has the order of regal succession been so often disturbed, as in Sweden? And may not the constitution of England be compared to a vessel beaten by incessant storms, where the perplexed pilot and the weary seamen, strive perpetually to struggle against the wind, to avoid the rocks, to repair the injuries of the weather; while the unfortunate passengers, tormented with sea-sickness, fluctuate eternally between hope and fear, life and death? Is not that country ever torn by faction? Does not the spirit of party infect every class of society? Is not the public welfare too frequently sacrificed to private interest? How often, within the two last centuries, has not the country been distracted by seditions and rebellions? Is our boasted constitution what it was yesterday; that is to say at the epoch of the Revolution which established it? Can we ever say, that it bears the least resemblance to its former self? At that period, three parliaments concurred in

the government of these islands: what have become of those of Scotland and Ireland? How many laws have been modified or explained away! How many ancient laws have been abrogated! How many new laws established; laws which have enfeebled each other by their very multiplicity! *Corruptissima respublica, plurimæ leges!** On every side, in fine, an universal dissatisfaction has burst out into complaints, complaints into factions, factions into tumults, tumults, into civil wars!

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

* The Doctrine contained in the latter paragraph of the preceding Chapter, is confirmed by the testimonies of Catholics of the Latin Church.

• St. Jerom also, in his Epistle to Pope Damasus, writes as follows: "As the East, seized with its inveterate religious mania, and distracted by internal dissensions, tears into shreds the seamless garment of Christ, woven from the top throughout; and as foxes so prey upon the vineyard of the Lord, that amidst the broken cisterns which hold no water, it is difficult to trace out the fountain sealed up and the garden enclosed:† I have, therefore, resolved to consult the chair of Peter, and the faith lauded by the mouth of the Apostle—and now to demand food for my soul from that source whence I have already received the vestments of Christ. Neither could the immense expanse of the ocean and the distance of the interjacent land, keep me from inspecting the precious pearl. Where-soever the body shall be, thither will the eagles also be gathered together.‡ The patrimony being dissipated by a wicked offspring, the hereditary estate of our fathers is preserved inviolate by you alone. Where you are, the fruitful soil produceth the pure seed of the Lord an hundred-fold. Where we are, the corn buried in furrows degenerates into cockle and reed. Now the sun of justice arises in the West; but in the East, that Lucifer, who hath fallen, has set his throne above the stars: 'You are the light of the world—you are the salt of the earth.'§ You are the vessels of gold and silver; with us

are but vessels of earth and wood, which await the iron rod and everlasting fire.* Therefore, though your greatness awe me, your humanity invites me. From the priest, I demand the victim of salvation; from the Pastor, the protection of the sheep. Let envious distinction vanish, let the pride of Roman dignity disappear—I speak with the successor of the fisherman and the disciple of the cross. Seeking Christ before all things, I am associated in communion with your Holiness, that is, with the chair of Peter—upon which rock I know the Church is built. Whosoever eartheth the lamb out of this house, is a profane man. Whosoever is not within the Ark of Noah, shall perish amidst the deluge." A little further on, St. Jerom again says: "I do not know Vitalis, I reject Miletius, I am ignorant of Paulinus. Whosoever gathereth not with thee, scattereth—that is, he who is not of Christ, is of anti-christ." And in the end of the same epistle he says: "Wherefore, I beseech your holiness, through the crucified Saviour of the world, and the consubstantial Trinity, to direct and authorise me, either to be silent on, or to preach the doctrine of the Hypostases."† See his following epistle to Pope Damasus, on the same subject.

St. Optatus of Milevis writes in the following strain to Parmenianus, on the schism of the Donatists—"You cannot deny, that you know the episcopal chair was first established in the city of Rome by Peter; that in it he sat as head of all the Apostles—whence he was also called Cephas;‡ that by means of this one chair unity was to be preserved amongst all; so that he would now be a schismatic and a sinner, who would set up any other chair in opposition to the chair of unity. Peter, therefore, was the first who sat in the chair of unity, which is the highest of honors. To him succeeded Linus." &c. Then, after enumerating Peter's successors in the chair, he concludes with these words—"To Damasus succeeded Siricius, our associate and friend, who occupies it at the present day, with whom we and the entire world, corresponding by means of circular letters, are united in strict communion. Let you now, who would fain arrogate to yourselves the holy charcy, prove the origin of your chair." And a little further on, rebuking the chair of Victor of Garbia, he says: "If Victor were required to state where he would establish his chair, he could neither point out a person that preceded him there, nor show

Tacitus.

* Cantic. iv. 12.
‡ Matt. v. 13, 14.

+ Luke xvii 37.

* 2 Tim. ii. 20.
† Hieron. epist. ad Damas. Papam de hypostasibus Arian.
‡ John i. 42.
§ Mat. xvi. 19.

any chair unless one of pestilence.' And pestilence buries amongst the damned those who perish of its virulence. Hell is known to have its gates against which the Scriptures tells us that Peter, who is our prince, received the keys of salvation, when Christ said to him: 'I will give to thee the keys of the kingdom of heaven, and the gates of hell shall not prevail against them.*' How comes it then, that you strive to usurp the keys of the kingdom—you who, by your presumption and audacity, sacrilegiously war against the chair of Peter.†

(To be Continued.)

CORRUPTION OF THE IRISH PARLIAMENT. 1782—1795.

By T. MOORE Esq.

The light of 1782 soon passed away, and left, in the hearts of those who loved Ireland, only a vague and restless imagination of what she *might* have been.

The British Minister, no longer able to govern us by his Attorney-general, was driven to the more circuitous and expensive mode of ruling us by our own Parliament; and a course of corruption was now boldly entered into—a sort of frank, Isothario spirit was adopted by the Government, which seemed to say, "Think'st thou I mean the shame should be concealed?" and which soon succeeded in making political profligacy fashionable.

Had it been a regular trade-wind of Corruption, blowing steadily from the usual Tory quarter, servility would have been at least consistent, and might have even pretended to honesty, on the ground of having but one paymaster. But, just about this time, those Titans, the Whigs, had succeeded more than once in scaling the Olympus of office—and, though speedily hurled down again, they remained long enough each time, to puzzle both patriots and courtiers considerably, and to produce such a confusion in their votes and opinions, as made it no easy matter to distinguish one party from the other.

At length, however, Toryism and Corruption resumed their full and undisturbed empire. A regular market was opened at the Castle, and the price of every service, down to single votes on particular questions, was ascertained and *tariffed* with the most tradesmanlike accuracy. So little decency did the Government observe in these transactions, that the Attorney-general (afterwards Lord

Clare), did not hesitate on one occasion, when some of the train-bands of the Court had joined the Opposition, to hint broadly at the expense that would be incurred in buying them back again.*

A writer on Egypt mentions, as a singular phenomenon, the respect which the Mamelukes have for men who have been *purchased*—far beyond what they feel for the most ancient nobility.† A Turkish officer, in pointing out to him some personage who held an important situation under Government, said, "C'est un homme de bonne race—*il a été achete* †." What homage, then, would a Mameluke feel for the "hommes achetés" of the Irish nobility—many of whom might introduce an auctioneer's hammer into their coats of arms so often have they and their illustrious sires been knocked down to the highest bidder!

During the administration of the Marquis of Buckingham, the Pension List outstripped that of England by several thousands; and when at length, under Lord Westmoreland, a momentary sacrifice was made to public opinion a Bill was allowed to pass limiting the grants of pensions to 1, 200*l.* a-year, advantage was taken of the few months that were to elapse before the commencement of the Act, to grant pensions to the amount of more than 12,000*l.*—being equal to ten years' anticipation of the powers of the Crown.

This system was the consummation, the *coronis*, of England's deadly policy towards Ireland. Having broken down and barbarized our lower orders, by every method that was ever devised for turning men into brutes; she now premeditatedly—by the example of a gay and dissipated court—by the encouragement of habits of expense, and the ready proffer of the wages of corruption to maintain them—so denoralized and denationalized our upper classes, that perhaps the most harmless part many of them have since played has been that of Absentees.

The venality, peculation, and extravagance, exhibited in the higher departments of the state, soon spread through the lower—a *concordat* of mutual connivance was established throughout,—and clerks, with a salary of 100*l.* a-year, entertained their principals with fine dinners and claret out of the perquisites. In the Ordnance department, it was found in Lord Buckingham's time, that the arms, ammunition, and military accoutrements, con-

* "Half a million or more was expended some years ago to break an opposition; the same or a greater sum may be necessary now;"—so said the principal servant of the Crown.—Grattan's Answer to Lord Clare.

† "Ce préjugé," Reynier adds, "est tellement enraciné, que les enfans de ces mêmes individus n'ont le même ordre de noblesse avec leur pere et mere qui ont été achetés."

* *Optatus de schismate Donatist, adversus Parmenianum, lib. 2.*

† August, tom. 6, lib. contra epist, Manichœi, quam vocant Fundamentū, c. 4.

dénned as useless, were stolen out at one gate, brought in at the other, and charged anew to the public account.

Those were the glorious days of Protestant jobbing—for, let it not be forgot that to this privileged class alone, the robbery of the public has been always specially intrusted—then was, indeed, the Golden Age of the Ascendancy, when jobs and abuses flourished in unchecked luxuriance—when safety disowned all connection with duty, and when Boards of Custom, Boards of Excise, &c., were merely foundations for the support of a certain number of loyal and Protestant gentlemen, who would have considered it a case of “cailing out,” to be asked what services they performed for their pay. Ovid has described such an age of gold exactly.

*Pœna metusque aberant: nec verbi minacia flo
Ære legebantur: nec supplex turba timebat
Judæis ora sui: sed erant sine vindice tuti.*

Or thus, in English, for such of my Family as Latin may not suit:—

How tranquil then the loyal Placeman's breast,
Ere rude *Inquiry* broke his golden rest,
Or cold Commissioners consign'd to fame,
In rude Reports, the much-wrong'd Jobber's name—
Ere Orange Squires were seen, with red faces,
Round Frankland Lewis, crying “ Spare our places;”
And Loyalty might yet her votaries solve
With funds, uncheck'd by honesty or Wallace!

The desperate habits of profusion, into which our gentry were seduced, by this lottery of pensions and places at which all tried their chance, were naturally followed by a considerable degree of pecuniary embarrassment, which, like the cause that produced it, soon affected all ranks. The race of little Protestant gentry.—between whom and the Catholic slave the Penal laws had left a chasm, which is not even yet filled up—had joined in this career of place-hunting and extravagance; and rents were raised, and money was borrowed, to sustain it. Judgments and Mortgages, and all those other spectral things of the Law, that hover round the ruins of decayed property, were now seen fitting in all directions; and it is asserted that from about the year 1790, more lands have been sold under decrees, than had been for the preceding hundred years.

LUXURY.—That which is splendour, sumptuousness, and magnificence, in people of quality, is in private men extravagance, folly, and impertinence.

Pray what were you made for? (says the emperor Aurelius) for your pleasures! Common sense will not bear so scandalous an answer.

The declension of manners in any State is always attended with that of empire and dominion.

SKETCHES OF IRELAND AND THE IRISH IN 1843.

FROM THE GERMAN OF HER J. VENEDY.

Translated by W. B. McCabe, Esq.

10th September

Tired and exhausted, I proceeded yesterday evening to that end of the town, which leads to the mountains. I longed for a seat, for a shady tree to rest under; but it seemed to me, that in all Ireland, and England to boot, not a single seat is to be found, that does not belong to some one in particular, and that there is not a single tree, under whose shade you can repose, without having first obtained permission, from some person, who claims that tree, leaves, branches, bark, and all us his private property. Wherever an exception to this rule is to be found, it is in glaring contrast to the character, and the constitution of the country. This is a matter not to be lightly treated of. In every country, where the people are regarded, and where the government, be it that of a republic, an emperor or a king, have a respect for the people, for the population, for the poor, such respect, and such feeling for them are shewn in the shady trees that adorn the roads, and the seats that are provided for the solace of the weary pedestrian. In Switzerland, Germany, and in France, are there grand roads, *plazas* and gardens, the very opposite of the “squares;” for they are open to all, they have a truly democratic character, whilst in Ireland, but still more in England, “the squares,” exhibit the character of the heartless, proud, populace-despising aristocracy. Odious in all things; but in this, most odious.

I was so tired, that without stopping to ask permission from any, I entered through an open iron gate into a park, where I saw a stone bench beneath a tree, and there sat down to rest myself. I observed* that the door, and the road from it, led to a factory. Had it been otherwise, I must have proceeded further to seek some place to repose. Whilst I was sitting, five little children came hopping and playing past me. They were all in rags—“the beggar's livery.” One of them was an angelic-faced, little girl, five or six years of age, I called her to me, and she without hesitation, willingly approached me, and gave me her hand. That little hand was however damp, with a cold perspiration, and told me how much of misery and woe was covered beneath the bloom of her fair and lovely countenance. The remaining children, two boys and two girls, soon approached me, and I then gave to the little red-cheeked girl all the copper that I had about me—that

single penny, and told her, she might go and buy what she could with it, and share it amongst her play-fellows. I have no fear, that the reader will accuse me of boasting of my generosity, when I state, that I gave but one penny amongst five children! And yet, this is one of the reasons, why I love Ireland, for there, the poorest devil that lives, who can but spare a single penny, has actually the means and the opportunity of making other poorer devils than himself, happy for the moment. My breakfast consisting of two eggs, milk, bread and butter, had but cost me three pence half-penny, and for four pence I had dined nobly on a fine fish, with potatoes, butter, bread, and cheese!

Having given the penny, and desired it to be divided amongst the five, they all skipped away, almost mad with joy—the two boys one on the right, and the other on the left, twining their arms around the neck of the fortunate possessor of the money! In this manner they made their exit through the iron gate; but in a short time afterwards the two boys returned, both looking exceedingly sulky and dissatisfied. They stopped at the gate, and cast a lingering look upon me. I nodded to them, and they approached, when the following conversation took place.

“Where is your play-fellow?”

“She is gone away.”

“But surely not without giving you, your one-fifth share each, of the penny.”

“We have had nothing at all,” said the boy, who on the occasion performed the part of the advocate.

“What!” I observed quite astonished, “and wherefore not?”

Money said, she would bring the penny to her mother, that the mother might buy something for herself.”

That is Ireland—Ireland, the lovely, the mild, the miserable—so blooming in appearance, and so sick at heart—the tender feeling, gentle, noble-hearted Ireland!

PRIDE.—There is no affection of the mind so much blended in human nature, and wrought into our very constitution, as pride. It appears under a multitude of disguises, and breaks out in ten thousand different symptoms. Every one feels it in himself, and yet wonders to see it in his neighbour.

The same pride which makes a man haughtily insult over his inferiors, forces him to cringe servilely before superiors.

Nothing is more manifest than that there is a certain equality to which all men have a naturally right unless it be their meanness to give it up.

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(Continued from our last.)

THE SIGN OF THE CROSS.

Is not the frequent use of signing with the sign of the cross, a great matter of complaint?

In the Alliance of Divine Offices, c. 8. Annot, we find the use of this sign, at the healing of the Evil, in the reigns of King Edward VI. and Queen Elizabeth. And our church still continuing it Baptism, without condemning the more frequent use of it, as it shews there is no iniquity in the thing itself, so also, that the repetition therefore, is not unlawful, but may be good and convenient, according as circumstances, in the judgment of our superiors, shall determine it. I might quote bishop Montague and others, to justify the frequent use of the sign of the cross. But I would here only repeat a little of what the learned Dr. Falkner, one of great moderation, has said on this subject, in his *Libertas Ecclesiastica*, B. 2. C. 4. §. 2. where he begins with telling us in general, that the sign of the cross, if rightly understood, would appear to be of very good and profitable use. Then gives some account of the practice of the primitive church in the use of this sign for a three-fold end and purpose. 1. As a professing sign, whereby they testified openly their honouring Christ crucified, either before them who denied the Christian name, or among themselves; or as our Canon expresseth it, they hereby made an outward shew and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died on the cross. 2. This sign was most frequently used as an expression of hope and trust in Christ crucified, and of confidence in him, expectation of blessing from him, and supplication unto God by him. 3. The sign of the cross was also generally made upon the foreheads of them who were received into the church. The intent of which sign in this use thereof, was that the church did hereby solemnly testify those persons having relation to the Christian society, to stand obliged to maintain the Christian profession and life; and so far as concerned her authority, did hereby dedicate or engage them thereto, and charge and require those to be mindful thereof; and this was a token to admonish them, that they must not be ashamed to confess the Christian faith, and to fight under Christ's

banner, and to serve and honour him. After which, he treats of this sign, as used in our church, in the office of baptism. And in all the instances, shews a great deal of good reading, for the proof and illustration of this subject, St. Austin (as there cited) saith in Psalm 141, *Usque adeo de cruce non erubesci, &c. I am so far from being ashamed of the cross, that I do not put the cross of Christ in some hidden place, but carry it on my forehead.* Cyril exhorteth, Let us not be ashamed to confess him who was crucified; let the sign of the cross be confidently made upon the forehead with the finger. And the use of this sign, was antiently very common in the actions of life even in retirement and privacy; as is expressed by Tertullian, de Cor. Mil. c. 3. And uxor. 1. 2. C. 5. Thus St. Chrysostom, and Pope. Ant. Hom. 21. directed the Christian, when he went abroad, that he might be in safety under the divine protection, to disclaim the devil, and express his adhering to Christ, with using the sign of the cross. When Julian, after his apostacy, was affrighted and terrified, while he thought to consult with the devil, as a remedy against his fears, he signed himself with the sign of the cross which Nazianzen, Orat. 3. expresseth with words, which shew his use of that sign, to be a declaration of flying for aid, and expecting help from Christ, whom he persecuted. Upon this account this sign was antiently used in the working miracles, as is expressed by Nazianzen, Epiphanius, and other fathers, as a visible testimony of confidence in Christ. Thus he, with a great deal more, which I have here omitted, because I think that this consideration of the sign of the cross, as being so useful, a short profession of faith, a prayer, and declaration of our trust in Christ, for great blessings, and against great evils, is enough to allay all heats about the superstitious uses thereof, and to cause such a good understanding between all concerned herein, that there may be no breach of communion, upon this score.

CATHEDRAL CHURCH.

FEAST OF THE ROSARY OF THE B. V. M.

The usual Novena of the Rosary terminated last Sunday, at the Cathedral, with a Solemn High Mass, Sermon and Benediction of the Most Holy Sacrament.—An eloquent and impressive discourse was preached by the Rev. Mr. Gannon of Madras. It will give great edification to state, that during the Novena, about 250 of the Faithful approached the Holy Sacraments of Penance and the Blessed Eucharist.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOW'S ASYLUM.

Major Huddleston, ...	Rs. 50	0
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Mr. Costelloe,	5	0
Sergeant and Mrs. Ryan, through Rev. Mr. Mascarenhas,	6	0
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J. G. II.	Rs. 2	0
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Henry Morney,	5	0

PROPAGATION OF THE FAITH.

Sergeant and Mrs. Ryan, ... Rs. 3

Selections.

PROFANATION OF THE SABBATH BY THE WORST INHUMANITY.

Several articles on the interruption of railway travelling on Sunday in Scotland may be in the remembrance of our readers, in which, amongst other objections to this puritanical rule, we suggested the very possible case of its preventing the attendance on the sick or dying. This apprehension has been signally and most cruelly verified.

The Duchess of Sutherland having received intelligence that her father, Lord Carlisle, was in imminent danger, hastened from Dunrobin Castle to Perth, where she arrived on Sunday morning in time for the mail train. To her Grace's astonishment and dismay, she was informed that travelling on Sunday was not permitted. The object of the Duchess's journey was stated to the officers of the Company, but the reply was peremptory that the Directors' rule against Sunday travelling could not on any plea be infringed.

The train went off with the mail and empty carriages, leaving the afflicted daughter weeping on the platform. Was this Christianity, was it charity, was it common humanity?

The Duchess had recourse to hiring a steam-boat to cross the ferry and make her way to Edinburgh, and thence on to Castle Howard; but so delayed, before she arrived, her father had expired. The Pharisees of the railway had prevented the dying father's last leave of his child, the afflicted daughter's consolation soothing his last moments. Again we ask, was this Christianity, was it charity, was it common humanity? We tell these men of spiritual conceit that there was in the daughter's mission to a dying fathers bed-side all the piety which their

hollow rule of form and observance, really wants, and that they have refused ministration to the holiest purpose, and desecrated the Sabbath by a brutal inhumanity. We are not to be told that they could not have contemplated the case; they may not have contemplated the case in the person of a lady of rank, but in the ordinary course of events, the same case must be of frequent occurrence with the lame and poor, who cannot make known and heeded the wound to their feelings.

In this instance the pharisaical nature of the rule is beyond all question, as servants were employed upon the train whether passengers travelled by it or not, and the pretence of sparing toil cannot be put forth. And observe the inconsistent consequences: because the Duchess was not allowed to travel in the train, she was compelled to have recourse to a steam-vessel, and to put in requisition the services of her engineers and crew, who would have had their rest on the Sabbath if the train had taken passengers. And thus this puritanical rigour defeats its professed object—we say its professed object, for the true object is merely to swell and pamper the spiritual conceit of the pharisees.

The strictest of these Agnewites does not scruple to use his legs on Sunday, and what matters it in point of principle whether locomotion is effected by conveyance in a train or walking, the mail-train putting the requisition the work of servants on the Sabbath, whether passengers go by it or not? If Lord Carlisle had been lying at the point of death a league from Perth, would his daughter's hastening her steps to the spot have been a profanation of the Sabbath, and if not, how could her travelling in a train have been an act of profanation, it being merely another mode of locomotion? The plea of the employment of servants will not avail in this instance, for the mail service put them in requisition equally.

Let us suppose that the railroads, which have superseded posting, did not exist, what would have been thought of an inkeeper who refused post-horses to a person hurrying to a dying parent? Would he not have been execrated, and for the prevention of a repetition of such a cruelty would not his license even, his means of livelihood, have been drawn?

The example of the Perth puritanism is but, however, an extreme example of the inhumanity; and many other minor inhumanities—bad enough though minor—are incidental to the same suspension of communication, stopping the harmless innocent pleasures and healthful recreations. Every line ought to be compelled by law to convey passengers in the mail trains on Sunday. Interest suffices to provide the means of communication on week days, but to control puritanical crotchets the law should oblige companies to observe the duties of humanity on the Sabbath, in forwarding attendance on the sick; and in giving the artisan, clerk, student, &c., who have toiled in dark chambers and fetid atmosphere change of scene and wholesome air.*

* Their agent has disclaimed all participation in the subject matter of complaint here referred to.

We have heard that the Scotch directors of the Perth company are not to blame for the prohibition of Sunday travelling, but that it has been the result of a very dishonest manœuvre for ascendancy, in which some southern gentleman have played a most dirty part.—*Examiner*, October 21.

THE LAST NEW PLOT.

(From the *Examiner*, October 14.)

Lord Clarendon has no sooner put down one conspiracy than it is discovered that he is himself at the bottom of another,—a conspiracy to protect conspirators,—a plot to screen the priests! The empire has been too hasty it is acclamations and its gratitude. We have applauded precipitately, and must economise the few laurels and bouquets which remain unbestowed. The conqueror of treason is now himself on trial upon a charge, not exactly of harbouring, but of concealing traitors. The *Standard* is for publishing Lord Clarendon's name in the hue and cry along with General Doheney's; and the *Morning Post* and *Morning Chronicle* are hot upon the same scent. Lord Clarendon won't convict the priests, though he could, if he pleased. He has boxes and *portmanteaus* full of evidence, enough to hang dozens of them, but he won't produce a tittle of it; he will prosecute only lay rebels, and the ecclesiastical traitors are to go rope-free. Now is not this enormous in Lord Clarendon? Is this all his gratitude for the support he has received from the party represented by the *Standard*? Not one priest. It is very hard indeed upon the Orange party. Not one priest, not so much as a curate in the dock. * * * * *

We are sincerely pleased to see Lord Clarendon thus assailed. It has been the uniform lot of every Lord Lieutenant of Ireland, who has shown himself devoted to the interests of the Irish people, to be denounced as either the slavish tool or the unprincipled partisans of the Roman Catholic clergy. It is an incident of the office when held by a wise man, and will be serenely endured, like any other troublesome circumstance attended upon great place in difficult times.

Instead of lamenting because the Catholic priest is not in the dock on a charge of high-treason, well-disposed men are happy to find that one portion of the Catholic clergy has been active in resisting the rebellion, and that the rest have at least had the good sense not to join Mr. O'Brien and his friends in their treasonable attempts. The broad general fact is, that the Catholic priests, as a body, have opposed the movement, not supported it. Had it been otherwise, the result could not have been bloodless. No doubt many sympathized with the insurgents who did not actively aid them. The sympathy was extremely criminal, and in a former article we have spoken of it as we think it deserved; but as far as it was a mere sentiment, it was no crime for the law to deal with, or for the Government to arraign. When the sympathizer becomes a conspirator, it will then be time enough for Lord Clarendon to act. To act sooner would please the *Standard* and

the *Morning Chronicle*, but would sincerely grieve the friends of the present Irish Government.

The late wretched rebellion, or attempt at rebellion, or game of rebellion, so far from being a Popish affair, was curiously and remarkably a Protestant one. In this respect it resembled the far more respectable movement of 1793, which in its origin was Protestant also. The movers of both were Protestants; Emmet and Fitzgerald were protestants, like O'Brien and Mitchell.—*Hurkaru, December 15.*

CHRISTIAN CONVERTS AND A CHRISTIAN REVOLUTION.

We doubt the very profitable outlay upon proselytism, the more especially in the Hebrew conversion. At the Liverpool meeting there was no very satisfactory statement of the *per contra*. We much question, if the commodities traded in had been raw hides and tallow, in lieu of Jews of Cracow and Amsterdam, whether the exact, mercantile mind of Liverpool would have been satisfied with such a balance sheet. To be sure, the Rev. Mr. Averst conjured up a picture of indefinite grandeur of 200 Hebrews at Berlin derisive of becoming Christians. This was something. Again in Amsterdam 'there was 30,000 Jews,' among whom 'missionaries were labouring with effect.' This has, at least, one of the qualities of the sublime;—it is very grand, and equally indefinite. Nevertheless, there is a comfort to the zealous subscriber, even to speculate upon the share of interest he may possess—of the amount of working good his shillings may effect—among those darkened creatures, the 30,000 Jews of Amsterdam.

We repeat it: we do not impugn the motives of these conversion-mongers. They doubtless mean well; but, looking abroad for destitution, they are so enchanted by the picturesque beauty of heathenism, that they have no eyes for the vulgar savage wants of ignorance at home. We have many societies to convert the heathen to the Christian. Now we have another society to propose, whose title for the nonce may be this:—'A society for the Conversion of Nominal Christians to Real Christianity.' We propose at once to wipe away the conventional rouge with which Christianity is smeared; to unteach her lips her conventional lisps; to strip her of the pomps and vanities which it is the very soul of her creed to abhor and renounce; and, in a word to make her an earnest, truthful, active presence, and not the part of a political and social pageant.

Let us have an apostolic revolution. Let us have our 'Three Days of Christianity.' (It has ever been with us a favourite notion of popular revolt.) Of course our hierarchy would be among the foremost fighters. All our bishops—we see at the work that earnest soldier in the good cause, Exeter; we mark that valiant swash-buckler, London; applaud the mild earnestness of truthful Oxford—all our bishops would erect barricades against pride, and luxury, and the remorseless mercenaries of mammon. They would from that moment eat locusts and wild honey

that should not cost £10,000 per annum: they would by their active charities, by their self-denial, be the living texts of their Master: and they would not imitate poverty in episcopal palaces. And how our aristocracy would distinguish themselves in such a revolution! Lord Brougham—a Henry the Hermit—would preach against the extravagance of over-pensioned statesmen; high life would descend to the common level of justice; and taxes would no longer be made by the rich for the rich; but be justly apportioned by the awakened consciences of those whom we are required to call our superiors; from the privilege they have to abuse us.

We confess that, with so many elegant heathens at home; with so much of the vilest idolatry of wealth flourishing among us,—we feel rather ashamed than otherwise at so many attempts to reform the unbeliever to our external usages of Christianity. We, with marks on our faces, are shocked at the naked looks of the heathen, and pray him to be covered like ourselves.

Now, with all respect for those who would turn the Hebrew inside out,—we think this savours a little of serious mockery. What say you Doctor McNeile?—*Douglas Jerrold's Weekly Newspaper, October 21.*

ORANGE ATTACKS ON THE IRISH GOVERNMENT.

The entire of the Orange address is open to the severest stricture. We need not say that in its prayer we concur, for we have already stated our opinion upon that point, and assigned our reasons for holding it, which are certainly not our respect for Mr. O'Brien's "deep sense of personal honour," nor the fact, that he has "a mother, a wife, and an innocent family." It is alleged, too, "that he allowed himself to be urged on and encouraged by men, who although more criminal than himself, but possessed of less honesty of purpose, have been permitted to escape the just punishment which we conceive they merited." Here the main slander is repeated; but what we desire now to contradict is, the statement that Mr. O'Brien was 'urged on and encouraged' by others, the truth being transparently the contrary. Mr. O'Brien's name, family, and position, on the contrary, were what chiefly urged on and encouraged the rest of the insurgents. He was their head and front. Little as the rebellion was, led by him it would have been a still smaller affair but for the consideration which the prestige of an ancient name born by a gentleman and a member of Parliament gave to it.

The reply to the address by Lord Clarendon abstains with proper dignity from exposing the numerous minor points in which it is open to harsh observation; but it deals in a very summary and sharp way with the charge of undue partiality in selecting the objects of prosecution.

"Viceregal Lodge, Oct. 17, 1848.

'Sir,—I am directed by the Lord-Lieutenant to acknowledge the receipt of your letter of

the 16th inst., together with the accompanying memorial in behalf of Mr. W. Smith O'Brien.

"In reply, I have to convey to you his Excellency's regret that the persons who have affixed their signature to that document should have thought fit to introduce into a petition for the extension of mercy a groundless imputation upon the impartial administration of justice by the executive government.—I have the honor to be sir, your obedient servant.

CORREY CONNELLAN.

"To Rev. C. M. Fleury, 24 Upper Lesson street."—*Examiner*, Oct. 21.

DARJEELING.

We have been favored with an extract of a letter from Darjeeling, dated 20th November:—

"There is very little news stirring. Our worthy clergymen (Rev. Mr. Winchester) has left, indged there is neither a Church Minister nor a Romish Priest here now. The Rev. T. Ignatius, Superior of St. Gregory's School, has been obliged, owing to the drunkenness of his Assistant, (who has been dismissed) to convey a girl and boy, who have been taken away from the Convent and School to their parents. So St. Gregory's and its boys is now under charge of a Nun with all its oiliness and intrigue the Star of Roman Catholicism can scarcely be said to be in the ascendant in Darjeeling. Still it is a cunning Curmudgeon!—*Englishman* 2nd Dec.

DARJEELING CATHOLIC SCHOOL.

To the Editor of the *Englishman*.

Sir,—I request the favor of your inserting in your next issue the following remarks relative to some reflexions which appeared in a conspicuous part of your journal of the 2nd instant, upon St. Gregory's Seminary at this place, in the form of an extract from a letter dated 20th ult., and I doubt not that as it would be merely fair, you will give them equal prominence. My chief object in writing is to correct two misconceptions into which the Public, and the Parents of the children in the School, might very naturally be led by the perusal of your correspondent's letter, namely, that the Assistant Teacher had been dismissed for drunkenness, and two children taken away from the school in consequence of such dismissal. Now the children in question were sent to this Institution for one year only, which time having expired, they were on the point of being sent home to their Parents at the time, when, for very good reasons, but not for any moral misconduct. It became necessary to dispense with the services of the Assistant Teacher, who indeed had thrown up his situation. I have moreover ascertained from the Superior of the School, that, during his employment as a Teacher, his conduct was invariably unexceptionable in respect of sobriety. It is true that the Superiors of both Schools were obliged to abandon the intention they had adopted of committing these children to the care of the late Assistant Teacher to be conveyed to their parents, but with their reasons for so doing I cannot

think either the public or your correspondent have any concern, glad as the latter evidently was to make an occasion for venting his ill will to these Institutions in some spiteful remarks, the taste and spirit of which are too contemptible for more particular notice. All that it is necessary to say for the satisfaction of parents is, that the little boys were well taken care of in their own school during the short absence of their master, by the good ladies of the Convent which adjoins it. Neither will the five or six pupils now above seven years of age sustain the smallest present inconvenience from the want of an assistant teacher, as the Superior of the School, though a member of a foreign religious order, is known here to Protestants and Catholics as a gentleman and a scholar, master of the classics and several modern languages, and well qualified, as his eloquent discourses delivered weekly at the Convent chapel abundantly prove, to instruct his pupils in the English language. The success of St. Gregory's, by which your correspondent is disposed to measure the ascendancy of Catholicism at Darjeeling, is indeed small, more is the pity, and so is it that the success of another school, supported by more powerful aid, should shew no better for the star of Protestantism at the same place. The public perhaps require to be made more fully aware of the advantages they might derive from the encouragement and support of educational establishments in so fine a climate as that of the 'bright spot.'

I am, Sir, &c.,

R. J. LOUGHNAN.

Civil Service.

A Member of the Committee of Management, and parent of one of the pupils of St. Gregory's Seminary.

Darjeeling, 12th Dec., 1848.

As Mr. Loughnan has given us the option of affixing his name to the letter which he has sent us, we do so, because it is a sufficient guarantee for the correctness of his statements. The letter which he refutes would not have been published without striking out the obnoxious paragraph, had it not been received very late in the afternoon, and given to the printer under the supposition that it contained merely a bit of news. We regret that any thing should have appeared in our columns unjust to an individual or injurious to the school, the success of which we shall rejoice in, much needed as such an institution is in the only station in Bengal which can give the children the advantage of an European climate. With regard to the calumnious charge against an assistant in the school, we gladly publish its refutation on such respectable testimony. Not knowing even the name of the party alluded to, our correspondent will be satisfied, we cannot doubt, with our assurance, that the publication was a mere inadvertence, as already explained.—*Englishman*, Dec. 20.

* SPAIN.—There has been a ministerial crisis on a small scale, in Madrid, chiefly, as usual, about palace matters. It is said, however, to be settled by the return of Narvaez to power and the appointment of the King Consort at the head of the household.

WILL ENGLAND EVER BE A CATHOLIC COUNTRY?

THE RAMBLER.—*A Monthly Journal and Review of Home and Foreign Literature, Politics, Science, Music, and the Fine Arts, 1848.*

The first article of the number is on the question, "Will England ever be a Catholic Country?" and will repay a careful perusal. We shall extract from it rather a long passage; which seems to us very successful in hitting the true mean between denying on the one hand the great religious earnestness visible among English Protestants, and overlooking on the other the radical difference in kind between such earnestness and true Catholic piety and devotion. At the same time we could have wished a more distinct recognition of that great blot in the English character, their selfish and swaggering nationality; an evil symptom, to which the events which date from February last have given an increase of virulence and malignity.

"Granting, however, that it is the ordinary law of the divine dealings with the church, that a nation which has rejected Catholicism should never again receive grace to embrace it, we cannot but think that the circumstance of this country, as a separatist people, are wholly unlike those of any other race or kingdom which has cast off its faith; and that therefore her future destiny may, in like manner, be a striking exception to the ordinary rule on which the affairs of men are governed by God. There appears to be a fundamental and enduring peculiarity in the religion of separatist England, which would give strong sanction to the belief that her day of grace is yet to come, and that she will be once more one of the most Catholic nations in Christendom.

This peculiarity consists in the unquestionable advance which has been made by the English nation in sincere, practical religiousness during the last hundred years. While every other separatist nation upon earth, in the East and in the West, has sunk further and further into the slough of infidelity and immorality, Great Britain has been distinguished by a most marked revival of genuine, honest regard for the will of God and for the dictates of Christianity. It is scarcely possible, indeed, to overstate the marvellous reformation which has taken place in this country since the days when John Wesley first commenced his labours. Correct, decent, philanthropic, moral, and given to devotions, as is this country in the middle of the nineteenth century, we find it difficult to realise the state of morals and manners which prevailed in all classes a hundred years ago. Great Britain was then a sink of abominations. As her code of laws was the most bloody in Europe, so her children were as unbelieving, and as radically licentious in morals as any nation upon the globe which owned the name of Christian. Few, indeed, were so debased as was this empire in the reigns of the first two Georges.

By degrees, however, there was a stirring in the soul and stagnant waters. With obscure and self contradictory notions on religious doctrine, here and there a movement arose, which

put in a claim for the honour of God, and asserted his indefeasible right to the bodies and souls of his creatures. Accompanied by all sorts of extravagances, still this essentially religious element gained ground in the nation. First, of course among the poor, and afterwards in all ranks and classes, and among all the denominations of Protestantism, a spirit was found to work which made men and women at least desire to serve God, and to worship Him according to their knowledge. We need not trace the progress of this mighty revolution: it is enough to glance at it, to note its advance from John Wesley to Dr. Pusey and then to look around upon the country as it now is, and to perceive what an incalculable amount of good intentions, sincere prayers, and self denying works of benevolence, now characterises the people of England, in place of that loathsome mixture of infidelity and licentiousness in which they were sunk a century ago. Doubtless, the amount of unbelief and wickedness still remaining is awful to think of: and the popular religion of the country, in its best phrases, abounds with follies, infirmities, inconsistencies and delusions; but still, so far as it goes, it is honest and genuine; and we cannot doubt, that as such, it is regarded with approbation by Him who searches all hearts, and is no respecter of persons. So great indeed, is the change, that all the most widely-circulated comic literature of the day is rarely found to offend against religion or decency; and a book that scoffs at religion, or is immoral in its tendencies, has hard work to make its way against the religious feelings of the great majority of general readers.

Can it then be doubted that, according to the ordinary laws of the Divine dealings with men, this unquestionable religiousness will meet its special reward in a further gift of spiritual light and strength to the English people? If in the midst of their darkness and ignorance, and deprived of all the appointed sacramental channels of grace, save that of baptism, they have thus manfully and energetically striven to know and do their duty, can we hesitate to hope that a bright and precious return is in store for them, which will open their eyes fully to the truth, and enable them to embrace without fear that one Faith which alone can satisfy the yearnings of their souls? Though, as we cannot question, the religion of Protestant England is full of inconsistencies, infirmities, and absurdities, and we seek in vain for anything which bespeaks the presence of that true evangelical perfection which is attained by those who are within the Church, yet as surely is there a sincerity and self-denying earnestness all around us, which, if we may judge by the usual course of Divine Providence, must lead to better things, and go up as a memorial before God. This country, indeed with all its faults and sins, may not unaptly be compared with Cornelius of old, who, when he knew not what it was to be within the fold of the visible church and to possess her abundant graces, yet fasted, and prayed, and gave alms, and strove against his natural propensities, until an angel was sent from Heaven to despatch to him the appointed messenger, to declare to him the full measure of Christian

truth. Surely the hour is coming, and it may be is now at hand, when the voice of Peter will sound once more in the ears of him who waits, and watches, and prays; and when that moment is here, there will not be wanting that boundless increase of spiritual light and strength from on high, which will break down the last barriers of pride and worldliness which now stand between this nation and the fold of the Catholic Church."—(Pp. 87, 88.)

IRELAND.

DEATH OF DEAN O'SHAUGHNESSY.—It is with feelings of deep reverence for his sanctified memory, we record the death of the Very Rev. Terence O'Shaughnessy, Catholic Dean of the Diocese of Killaloe, which took place on Wednesday, the 4th inst., at his parochial residence in Ennis. Although the advanced age of eighty-five years, and an exhausting illness of several months, have prevented the demise of this venerable ecclesiastic from being either premature or unexpected, the event notwithstanding, is affectingly felt as a melancholy bereavement to his family and friends, and as an overwhelming loss to his flock and to religion. Lineally descended from the ancient Gort family, Dean O'Shaughnessy was born in 1763, and left Ireland at a very early age to seek in a foreign land that cultivation of his good talents which barbarous laws denied him in his own. Destined for the church, he entered the University of Louis le Grand in Paris, where he unremittingly pursued and successfully completed a long course of ecclesiastical studies, and was ordained Priest in 1788. He fearlessly continued in France and witnessed the bloody scenes of the Revolution, attended with what, with emphatic horror, he always designated "the King's foul murder," was the companion and friend of many a martyr, and returned to Ireland in 1795. He was for many years the zealous and valued parish Priest of Kiltrush, and in 1820 was removed to Ennis and appointed Dean of the Diocese. That high position he has since filled, beloved for his many amiabilities, and venerated for his apostolic worth. His heroic and indefatigably effective labours in 1832, when cholera made Ennis a charnel house, are upon indelible record: he has raised to himself in the town a lasting monument in the magnificent cathedral which he began in 1836, and in which he had the happiness to officiate for the last two years. His charity and his hospitality were ever conspicuous; his anxiety for the education of the poor, and his zeal for faith and morals, were as successful as they were unceasing; and while his uncompromising principles, and his solicitude for every interest of the humbler classes rendered him the object of their affectionate and grateful veneration, his highly dignified manners, and his countless estimable qualities, ever secured him influence in the very highest ranks. Beloved by his friends, valued and venerated by all, he descends to his grave full of years and full of honour, the good and faithful servant invited to enter into the joy of his Lord.—*Clare Journal*.

IRELAND.—The Ulster Protestants have also been making a stir. As if the condition of their country were not bad enough, from the effects of systematic Roman Catholic agitation and sentimental treason, they must throw in an additional element of discord, furnished by an ill-timed outbreak of their hatred of Roper. The speeches and resolutions breathe nothing but resistance to any attempt of the Government to pass general laws for Ireland, founded in a spirit of conciliation and compromise. At the meeting, there were present Lord Roden, Sir William Verner, Mr. Napier, M. P., and many clergymen of high rank and influence; and there is but too much reason to suppose that an attempt is being made to revive, in all its furious bigotry, the old spirit of Orangeism. This movement furnishes another reason why the measures of the Government for the settlement of the Irish question should be prompt, as well as clearly defined; and that they should be prepared to impose them, with a strong hand, alike upon Orangemen and Roman Catholics. The increasing poverty of the landlords, who are eaten up by the poor rates, may make that part of the question more easy of arrangement, although they, too, show characteristic dislike to have anything done for their benefit.

THE POPE'S RESCRIPT AGAINST THE NEW IRISH COLLEGES.—The long-expected rescript has been received. Copies, addressed to the four Roman Catholic Archbishops, arrived from Rome on Sunday last. This highly important document issued from the Propaganda, dated the 11th instant and signed by Cardinal Fransoni. It reiterates a portion of the former rescript, which was considered adverse to the new Colleges. Since that time the new statutes have been drawn up, with a view of meeting all difficulties. Those statutes were recently published, with a letter from the Lord-Lieutenant, who transmitted them to Archbishop Murray. The present rescript disapproves of those new statutes, and consequently of the system on which the colleges are to be conducted, even in the modified form. The Pope suggests to the Irish Roman Catholic bishops the necessity of establishing a Catholic University in Ireland, entirely unconnected with the Government Colleges. Finally, his Holiness earnestly recommends a thorough and cordial union amongst the Roman Catholic prelates of Ireland. The document is transmitted along with a characteristic and triumphant letter from the Most Rev. Dr. M'Hale, Catholic Archbishop of Tuam, whose mission has thus proved completely successful.

THE WRIT OF ERROR.—The Attorney-General has given his permission to the agents of the prisoners convicted at Clonmel to have the opinion of the judges taken on the points reserved on the record at the trial. The questions thereon arising will be first brought before the justices of the Court of Queen's Bench, whose decision, considering that two of the four presided at Clonmel, may easily be anticipated. Then the matter will be brought before a court of error, and as the views of a majority of the judges in Ireland will very probably accord with those of the Queen's Bench, the whole matter will be argued again in Westminster Hall. Six months

will thus be required before we shall know whether or not the accused parties have had a fair trial. And all this is caused by the difference in the law as applicable to both countries in a matter in which, above all others, the laws ought to be identical. Mr. Jonathan Henn, the eminent Queen's counsel, has given an opinion strongly in favour of the writ of error. He says:—

That, as the act of last session has extended the whole treason law of England to this country, the prisoners at Clonmel were entitled to a list of the witnesses and a copy of the jury panel ten days before trial; and that, in consequence of the refusal to grant them by the Crown, the writ of error must succeed, and the judgment must be quashed. Also, that in case another indictment for high reason should be preferred against Mr. Smith O'Brien and the other persons tried at Clonmel, they would have the right to plead "*autrefois convict*," to bar any new indictment.

Mr. Napier, Q. C., has also pronounced an opinion strongly in favour of the validity of the writ of error.—*Atlas for India*.

POPEERY IN ENGLAND.—An establishment of Sicilian nuns of alleged great wealth have lately purchased the Park Hotel, with some twenty or twenty-five acres of land at Norwood, Surrey, which is about to be enclosed with a brick wall twelve feet high. Several Roman priests and sisters of the order are already located near the spot. The order is said to be that of the Bleeding Heart of Jesus!—*Patriot*, Oct. 16.

IRISH LABOURERS.—The *Times* of Friday, in some remarks on the Australian Colonies, under the head of Money-market, gives an extract from a report of Lieut. Col. Sir T. L. Mitchell, in which he states "that he found the Irish labourers the best and the most hard-working. They understood better what was wanted to be done; and he had employed Irish, Scotch, and English indiscriminately." "The Germans," he adds, are not so industrious as Englishmen or Scotchmen. The women do most of the hard work, while the men are apt to go "about smoking." So that the Irish labourer is better than the English, Scotch, or German.

DREADFUL EXPLOSION—THIRTY PERSONS KILLED.

WHITEHAVEN, TUESDAY, MIDNIGHT.—The population of this extensive mining district, among whom casualties arising from gaseous explosions are by no means uncommon, have been thrown into a state of consternation by a catastrophe more than ordinarily destructive of human life, by which, with one truly wonderful exception, the whole number of hands engaged in the Whinny-hill Pit, leased by the Hermitite Mining Company, have been killed. Of these men 17 were married, and leave behind them each a widow, and, in the whole, 52 children; while 13, three being lads of the tender age of 12 and 13, were unmarried. The mine at which the accident occurred is about three miles from this town.—*The Atlas for India*.

FOREIGN AFFAIRS.

FRANCE.—France is still agitated by the great question of the presidency of the republic, and a preference for Prince Louis Napoleon manifests itself. But all remains at present a mystery.

AUSTRIA.—The intelligence from Austria is of special interest. After some delay, assignable to the humanity of Prince Windichgratz, who commands the imperial troops, Vienna was attacked on the 27th or 28th ult. The insurgents had been called upon to surrender, and sufficient time allowed for ample deliberation; but no peaceful decision having been announced by the 27th, the latest day allowed for concession, the assault commenced, and throughout the 28th and 29th there was a continued sanguinary struggle. The inhabitants and the military alike seem to have evinced the utmost courage and determination; but on the evening of the 29th a truce was agreed upon which lasted till noon of the following day. Then the Viennese made a desperate sortie, whilst the Hungarians moved up and attacked the imperial troops, but were completely defeated; and on the same day the besieged city unconditionally capitulated. It is said, however that the combat had been renewed by the Viennese, that the city was again bombarded on the 31st ult., but that the bombardment had ceased by six o'clock of that day. There had been immense loss of public and private property. The Communal Council of Vienna appear to have broken the treaty in reliance upon the strength of the Hungarians. At the date of the latest advices the fighting was continued, but there would seem to be no doubt of the issue.

PRUSSIA AND GERMANY.—In Prussia matters remain in an uneasy state. The Ministry have resigned, finding the task of managing the assembly, and yet consulting the caprices of the King, too much for them.

At Frankfurt the German Parliament conceive themselves to be the arbiters of the affairs of Europe. With an amusing egotism, they continue to talk while others act; and although Kings may be obliged, under the circumstance, to submit to their impertinence, they smile at it and look to the future.

HUNGARY.—Accounts from Pesth state that the Hungarians have seized the fortresses of Leopoldstadt and Mungatz. The revolt of the Velaques in Transylvania has been put down by the Tscheches. Urban has fled, and three noblemen and a bishop have been hung.

DENMARK.—His Majesty opened the Diet at Copenhagen on the 23d. In his speech he says:—

I submit the draft of the constitution, and I rely implicitly on your faithful and energetic co-operation in order that a conclusive arrangement of this important affair may be accomplished by the present Diet, who are here assembled for that purpose. Should this, however, not be the case, it is, nevertheless, not my intention to let that constitution come into operation until I have first submitted it to a new Diet.

At the conclusion of the royal speech the whole Assembly gave a long and reiterated shout of "Live Kongen!"

CATHOLIC INTERESTS IN THE FRANKFORT DIET.

—The following information is taken from the *Ami de la Religion*:—"The Protestant party in the National Assembly of Frankfort attempt to make up for the weakness of their arguments by insolent abuse of the Catholic Church, and to such a degree has this disorder proceeded, that the President of the Assembly, although a Protestant, could not refrain from paying a tribute of praise to the moderation and accommodating spirit shown in the replies of the defenders of the Catholic Church. He complimented them for having forborne all recrimination, and for having even disdained to refute invectives and repel calumnies. Such were the very words used by the President. Some Catholics—among others the envoy from Bavaria—have abandoned the cause to which they still pretend to belong, but that cause has not ceased to grow and visibly to gain ground in the Assembly. It is, however, to be regretted that three Bishops who belonged to it, those of Cunin, Munster, and Breslau, for motives of which we have no means of judging have retired from the Assembly. All that we know is, that the last-mentioned Prelate had been ill ever since his arrival at Frankfort, and that the two others seemed to have unfortunately yielded to the disgust or the pain which they received from the outrages directed against the Chamber. Still more unfortunately, M^r. de Diepenbroke has had for his successor in the Assembly the Count Reichenbach, that perfidious enemy of the Catholic Faith, who, dissuading Ronge from the intention of openly declaring himself a Protestant, inspired him with the resolution of carrying schism into the Catholic Church, by founding that ridiculous German-Catholicism to which so short a time has sufficed to render justice. During the course of the debates at Frankfort the National Assembly received a lively impression from the collective petition of the Catholic Union, of which we have already spoken, and from the hundred separate petitions, covered with the signatures of 300,000 fathers of families from the Grand Duchy of Baden alone, who unanimously claim the independence of the Church on the temporal power. People begin to see, not without surprise, that the Catholic population, with the conviction of its rights, has acquired the consciousness of its numerical force, which, under the shield of the political principle of the sovereignty of the people, will know how to make its will, so clearly enunciated, respected, and even triumphant. The Grand Duke of Hesse at the demand of all his Protestant Clergy, has just granted them the emancipation of their Church. The Catholics, having asked for nothing, have obtained nothing; it seems that they preferred waiting for the resolution of Frankfort rather than to have recourse to the condescension of the Grand Ducal Ministry."

SHARP PRACTICE.—SCENE AT CHAMBERS—A client of mine had his declaration on a bill of exchange demurred to, because, instead of the words "in the year of our Lord 1834," he had written "A. D. 1834." I attended the late Mr. Justice Littledale at chamber, to endeavour to get the demurrer set aside as frivolous, or leave no amend on payment of a shilling; but that punctilious though very able and learned

Judge refused to do either. "Your client, Sir," said he, "has committed a blunder, Sir, which can be set right only on the usual terms, Sir. 'A. D.,' Sir, is neither English nor Latin, Sir. It may mean anything or nothing, Sir. It is plain, Sir, that here is a material traversable fact, and no date to it, Sir;" and so forth; whereupon he dismissed our poor summons with costs! The demurrer had been spun out by a pleader to a considerable length in ringing the changes on that one objection; and my client had positively to pay, out of his own pocket, between seven and eight pounds.—*Warren's Social and Professional Duties of Attorneys.*

STRANGE MODE OF ARRIVING AT A VERDICT.—I was in a case some little time ago in which one of the parties, from an humble anxiety to save his client the cost of a special jury, acquiesced in a common jury; who to his consternation, gave verdict for four hundred pounds to plaintiff, who, the late Chief Justice Tindal had told them, was not entitled to one farthing! One of this jury afterwards declared, that he had been resolved to give a verdict for the defendant, but that all the others had determined to give a verdict for the plaintiff; and after several hours' altercation they put four slips of paper into a hat, beating respectively the four sums, one farthing, fifty pounds, four hundred pounds, and one thousand pounds! It was agreed that the foreman should draw out one of them, and the verdict be accordingly; and he drew the slip which bore the sum of 400l.—*Ibid.*

An infallible remedy against Cholera.

The following extract from a London paper was sent us by a friend; we are inclined to believe that the infallible remedy against cholera will not turn out more successful than many others which have been recommended. However it is well worth trying, as the success of no method of treatment hitherto in use has been sufficient to deter the profession from abandoning it for something new:—

"The Belgian papers speak of a new and infallible remedy for the cholera having been discovered by a young physician employed in the hospital at Berlin, where its effects, it is said, have been astonishing. The agent employed is the trichlorure of carbon. M. Dumas, the celebrated French chymist, is mentioned as being engaged in investigating its effects.—*Times, Oct. 20.*

ITALY.—A revolt was reported to have occurred at Milan. Owing to the prevalent disaffection, it was said, Radeiketzky had mined several of the finest palaces, and was preparing to do the same with the Cathedral. The people on seeing this became furious against the workmen and the soldiers who wished to defend them; words led to blows and the soldiers were massacred. The town flew to arms. At the last moment the tocsin was sounding, and the confusion indescribable.

In the sitting of the Berlin Diet on the 30th ult., a proposition was made, "To invite the ministry to use for the protection of liberty, compromised at Vienna, all the means of the State." The motion was carried by 181 against 168 voices.

THE
BENGALEE
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 27.]

CALCUTTA: SATURDAY, DECEMBER 30, 1848.

[Vol. XV

POPE SYLVESTER II.

(Continued from our last.)

So far we have recorded only the political and ecclesiastical life of Gerbert, and it remains for us to mention the qualities on which his literary and scientific reputation rests, and they have entitled him to rank amongst the first men of learning in the middle ages. Philosophy and the mathematics formed the groundwork of his learning; he had devoted his youth to the study of them, and he returned to them amid the troublesome and important actions of after-life. When forced to quit Bobbio, he wrote to his former abbot Geraldo; "We have yielded to misfortune, and have taken up anew the studies which have ever remained in our heart, although they have been interrupted for a time." (*Ep.* 16.) In philosophy he followed, like all his contemporaries, the Aristotelian system, as explained by Porphyry and Boecius, and adopted that system of reasoning and of distinctions in his theological works, especially in his treatise on the Eucharist. In mathematics, he applied much of his attention to the theory of numbers, in which he profited by the progress which had been made in Spain in this science. He frequently quotes from the work of Joseph, a Spaniard, on the multiplication and division of numbers,* and it is highly probable, that to Gerbert we are indebted for the introduction of the Arabic numerals on this side of the Pyrenees. His writings on geometry follow the method of the Greeks and Arabs, but contain no demonstrations, and are wholly confined to practical objects. His knowledge of astronomy is surprising. He even constructed globes, and has left us a special treatise on the manner of making them.† He took observations of the heavens by means of a hollow cane, and constructed a clock for the emperor Otho, from

his observations of the polar star.* To astronomy was joined, according to the Spanish practise, the study of astrology, and in one of his letters, he requests the abbot Lupitus, of Barcelona, to send him a work on astrology, which the latter had translated.† He studied the works of the ancient author Manilius for the same purpose. In medicine, which was at that time in the hands of the Jews or of the monks, he followed Demosthenes for diseases of the eye, and Celsus.‡ This brief sketch will be enough to show that Gerbert surpassed all his contemporaries in the physical sciences; hence arose, at a later period, the fable, that he had formed an alliance with Satan; of which legend, we find the first faint traces about the end of the eleventh century; and in the middle of the twelfth, William of Malmesbury relates at full length all the circumstances connected with it.§

Besides the pursuit of natural philosophy, Gerbert devoted himself to the study of the classics, more than any other person, from the days of Cassiodorus down to the close of the thirteenth century. As in the want of books lay his principal obstacle, he exerted himself to collect a large library, and brought manuscripts, or caused them to be copied for him in every country which he visited. He wrote to the abbot Ecbert of Tours: "I go on collecting books for my library with the utmost diligence; and at Rome, as in other places of Italy, Germany, and Belgium, I procure, by the aid of my friends in the provinces, copies of authors at a great expense; I request you to assist me in like manner, in your neighbourhood.¶ Writing on another

* Dethmar Merseburgensis; Hock, p. 229; "In Mardenburg horologium fecit (Gerbertus) illud recte constituens considerata per fistulam quãdam stellarum nautarum luce."

† Gerbert, ep. 24; Duchesne p. 793.

‡ Gerbert, ep. 15; Duchesne, p. 832.

§ Hock, p. 159.

¶ Ep. 41, Duchesne p. 799, compare ep. 130.

* Gerbert, ep. 17, 25, ap. Duchesne, p. 792-3.

† Gerbert, ep. 148, ap. Duchesne, p. 833; *Epistola de Sphæræ constructione* ap. Mabillon *Analec.* p. 103.

occasion, when in the midst of the greatest misfortunes, he says: "We possess nothing more ancient, than the wisdom of the most illustrious men, which is explained in their numerous works. Quench then our thirst in the flowing streams of Cicero. Let him divert us from our cares, since the taking of our city," (Rheims).* He frequently mentions the writings of antiquity; thus he receives or asks for copies of Pliny, of the *Republic* and *Orations* of Cicero, of Cæsar, Suetonius, Aurelius Victor, Statius and others.† On this account, his style of Latinity is more pure and more conformable to classic models, than that of any other writer after Cassiodorus. In many passages, particularly in his address to the council of Mouson, are traces of real eloquence, which had not been acquired without a successful study of the Roman orator. His poems, which are for the most parts epitaphs, are not inferior to the productions of his contemporaries. We possess most of the works composed by him; consisting of upwards of two hundred letters, published in the second volume of Duchesne's collection; fragments of the acts of the councils of Mouson and Rheims, in the collections of Labbé and Mansi, and a series of treatises on theology, philosophy, and mathematics, published by Mabillon in his *Analecta*, or by Pez, in his *Thesaurus novus Anecdotorum*. His philosophical and mathematical writings were much studied in the middle ages; and he exercised considerable influence on the learning of his times, by the number of pupils who attended his lectures in the school of Rheims.‡

(To be continued.)

WHITES CONFUTATION OF CHURCH OF ENGLANDISM.

(Translated from the Original Latin, by E. W. O'Mahoney, Esq., of the Middle Temple London.)

(Continued from our last.)

The Doctrine contained in the latter paragraph of the preceding Chapter, is confirmed by the testimonies of Catholics of the Latin Church.

St. Augustin, amongst other considerations which he enumerates as keeping him in the bosom of the Catholic church, mentions the following: "The succession of pastors from

the chair of the Apostle Peter, to whom our Lord after his resurrection, committed the feeding of his flock, down to the present bishop, keeps me in it." And again the same St. Augustin, writing to Generosus, says: "For if the order of episcopal succession be regarded, with how much more certainty, and real security for salvation, do we reckon from Peter, to whom, as representative of the entire church, our Lord said—'Upon this rock I will build my church, and the gates of hell shall not prevail against it.'* For to Peter succeeded Linus, to Linus succeeded Cletus," &c. Then, after enumerating the successors of Peter, he adds—"In this order of succession no Donatist bishop is found." And immediately after, he says,—"But even if into this long line of Bishops, succeeding each other from Peter to Anastatius, who now occupies the Holy See, another Judas should contrive to creep, yet that would not prejudice the church or her conscientious children, to whom our Lord, (provided for such calamity) when speaking of wicked bishops, in the 23d chapter and 3d verse of Saint Matthew, saith: 'Whatsoever they command, observe'; but what they do, observe not; for they preach and practise not."†

The same Augustin, writing to Innocent the First, on his own behalf, and in conjunction with the Fathers of the council of Carthage, says:—"Lord and holy brother, we have deemed it right to communicate this transaction to you, in order that we may have our weak decrees strengthened by the authority of the Apostolic see—for the purpose of ensuring the salvation of many, and correcting the wickedness of certain individuals." Immediately after, he again writes—"Although it seemed meet to your holiness, that Pelagius should be absolved after his misdeeds, which are said to be now terminated in the East; yet his heresy, and the impiety that sprang from it, which have many daring supporters scattered far and wide, should be anathematized by the authority of the Apostolic chair."‡ And again, writing to Innocent the First, in conjunction with the Fathers of the council of Milevis, Augustin says—"As our Lord by a gift of his special grace, hath placed you in the Apostolic chair, and bestowed on the present age one adorned with such qualities, that it would be criminal neglect on our part to conceal from your holiness whatever is necessary to be suggested for the church's interest, as, it would be impossible you could receive

* Gerbert ep. 13, Duchesne p. 831.

† Compare ep. 7, 8, 9, 40, 87, 134.

‡ Most of these, who afterwards became abbots or bishops, are mentioned in the "Historical littéraire de France," vi. p. 559; Hock, p. 150, sqq.

* Mat. xvi. 18.

* Augustin here, like St. Paul in many places throughout the Holy Scriptures, gives the substance of the text instead of the text itself.

† Aug. tom. 2, epist. 165, and Generosum.

‡ Aug. tom. 2, epist. 90, ad Innocentium Primum Papam.

such information fastidiously, or, having received it, that you could treat it with negligence; deign then, we beseech thee, to apply thy pastoral care to the great dangers of the infirm members of Christ. For a new heresy, a most dangerous tempter of the enemies of the grace of Christ, hath begun to rage." &c.*

St. Cyprian, in his treatise on the unity of the church, beautifully explains the wiles of the Devil in the following words:—"Did Satan on seeing his idols abandoned, and his seats and temples deserted by a people of too much belief, invent any new fraud whereby to deceive the unwary under the title of the Christian name? Yes: he invented *heresies and schisms*, whereby to subvert the faith, corrupt truth, and rend asunder unity. Those whom he cannot detain in the blindness of the old way, he encompasseth and misleadeth them in the mazes of a new path. He snatches men from the church, and while they imagine themselves to have now approached the light, and escaped the darkness of the world, he again spreadeth other darkness over their ignorant minds—in such a manner that they, not holding by the Gospel of Christ, and its observance, and law, may yet call themselves Christians; and though walking in darkness, may imagine they have light, owing to the blandishments and deception of the Adversary, who, to use the words of the Apostle, 'Transformeth himself into an angel of light, and setteth forth his ministers as the ministers of justice.'† Thus they go on boldly imposing night for day, death for salvation, despair under the semblance of hope, perfidy under the pretext of faith, antichrist under the name of Christ—in order that by propagating plausible falsehoods, they may frustrate truth by subtily. This is the case, most beloved brethren, so long as people do not return to the fountain of truth, or seek the head, or preserve the doctrine of our heavenly Master. Which things would each weigh and examine, there would be no need of long tracts and arguments. The proof of the right faith is easy by the compendious method of truth. Our Lord thus addresses Peter.—I say to thee: that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.‡ And again, after his resurrection, our Lord saith to the same Peter: 'Feed my sheep.'§ Upon him alone

he builds his church—to him he commits the feeding of his sheep. And although after his resurrection, our Lord bestows on all the Apostles an equal power, when he says: 'As the Father hath sent me, I also send you. Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained;' yet, in order to manifest unity, he established *one chair*, and ordained of his special authority, that the origin of its unity should spring from *one* possessor. The other Apostles, as well as Peter, were, it is true, endowed with an equal fellowship of dignity and power; but the beginning proceeds from unity. The primacy is given to Peter—in order that the *unity* of the church and the *chair* of Christ should be manifest."* And immediately after, Cyprian adds: "Can he who doth not hold the *unity* of the church believe that he holdeth the *faith*?† He who opposeth and withstandeth the church, who forsaketh the *CHAIR* of PETER, upon which the church is founded, can he trust that he is in the church."‡

(To be continued.)

FAITH—(REVELATION.)

(Continued from our last.)

How has it happened that the Scripture is not filled with these mendacious fables of Jewish tradition, preserved, like the Scripture in the temple, and universally respected, notwithstanding its enormous absurdity? How is it that these two streams, which flowed so close to each other, have never mingled in their course?—and that the limpid waters of inspiration flow over a brilliant bottom, while Jewish tradition scarcely bears a few grains of gold in its turbid stream, which is surcharged with all the filth it has had to traverse? There is only one hand which could have traced the line of demarcation—the same that has given a soft and shifting sand-border to the waves of the impetuous ocean.

After the return from Babylon, when the Jews had rejected with horror all species of idolatry, and attached themselves to the law, as the ivy to the oak, they acknowledged that this law, which had its martyrs in the days of persecution, and which they extol above every thing else, is only a temporary covenant—that God has promised them a more perfect law, a *law written in the heart*, which is to be promulgated by a prophet, far superior to Moses—a prophet whose generation is

* Aug. tom. 2, epist. 92.

† 2 Cor xi. 11, 15.

‡ Mat. xvi. 18, 19.

§ John xxi. 15, 16, 17, &c

* John xx. 21, 22, 23.

† Cyprianus, Tract. de unitate Ecclesie, Paulo post principium.

from eternity, and whom David calls his Lord ! But this prophet shall be disowned by his own ; he shall be repulsed with insult and outrage ; he shall be saturated with shame, and condemned to an ignominious death ; and nevertheless, his name shall be glorified throughout the earth, and the conquest of the world is reserved for him.

The times marked out by the prophets were accomplished ; the world was filled with irreligion ; sensualism had prevailed : the sanctity of an oath no longer attached the soldier to his standard, the subject to his prince, the priest to the altar, or the husband to the wife. The social bonds, like the linen cincture of the prophet, fell in rottenness asunder ; there was no more humanity, or liberty, or fear of God on earth ; and the total extinction of the intellectual superiority of man seemed at hand.

Then it was that Christ appeared in Judea. He it is whom the prophets had so solemnly announced : he judged the case of the poor in justice ; he did not condemn on uncertain rumours ; he did not break the fractured reed, nor extinguish the smoking flax ; he did not cry out in the public places ; but he opened the eyes of the blind, unlocked the chains of the captive, and led to liberty and light those who had been immured in dark dungeons. God established him to be the light of the nations, and the mediator of the new alliance.

The Mosaic law was adapted to the character of a stiff-necked people, who required to be kept in the right path by a hand of iron and chains of brass : it was a luxuriant but unprofitable olive tree, which produced fruit more beautiful than sweet. The gospel was the wild olive-tree, engrafted on the ancient trunk of the synagogue ; it was the ruby which had been cut from the rude stone,—the dew of the Lord, which had fallen on an arid soil. The gospel was the altar where the slave was made free !—it was the standard, round which rallied all that had suffered, wept, or doubted. Vanquished irreligion concealed her head, and man at length knew, by a divine and positive revelation, that he partook of the immortality of God.

CHASTITY.—When young women arrive at a certain age, they hear themselves called mistresses ; and are made to believe that their only business is to please the men : they immediately begin to dress, and place all their hopes in the adorning of their persons ; it is therefore worth the while to endeavour by all means to make them sensible that the honour paid to them is only upon account of their conducting themselves with virtue, modesty, and discretion.

SKETCHES OF IRELAND AND THE IRISH IN 1843.

FROM THE GERMAN OF HER J. VENEDY.

Translated by W. B. McCabe, Esq.

(Continued from our last.)

THE PRESBYTERIANS.

The Presbyterians form a compact mass in the northern counties of Ireland. According to the latest computation, their number in 1834, was 642,356. Some of them are engaged in agricultural pursuits, but the greater number are to be found connected with trade and commerce in Belfast, and other towns of the north. As regards religion they are split into two grand divisions, the orthodox Presbyterians, who adhere to the Scotch Church, and the non-orthodox, who have separated from that church, and differ from it on some minor points of faith. The first form the great majority, the latter under the guidance of Dr. Montgomery are the minority.

The Presbyterians are, with some exceptions, more or less liberal, and adhere to the whigs, as the party by whom reform, as well as the emancipation of the Dissenters, was effected. On governmental questions, they are therefore opposed to the present ministry.* They are taken as a body, and generally speaking, declared *anti-repealers*.

When it is remembered, that the movement of "the United Irishmen" emanated from the Presbyterians, and that amongst the Presbyterians were to be found its most devoted adherents ; and also that those United Irishmen, were in their own way, very decided repealers, being not even satisfied with the independence of the self-styled "independent" Irish Parliament, the question may very naturally be asked—what has produced this revolution in their opinions ? The question is a pertinent one, and its solution is exceedingly plain and simple.

We know, from a history of the past events in Ireland, that the movement of "the United Irishmen" began with the Presbyterians, and continued to find in their body, the firmest support, till the year 1798, when it was confined almost exclusively to the Catholics. The reason for this was, that the movement, by means of the Orangemen, began to assume a purely religious character. The "no popery" cry found a willing echo even amongst many of the Presbyterians, and the cause for this was, that the Catholic tenants in the north having in 1793, obtained the franchise, became the most dangerous competitors to the Presbyterian farmers ; for the Irish were

* Now the late Ministry.

inured to hunger and misery, they had been long accustomed to the poorest reward for their toil, and consequently offering higher rents for the land, than the Presbyterians who lived better, and more comfortably, they were driving them out of the lands, they had hitherto held. The feeling of jealousy and hatred against the Catholics on this account alone is perfectly intelligible. The immediate consequence was, that a very considerable number of the Presbyterian farmers, and tenantry, who had been "United Irishmen," deserted that body, and joined the Orangemen.* It was, as such, that they took part against the insurgents in 1798, and 1803, and from that time to the present have participated in all the Orange festivals, and in every conflict between the Orangemen and Catholics. With the progress of time, they have estranged themselves still more and more, from the exertions and feelings of the Irish.

LETTERS OF ATTICUS.

(BY THE LATE LORD FITZ-WILLIAM)

TO LOUIS XVIII. KING OF FRANCE.

(Continued from our last.)

THE REFORMATION AND ITS EVIL CONSEQUENCES.

The reverse of this picture is only to be found in Roman Catholic States, after religion had there taken root, as I have before observed, and extended the blessings of civilization to their inhabitants.

While the Catholic states have surpassed all others in the enjoyment of the advantages of internal tranquillity, they have at the same time attained that eminent degree of civilization, which belongs exclusively to them: and the *civilization* of a people is another proof of its happiness, as conclusive as is the happiness of a people in favour of the excellence of its government.

Egypt may boast of having communicated its knowledge to Greece, and Greece to Rome; but in reality, the pretended civilization of those celebrated nations of antiquity, was barbarism—their wisdom, folly—their worship, idolatry—and their creed, superstition. When the Egyptians, by the laws of Amasis, applied the most rigorous punishments to the most trifling offences; when they punished idleness with death; when they prostrated themselves before the onion which they deified; and, that nothing might

be it wanting to the ridicule of superstition, when they adored the cat, the dog, the ape,

"Et sur les bords des Nils, ces peuples imbelles,
L'Encensoir à la main, cherchant des crocodiles,"

BOILEAU.

could they lay very high claims to civilization?

Greece may boast of her sages and her philosophers. True wisdom and sound philosophy could have little influence in a state subject to the licentious laws of a Lycurgus, or the sanguinary laws of a Draco. Her philosophers never possessed either sufficient influence, or sufficient virtue, or sufficient knowledge, to reform that depravity of morals, which was the disgrace of the human species. Suicide permitted—the right of fathers to destroy their children, approved by Plato himself—the prostitution of women in the temple of Venus at Corinth—the drunken debaucheries at the festivals of Dionysia—the apotheosis of vice—the altars raised to envy, to discord, to hatred—an absurd theogony; and all the gods of murder, of adultery, of rape, of rapine—can these be adduced as proofs of wisdom and sound philosophy? Can we read in Plutarch, without a blush, that the Thebans established by law an illicit love, which ought to have been proscribed by all the nations of the earth? But far from exciting any sentiment of shame, it was sung by the poets, it was eulogised by the philosophers. This odious vice passed even to Rome, ascended the imperial throne, and took its rank among the gods. Far from being civilized, those Romans, the conquerors of the world, were a people ridiculously superstitious, when they raised altars to fear, to the fever, to the cough, and when they consulted their sacred chickens on the issue of their battles. They were a people grossly voluptuous, when the festivals of Saturn and Bacchus established among them the reign of licentiousness, and the triumph of debauchery, and the double frenzy of wine and love. They were a barbarous people, when, by the law of the twelve tables, the creditors had a right to offer up to public sale the insolvent debtor, and, after a delay of a few days, to cut him in morsels, and share between them his bleeding members; or when the great mass of the people, reduced to slavery, groaned under the tyranny of its masters, or in the public shows encountered the fury of wild beasts. If we find a prodigious luxury among that people, it arose from its vast wealth; but they were destitute of that civilization, which has its source in humanity; and we are equally shocked by their sumptuous intemperance, their horrible cruelty, and their infamous debaucheries.

* This is a fact, proved beyond a doubt in the inquiry as to the Orange Lodges, which took place in 1835. It was established in the examination of Mr. Sharman Crawford, and others.—J. P.

Plunged in ignorance and idolatry, the nations of the East are as far removed from civilization, as they are from our countries. In the new world, thanks to the indefatigable zeal of the Jesuits, the Christian Religion has made wonderful progress. The altars of Mexico and Peru no longer smoke with human blood. Their inhabitants no longer immolate their prisoners in those frightful sacrifices, till then the usual consequences of their perpetual wars; and since those countries have become Catholic, and since a vast number of Religious Communities have been there established, they have become not only more populous, but superior to all the other states of America in the cultivation of the arts and sciences.

It is the same in our Europe, where no states are so embellished by noble edifices, public and private, as the Roman Catholic States; none which are so populous and well cultivated, none which are so frequented by a multitude of foreigners, who flock thither to improve themselves in the arts and sciences, or to respire that pure and habitual joy, which is generally diffused through those polished societies.

In all the Protestant States of Europe, the seeds of civilization had been sown by the Roman Catholic Religion; and whatever remains of those blessings now exist in those countries, must all be attributed to that primitive source.

ATTICUS.

THE PRIEST'S GRAVE.

It was evening, and the mellowed rays of the setting sun cast a pleasing melancholy over the dwellings of the dead, as I sought amid the graves the last monument which a sorrowing and grateful people had erected to the memory of a beloved Priest. Scarcely had the expiring year seen him the consecrated of God and the servant of his people when Death had thus numbered him among its victims by a fierce fever which he had caught in the discharge of his sacred ministry. Some time had now elapsed since his interment, but the presence of his tomb like the morning sun to the dropping flower, had renewed the fragrance of his life. I offered to the throne of Him, at whose altar I had so often witnessed the piety of his servant, my humble and heartfelt prayer. The remembrance of the past, the feelings of the present, and the hallowed anticipations of the future, had cast me into a train of thought, from which I was aroused by the presence of some who were placing upon the fresh earth, flowers which they watered with tears. It was, to me, a moment of eu-

viable enjoyment, but one which each evening had witnessed since his burial. Ah! thought I—as my tears mingled with the pure offerings of his bereaved children—dear departed spirit, if from this earth thou can'st now receive pleasure and consolation, too well did I know thy love, not to feel that thou art now made happy. Robbed by death of all they held dearest upon earth, thy children now return like the disconsolate Magdalen, to seek happiness from thy grave—and oh, may that God to whom thy charity hath conducted thee, watch over those who are thus left lonely and sorrowful.

CRUELTY AND DISGRACE OF CRUCIFIXION

The custom of putting persons to death by crucifixion obtained among the Persians, Carthaginians and Romans. From the latter nation, it was introduced among the Jews, as it is said, by one of the Maccabean princes.—The agony of this punishment was so great, that Cicero justly says, 'It is too horrid to be witnessed by man, and ought to be banished even from the thoughts. The cross consists of a post, eight or ten feet in height, and intersected, near the top by a transverse piece to which the arms of the victim are to be confined.—From the middle of the upright beam, projects a piece of wood upon which he sits. This prevents the weight of the body tearing away the hands from the nails driven through them. As these nails are driven through the nerves and tendons of the hands and feet, they produce the most exquisite torture. The pressure of blood in the head, the heart, and lungs augments the suffering, which is every instant becoming more poignant.

Notwithstanding this extreme anguish, the sufferer lives from three to seven days.—With a view to hasten death, the executioner sometimes breaks the bones with a mallet.—When this act had been performed on the thieves who were crucified with Christ, he was spared the indignity from the belief that he was already dead. But an attendant soldier, thinking he might only have swooned, thrust a spear into his side to ascertain whether death was simply apparent, or real. The entire omission to break his bones, fulfilled a prophecy, and exhibited in him a striking archetype of the paschal lamb of which no bone was to be broken.

Crucifixion was considered the most ignominious, as well as the most painful mode of execution. It was therefore reserved for slaves, traitors, and the vilest malefactors. The Roman satirist, Juvenal, who was born about five years after the death of Christ, in inveighing

against the tyranny of women, over their husbands, represents a wife as saying to her Lord, 'crucify that slave!' When the husband demands the reason of this order and the crime of the victim, she answers him only by saying, that her will is sufficient reason, and insists on unhesitating obedience. At the destruction of Jerusalem by Titus, the soldiers of that prince executed a number of their captives. Josephus adds that in performing this act they nailed the bodies of the Jews in different and ludicrous postures, by way of jest. The employment of this mode can scarcely fail to remind us that the devoted inhabitants of Jerusalem, a few years before, instigated the Romans to crucify the Lord of Glory; and it also revives the fearful imprecation of the Jewish rulers on that occasion: "His blood be on us and on our children."

It is worthy to be observed, that according to the Jewish law, blasphemers were stoned to death. Had the Saviour, therefore, been convicted of blasphemy, the crime with which he was falsely charged, he must, had he been executed by the Jews, have suffered death in that manner. But as Judea was at this time subject to the Romans, its magistrates were not allowed to inflict capital punishment. Besides, when the Jews arraigned Jesus before Pilate, the Roman governor, they prudently abandoned the charge of blasphemy, and accused him of treason to the Roman authority. His death by crucifixion, had he been guilty, would have agreed with the prescriptions of Roman law. The death of the Saviour by crucifixion, combining the extremes of pain and ignominy, shows in the strongest light, his deep humiliation, and the infinite power of that love which prompted him to endure so intense suffering, in atonement for the sins of mankind.

ESSAY FOR CATHOLIC COMMUNION.

PROTESTANT AUTHORITY FOR CATHOLIC DOCTRINE.

BY A MINISTER OF THE CHURCH OF ENGLAND.

London, A. D. 1781.

(Continued from our last.)

ON HOLY WATER.

Can any people of sense, endure to hear of holy water, and stand still without horror, to have it thrown on their faces?

Having had the concurrence of so many, in the points above mentioned, I did not think any one would startle at a dash of holy water. There is an early mention of holy water, with approbation, in Numb. 5, 17. This rite, now used, was aptly figured by the waters of expiation, which did sanctify and cleanse the

polluted, Numb. 19, 18. It is encouraged by king David: *Asperges me Hyssopo, &c.* Thou shalt sprinkle me with Hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Psalm 50, or 51, 7. And St. Paul warrants it. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God, and prayer, 1 Tim. 4, 4, 5. Where what the apostle speaks of the benediction of meats, may be well applied to any thing that may be sanctified, offered, and consecrated to God. St. Clement tells us that this holy water, is an apostolical constitution. He says that St. Matthew did institute the use of it, and he relates the manner of his blessing it. Const. Apost. 1. 8. c. 39. Pope Alexander I. the sixth pope from St. Peter, made a decree about it, but such as supposed the use of it before. *Aquam sale conspersam populo benedicimus, &c.* We bless for the people, water with salt, that all who are sprinkled therewith, may be sanctified and purified, and which we command all priests to do. So it was not then his invention, but a custom. And his reason for the use of it, are these: If the ashes of an heifer, being sprinkled with blood, did sanctify and cleanse the people, much more, water sprinkled with salt and sanctified by divine prayers. And if the sterility of the waters were healed by the prophet Elisha, with salt sprinkled therein, by how much more, being sanctified by divine prayer, may it take away the sterility of human things, and avert the snares of the devil, and defend men from phantastic wiles, and hallow those that are defiled. And again: If we doubt not but that the sick were healed by the touch of our Saviour's garments, how much more, by virtue of his words, may the elements, divinely hallowed, bring health of body. St. Basil the Great, reckons it among the apostolical traditions. Lib. de Sp. S. C. 27. And so also, for the effects of it, St. Epiphanius shews, that Joseph, a convert Jew, did dissolve incantations by it. Her. 30. And St. Hierome doth testify the same of St. Hilarion. Hier. in Vit. Hilar. Besides, St. Bernard witnesseth, that St. Malachias therewith, cured a frantic man, and a woman that had a grievous cancer. Bern. in Vit. Malac. This shews the use antient and profitable. And it is certain that the holy fathers at least believed it to be good, both for body and soul.

In our church, there is enough to abate our prejudices against the hallowing, that is, the sanctifying of waters, in those words of our public office for baptism: Almighty and everlasting God, who by the baptism of thy well-beloved son Jesus Christ in the river Jordan,

didst sanctify water, to the mystical washing away of sin. And in the liturgy for Scotland, it is added: Sanctify this fountain of baptism, thou which art the sanctifier of all things. Bishop Andrews, in his strictures upon the two miracles of Joseph the convert Jew, in Epiphanius, and Marcellus, the bishop of Apamea, in Theodoret, produced by cardinal Pezron on this subject, does not deny them, but only says, that if they were so done, it was rather by virtue of the faith in Christ, than of the water or sign; known many times since, to have had no such effect. Adding, that two miracles, without any canon to enjoin it, will not conclude any rule for the practice of it, in the church. *Strict.* p. 13. Now since this faith is equally an ingredient in all such miracles, so that our Saviour himself, could do nothing among some people, because of their unbelief: And every body knows, that the most powerful antidote, has not always the same effect: Since, if these two miracles be allowed, there are many more will be brought upon the same authority, and one of these alone, is sufficient: Since, whether there can be a canon, or no canon for it, it may be a custom and practice in the church, and that too, for good purposes, to remind us of our baptism, and to fortify us against the illusions of evil spirits: Yea, since our bishop here shews but little or no dislike thereof, what does he herein, but dispose us to believe it of good use? Which I am the more inclined to think he intended, because here, but a little before, p. 11. on such another occasion, he does as faintly oppose the cardinal, about mingling of wine with water in the Eucharist. When as it is observed, in his own form of consecrating a church or chapel, that then, in the celebration of this sacrament, which left to his own reasoning, he used this mingling himself. Why not then the hallowed water? The devil indeed abhors it, because he has found the power and virtue of it, to his own confusion. Which we all must own, having declared it to the whole world, in that our national proverb, where in reference to one that greatly hates any thing, it is usually said, he loves it, as the devil loves holy water. So that after all, unless we would take an ill example, it is hoped, that even this point, as the rest, according to our rules may be no longer a cause of disunion.

(To be Continued.)

BENEFICENCE.—We ought to consult the worth of the person whom we have chosen for the object of our liberality. The wick ed, debauched and extravagant, are neither entitled to pity nor relief: but the cry of virtue in distress, ought to be irresistible.

ST. JOHN'S COLLEGE

No. 3, PARK STREET.

Under the immediate Superintendence and Patronage of His Grace, the Archbishop, Vicar Apostolic of Bengal.

The Rector Rev. J. McGirr is assisted in conducting the several classes, by the following Gentlemen.

The Rev. Mr. Formosa—Natural Philosophy, Latin and Italian.

The Rev. Mr. Kennedy—Poetry and History.

Rev. Mr. Prendergast—English Composition, Grammar and Reading.

Rev. Mr. McGirr, Junr.—Greek, French and the Use of the Globes.

Rev. Mr. Grogan—Geography and Arithmetic.

Mr. O'Donovan—Algebra, Geometry, Book-keeping and Caligraphy.

Mr. Bennett—Drawing and Painting.

Harris Myther—The Native Languages.

At the Annual Examination of the pupils of St. John's College, held on Thursday the 21st of December 1848, in the venerable presence of His Grace the Archbishop, the Right Rev. Bishop Olliffe, and a number of the Clergy and Laity, the following young Gentlemen were awarded Medals and Prizes both for distinguished application, and proficiency in their Studies, as well as for their good Conduct during the present year.

NAMES OF PUPILS DISTINGUISHED.

Classes.

1st Geometry and Algebra,	{ F. Cornelius. J. Gray. F. Roxas.
2nd " "	{ I. Barber. F. Roxas.
1st. Natural Philosophy,	{ J. Gray. M. Cornelius. H. Barber.
Globe	{ J. McGill. J. Charlton. J. Halligan.
Roman History, .	{ F. Roxas. J. Gray.
English History, .	{ J. Gray. F. Roxas.
Composition, .	{ F. Roxas, M. Cornelius. P. G. Camaratta. J. Gray.
1st. Set of Book Keeping, ..	{ F. Roxas. M. Cornelius. J. Gray.
1st. English Grammar,	{ J. Charlton. J. McGill. J. Halligan.
1st. Exposition of Milton.....	{ F. Roxas. M. Cornelius. H. Barber.

1st of Arithmetic,...	{ F. Roxas. M. Cornelius. J. Gray.
Greek, 1st. and 2nd. Book of Homer,...	{ M. Cornelius.
Latin, Cæsar and Vir- gil,.....	{ M. Cornelius.
2nd of Latin,	{ W. Kelly. J. Dowling. F. Roxas.
Declamation,	{ H. Barber. F. Roxas. J. Charlton. M. Cornelius.
1st Geography,	{ F. Roxas. J. Gray. M. Cornelius. H. Barber.
2nd Geography,	{ J. Ochoa. J. Daly. J. McGill. J. Halligan. J. McGill.
2nd of Arithmetic,	{ J. Charlton. W. Kelly. J. Dowling.
3d of Arithmetic.	{ J. Halligan. A. Cornelius. M. Cornelius.
French Telemachus,	{ H. Barber. J. Jackson.
3d of English Gram- mar,	{ J. Daly. S. D'Rozaio. W. Gonsalves. A. Martinelly.
Caligraphy,.....	{ J. Carlton. P. G. Camaratta.
Native Languages,	{ M. Cornelius. W. Gonsalves. A. Martinelly.
Catechism,	{ J. Gray. J. Halligan. S. D'Rozaio. A. Kelly.
Drawing and Paint- ing,	{ J. Gray. P. G. Camaratta. F. Roxas.

Vacation will terminate on the 15th of Janu-
ary 1849.

Terms for Boarders Rupees 25. For Books
Medicine, &c. &c., an extra charge will be
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Day Pupils—Rupees 8 per month.
J. McGinn, *Principal*

**CATHEDRAL SCHOOL MURGHY-
HUTTA.**

Under the care of the Christian Brothers.

At the Christmas Public Examination held on
22nd December, the following boys received pre-
miums in their respective classes.

- 1st. Class.—Writing, J. Sealy.
- 2nd. Class.— " G. Marshall.
- 1st. Class.—Catechism, W. Fegredo.
- 2nd. Class.— " C. Francis.
- 3rd. Class.— " J. Voss.
- 1st. Class.—Reading, P. Kinnear, W. Fegredo.

- 2nd. Class.—Reading, J. Duffy.
 - 3rd. Class.— " Vincent.
 - 1st. Class.—Geography, O. Remedy.
 - 2nd. Class.— " T. Monty.
 - 1st. Class.—Grammar, J. Vaughan, J. Sealy.
 - 2nd. Class.— " T. Gregory.
 - 3rd. Class.— " F. Gomes.
 - 1st. Class.—Spelling, W. Fegredo.
 - 2nd. Class.— " T. Gregory.
 - 3rd. Class.— " F. Gomes.
 - 1st. Class.—Arithmetic, J. Sealy.
 - 2nd. Class.— " M. Florc.
- Good conduct and attention to studies, G. Gre-
gory, J. DeCruz, G. Phillips, F. DeCruz, P.
Pereira.

School opens Monday 15th Jan. 1849.

ST. NAVIER'S SCHOOL BOW BAZAR.

Under the care of the Christian Brothers.

At the Christmas Public Examination held on
the 22nd December the following boys received
premiums in their respective classes.

- 1st. Class.—Arithmetic, E. Lacy.
 - 2nd. Class.— " Baptist.
 - 1st. Class.—Grammar, E. Lacy.
 - 2nd. Class.— " Baptist.
 - 1st. Class.—Writing, E. Lacy.
 - 2nd. Class.— " J. Costello, D'Souza.
 - 1st. Class.—Reading, E. Lacy.
 - 2nd. Class.—Catechism, Baptist, O'Shea.
- Good conduct and attention to studies C. Ben-
net.

School opens Monday 15th January 1849

CATHOLIC ORPHANAGE.

The Directors of the Catholic Male Or-
phanage, return their grateful thanks to Mrs.
G. Daly, for a donation of Clothing nearly
new, and also, to Mrs. N. O'Brien, Mrs. W. M.
Daunt, and Mr. O'Donoghue, for a like use-
ful donation.

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Dum-Duu Do.,...	38	7	0
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From J. J. Shillingford Esq. a large door and a Gothic Window. and from Mrs. M. Shillingford all the remaining doors and Windows.

As a great deal yet remains to be done to finish the above sacred edifice, any small subscriptions will be thankfully received from the Catholics of Calcutta.

Count Lackersteen and Brothers and P. S. D'Rozario and Co. are authorized to receive any subscriptions that the Charitable and well disposed Christians of every denomination may be pleased to give for so holy a purpose.

Selections.

THE JESUITS AT UGHBROOK.—The Jesuits driven from Rome last spring, and who since May have experienced so friendly an asylum at Ughbrook, from the Clifford family, quitted last Thursday with their learned superior, the Rev. Marquess Soprani. The Majority, we understand, proceed to the United States, were every encouragement will be afforded them. Their University at George Town, near Washington, will shortly be able to rival the best Universities of Europe. Our readers are aware, that this College was raised by Congress on 1st May, 1815, to the rank of University; a proof that the Government admired the Jesuit system of education, as much as Lord Bacon.—*Western Times.*

BENEVOLENCE.—*Mark Antony* when depressed and at the ebb of fortune, cried out, "That he had lost all, except what he had given away."

The *Euxine* from Constantinople brings us the melancholy intelligence of another dreadful fire, evidently the act of incendiaries, at Pera, one of the suburbs inhabited by the English.

We are glad to hear some fellows suspected of the deed are in custody, and hope they will meet with their due reward.

THE NEW YEAR.

A year—another year—has fled!
Here let me rest awhile,
As they who stand around the dead,
And watch the funeral pile;
This year whose breath has pass'd away,
Once thrill'd with life, with hope was gay!

What, this new-waking year, may rise,
As yet, is hid from me;
'Tis well, a veil, which mocks our eyes,
Spreads o'er the days to be:
Such foresight who, on earth would crave,
Where knowledge is not power to save.

It may be dark,—a rising storm,
To blast, with lightning wing,
The bliss which cheers,—the joys that warm!
It may be doom'd to bring
The wish that I have rear'd as mine,
A victim to an early shine!

But—be thou fair or dark—my breast
Its hope will not forego:
Hope's rainbow never shines so blest.
As on the clouds of woe:
And, seen with her soul-cheering light,
Even affliction's waves look bright!

But I must steer my bark of life
Towards a deathless land;
Nor need it fear the seas of strife,
May it but reach the strand,
Where all is peace, and angels come,
To take the outworn wanderer home.

THE FESTIVAL OF CORPUS CHRISTI AT ROME.

I cannot better conclude these few reflections, which, with all distrust of my own judgment, I have ventured to put forward, than with the picture of a scene in the Holy City itself, which I received while penning the foregoing paragraphs, and which represents one of those manifestations of the spiritual life of the Church, as shewn in the present day, which at once appear to be incompatible with those ideas upon which the revival of rood-screens is based and advocated. It paints the aspect of Christian Rome on the Sunday within the octave of *Corpus Christi*, in the present year.

"It was a bright afternoon in the end of June; the extreme heat of the day had subsided, and a cool, gentle breeze, laden with the perfumes of the neighbouring gardens, now and then visited the face of the traveller. If his eye wandered upwards, it was refreshed by the dark-blue sea of air overhead, into whose immeasurable depths it might plunge, and be satisfied. Every house-top, and tower, and cross in the city was bathed in the warm, golden light of the departing sun, as he descended behind Mount Mario; while, amidst the flood of light, the grey shadows of a thousand projecting angles in the picture gave relief and a resting-place to the eye. All nature was smiling in its gayest summer attire; the leaves wore their freshest green; the flowers their very brightest hues, and gave forth on every side their richest odours. Sweet festival-day!—the traveller would murmur to himself—Sunday within the Octave of Corpus

Christ! Surely every thing loveliest to the eye and to the heart becomes thee, in memory of Jesus risen and ascended, and still abiding with us, in the Blessed Sacrament of his love!

"The traveller was wending his way among hundreds of the citizens of Rome to the church of St. John Lateran, to witness one of the most affecting functions in the whole year. Crowds of people on foot and in carriages were pouring along by every road leading to the Caelian Hill. The church was thronged with worshippers. There was the country peasant, with his wife and his child, gazing in stupid wonder at all that was passing. A band of rustic maidens, in holiday-dress, were kneeling before the altar of the Blessed Madonna, their patroness and their model. And motley groups of friars, and secular clergy, and civic guards-men, and members of confraternities, with their crosses and banners, made up the scene. As the traveller entered, the choir was chanting the Psalms at Vespers. Around the venerable altar, over which repose precious relics of SS. Peter and Paul, sat an august company of Cardinals and Bishops, the Canons of St. John's, and their numerous assistants. And upon the altar the most holy Sacrament, *Gesù Sacramentato*, as the Italians delight to name it, was exposed to the adoring homage of all faithful souls. Presently, the Psalms and hymn ended, the canticle "Magnificat" was intoned, on whose every line new meaning and beauty are shed by its association with the second birth of our Lord in the Blessed Eucharist. After Vespers followed the office of Compline, whose oft-recurring note is peace. As it proceeded, the numerous confraternities that had been marshalling in the church, began to move in order through the door leading into the Piazza from the north transept, followed by the canons of the cathedral, and the penitentiaries in their sacerdotal vestments. While the last strains of "Salve Regina" were sung, the Cardinal Vicar of Rome, in the absence of the Pope, approached the altar; and, after incensing the Blessed Sacrament on his knees, received it from the assisting deacon, and bore it after the clergy, under the *baldacchino*. Behind him walked the Cardinals and their attendants and the guard closed the solemn train. But whither all this array? What stately pageant is passing before the eyes of the traveller? It is the annual visit which Jesus, in the venerable Sacrament, pays to the Hospital for poor women near the church of St. John's; He is going thither in state to comfort and to bless them. Wonderful sight! What beauty, what sublimity in the faith that thus finds expression!

"The procession slowly wound its way through the Piazza, among the kneeling multitude, past the Baptistery of Constantine, to the entrance of the Hospital. It thrilled through every Christian heart to see that stately company ascending the steps and passing into the building, followed by Him whose triumph it was attending. If His delight is to be with the children of men, what joy must it give to his divine heart to visit thus the victims of pain and weakness, to bid them be comforted, and to accept the homage of their tears and of their whispered benedictions. Those

angels of charity, the disciples of St. Vincent of Paul, of St. Camillus of Lellis, and other founders of orders for the care of the sick, know no more welcome moment than the one that calls them to smooth the couch of suffering: and what is their tender charity to His whose power is equal to his desire! 'As one whom his mother comforts, will I comfort you,' are his own words; and with God, to will is to perform. Here is the secret of the munificent charity which, from the early days of its infancy, has always distinguished Christianity in its provisions for the sick. The world had first to see its incarnate God put forth all his love in the institution of the Blessed Eucharist, and seal it by his bitter death on the cross, before it beheld its poor outcasts cherished and waited upon as his living, suffering members. The charity which now surrounds them has flowed upon them from the Last Supper and from the cross.

"But now He has blessed them; and the procession is moving out at the farther door of the Hospital, and across the Piazza, passing the sculptured obelisk that once graced the Egyptian city of Heliopolis, the One of the book of Genesis, and that witnessed the passage of the children of Jacob from the land of bondage more than three thousand years ago. At length the procession turns the corner of the Lateran Palace, between it and the Santa Scala, and enters the church by the great door. What a scene of surpassing beauty greets the eye of the traveller as he stands on the steps of the church after the solemn pageant has passed within! Beyond the green meadow, immediately in front, stands the church and monastery of Santa Croce, which will always be memorable in the future Christian history of England as the place where the late converts from Anglicanism passed their noviciate in the Institute of St. Philip Neri. Beyond the old walls of Rome, which encircle the Convent gardens, lies outstretched the immense Campagna—a dreary waste, indeed, when viewed closely, but an object not devoid of beauty from a distance, for its undulations and the rich verdure of its pasture. The magnificent range of the Sabine and Latian hills bound the prospect reaching in a broken, waving line from Monte Soracte on the left to Monte Cavo on the extreme right. The rich purple light of evening is lying upon them—for the sun is just setting, and the white-coloured houses of the little towns and villages scattered over them are reflecting his last rays. But, hark! the bells of the Cathedral are ringing for Benediction; the lingering traveller enters to receive the parting blessing. 'O England! he exclaimed, as he walked homewards, musing as he went, would thy sweet rural valleys be less lovely if thou wouldst again invite thy Lord to pass among them, as of old, with all the graceful circumstance and pomp of this time of flowers? Would the institutions of thy great, but ill-directed and unfruitful, charity be less worthy of thy place among the nations if thou wouldst open wide their doors to receive thy heavenly King, on his way to bless those helpless ones whom thou wouldst fain befriend? *Gesù Sacramentato*? may it please. Thee to have mercy on England."

LORD HERVEY'S MEMOIRS.

[Third Notice.]

Want of space has hitherto prevented us from completing our series of portraits from Lord Hervey's entertaining memoirs. The following characters of the two Walpoles are among the most finished of his productions. Here is Sir Robert, by one who was a half-affronted friend:

"He had a strength of parts equal to any advancement, a spirit to struggle with any difficulties, a steadiness of temper immovable by any disappointments. He had great skill in figures, the nature of the Funds, and the revenue; his first application was to this branch of knowledge; but as he afterwards rose to the highest posts of power, and continued longer there than any first minister in this country since Lord Burleigh ever did, he grew, of course, conversant with all the other parts of government, and very soon equally able in transacting them: the weight of the whole administration lay on him; every project was of his forming, conducting, and executing: from the time of making the Treaty of Hanover, all the foreign as well as domestic affairs passed through his hands; and, considering the little assistance he received from subalterns, it is incredible what a variety and quantity of business he despatched; but as he had infinite application and long experience, so he had great method and a prodigious memory, with a mind and spirit that were indefatigable; and without every one of these natural as well as acquired advantages, it would indeed have been impossible for him to go through half what he undertook.

"No man was ever blessed with a clearer head, a truer or quicker judgment, or a deeper insight into mankind: he knew the strength and weakness of every body he had to deal with, and how to make his advantage of both: he had more warmth of affection and friendship for some particular people than one could have believed it possible for any one who had been so long raking in the dirt of mankind to be capable of feeling for so worthless a species of animals. One should naturally have imagined that the contempt and distrust he must have had for the species in gross, would have given him at least an indifference and distrust towards every particular. Whether his negligence of his enemies, and never stretching his power to gratify his resentment of the sharpest injury, was policy or constitution, I shall not determine; but I do not believe any body who knows these times will deny that no minister ever was more outraged, or less apparently revengeful. Some of his friends, who were not unforgiving themselves, nor very apt to see imaginary faults in him, have condemned this easiness in his temper as a weakness that has often exposed him to new injuries, and given encouragement to his adversaries to insult him with impunity. Brigadier Churchill, a worthy and good-natured, friendly, and honourable man, who had lived Sir Robert's intimate friend for many years, and through all the different stages of his power and retirement, prosperity and disgrace, has often said that Sir Robert Walpole was so little able to resist the show of repentance in those from whom he had received the worst usage, that a

few tears and promises of amendment have often washed out the stains even of ingratitude.

"In all occurrences, and at all times, and in all difficulties, he was constantly present and cheerful: he had very little of what is generally called insinuation, and with which people are apt to be taken for the present, without being gained; but no man ever knew better among those he had to deal with who was to be had, on what terms, by what methods, and how the acquisition would answer. He was not one of those projecting, systematical great geniuses, who are always thinking in theory, and are above common practice; he had been too long conversant in business not to know that in the fluctuation of human affairs and variety of accidents to which the best concerted schemes are liable, they must often be disappointed who build on the certainty of the most probably events; and therefore seldom turned his thoughts to the provisional warding off future evils, which might or might not happen, or the scheming of remote advantages, subject to so many intervening crosses; but always applied himself to the present occurrence, studying and generally hitting upon the properest method to improve what was favourable, and the best expedient to extricate himself out of what was difficult. There never was any minister to whom access was so easy and so frequent, nor whose answers were more explicit. He knew how to oblige when he bestowed, and not to shock when he denied; to govern without oppressing, and conquer without triumph. He pursued his ambition without curbing his pleasures, and his pleasures without neglecting his business: he did the latter with ease, and indulged himself in the other without giving scandal or offence. In private life, and to all who had any dependence upon him, he was kind and indulgent: he was generous without ostentation, and an economist without penuriousness; not insolent in success, nor irresolute in distress; faithful to his friends, and not inveterate to his foes."

And here is Horace, *couleur de noir*:

"Horace Walpole, with all his defects, was certainly a very good treaty-dictionary, to which his brother often referred for facts necessary for him to be informed of, and of which he was capable of making good use; but to hear Horace himself talk on these subjects unrestrained, and without being turned to any particular point, was listening to a rhapsody that was never coherent, and often totally unintelligible. This made his long and frequent speeches in Parliament uneasy to his own party, ridiculous to the other, and tiresome to both. He loved business, had great application, and was indefatigable; but, from having a most unclear head, no genius, no method, and a most loose inconclusive manner of reasoning, he was absolutely useless to his brother in every capacity but that which I have already mentioned of a dictionary. He was a very disagreeable man in company, noisy, overbearing, affecting to be always jocose, and thoroughly the *mauvais plaisant*: as unbred in his dialect as in his apparel, and as ill bred in his discourse as in his behaviour and gestures; with no more of the look than the habits of a gentleman. A free, easy, cheerful manner of convers-

ing made some people mistake him enough to think him good-natured; but he was far from it, and did many ill offices to people, and never that I heard of any good ones. Nor did he, with all the credit he was known to have with his brother, ever make one friend. Sir Robert was really humane, did friendly things, and one might say of him, as Pliny said of Trajan, and as nobody could say of his brother or his master, '*amicos habuit, quis amicus fuit*.'—'He had friends, because he was a friend.' Horace was envious, revengeful, inveterate, and implacable; but, from being afraid of his enemies, he had a behaviour towards them which many of them called good-humour, mistaking his timidity for serenity, and thinking, because he did not dare to strike, that he did not wish to wound."

SIR THOMAS MORE.

Aristotle and Bacon, the greatest philosophers of the ancient and modern world, agree in representing poetry as being of a more excellent nature than history. Agreeably to the predominance of more understanding in Aristotle's mind, he alleges as his cause of preference that poetry regards general truth, or conformity to universal nature; while history is conversant only with a confined and accidental truth, dependant on time, place, and circumstances. The ground assigned by Bacon is such as naturally issued from that fusion of imagination with reason, which constitutes his philosophical genius. Poetry is ranked more highly by him, because the poet presents us with a pure excellence and an unmingled grandeur, not to be found in the coarse realities of life or of history; but which the mind of man, although not destined to reach, is framed to contemplate with delight.

The general difference between biography and history is obvious. There have been many men in every age whose lives are full of interest and instruction, but who, having never taken a part in public affairs, are altogether excluded from the province of the historian. There have been also, probably equal numbers who have influenced the fortune of nations in peace or in war, of the peculiarities of whose character we have no information; and who, for the purpose of the biographer, may be said to have no private life.

These are extreme cases. But there are other men, whose manners and acts are equally well known, whose individual lives are deeply interesting, whose characteristic qualities are peculiarly striking, who have taken an important share in events connected with the most extraordinary revolutions of human affairs, and whose biography becomes more difficult from that combination and intermixture of private with public occurrences, which render it instructive and interesting. The variety and splendour of the lives of such men render it often difficult to distinguish the portion of them which ought to be admitted into history, from that which should be reserved for biography. Generally speaking, these two parts are so distinct and unlike, that they cannot be confounded without much injury to both; either when the biographer hides the portrait of the individual by a crowded and confined picture of events, or when the historian allows

unconnected narratives of the lives of men to break the thread of history. The historian contemplates only the surface of human nature, adorned and disguised when the actors perform brilliant parts before a great audience, in the midst of so many dazzling circumstances, that it is hard to estimate their intrinsic worth; and impossible, in a historical relation, to exhibit the secret springs of their conduct. The biographer endeavours to follow the hero and the statesman, from the field, the council, or the senate, to his private dwelling, where, in the midst of domestic ease, or of social pleasure, he throws aside the robe and the mask, becomes again a man instead of an actor, and, in spite of himself, often those frailties and singularities which are visible in the countenance and voice, in gesture and manner of every man when he is not acting a part. It is particularly difficult to observe the distinction in the case of Sir Thomas More, because he was so perfectly natural a man that he carried his amiable peculiarities into the gravest deliberations of state and the most solemn acts of law. Perhaps nothing more can be universally laid down, than that the biographer ought never to introduce public events, except as far as they are absolutely necessary to the illustration of character, and that the historian should rarely digress into biographical particulars, except as far as they contribute to the clearness of his narrative of political occurrences.

Of all men nearly perfect, Sir Thomas More had perhaps the clearest marks of individual character. His peculiarities, though distinguishing him from all others, were yet withheld from growing into moral faults. It is not enough to say of him that he was unaffected, that he was natural, that he was simple; so the larger portion of truly great men have been. But there is something home-spun in More which is common to him with scarcely any other, and which gives to all his faculties and qualities the appearance of being the native growth of the soil. The homeliness of his pleasantry purifies it from show. He walks on the scaffold clad only in his household goodness. The unreserved benignity with which he ruled his patriarchal dwelling at Chelsea enabled him to look on the axe without being disturbed by feeling hatred for the tyrant. This quality bound together his genius and learning, his eloquence and fame, with his homely and daily duties, bestowing a genuineness on all his good qualities, a dignity on the most ordinary offices of life, and an accessible familiarity on the virtues of a hero and a martyr, which silences every suspicion that his excellencies were magnified.

He thus simply performed great acts, and uttered great thoughts, because they were familiar to his great soul. The charm of this inborn and homebred character seems as if it would have been taken off by polish. It is this household character which relieves our notion of him from vagueness, and divests perfection of that generality and coldness to which the attempt to paint a perfect man is so liable.

It will naturally, and very strongly excite the regret of the good in every age, that the life of this best of men should have been in the power of him who was rarely surpassed in wickedness.

But the execrable Henry was the means of drawing forth the magnanimity, the fortitude, and the meekness of More. Had Henry been a just and merciful monarch, we should not have known the degree of excellence to which human nature is capable of ascending. Catholics ought to see in More, that mildness and candour are the true ornaments of all modes of faith. Protestants ought to be taught humility and charity from this instance of the wisest and best of men falling into, what they deem, the most fatal errors. All men, in the fierce contests of contending factions, should, from such an example, learn the wisdom to fear lest in their most hated antagonist they may strike down a Sir Thomas More; for assuredly virtue is not so narrow as to be confined to any party; and we have, in the case of More, a signal example that the nearest approach to perfect excellence does not exempt men from mistakes, which we may justly deem mischievous. It is a pregnant proof, that we should beware of hating men for their opinions, or of adopting their doctrines because we love and venerate their virtues.

PICTURE OF LA VENDEE BEFORE THE REVOLUTION OF 1789.

LA VENDEE is a district of France, which distinguished itself for its steady adherence to the line of its ancient sovereigns, at the period of the Revolution, which took place in the government of that unhappy country. The following picture—at once beautiful and comprehensive—of this district, as it existed previously to the Revolution, taken from a Review of the deeply interesting Memoirs of the distinguished Madame De Larochejaquelein. A tract of about 150 miles square, at the mouth, and on the southern bank, of the Loire, comprehends the scene of those deplorable hostilities, which form the subject of these memoirs. The most inland part of the district, and that in which the insurrection first broke out, is called Le Bocage; and seems to have been almost as singular in its physical conformation, as in the state and condition of its population. A series of detached eminences, of no great elevation, rose over the whole face of the country, with little rills trickling in the hollows and occasional cliffs by their sides. The whole space was divided into small enclosures, each surrounded with tall wild hedges, and rows of pollard trees; so that, though there were very few large woods, the whole region had a sylvan and impenetrable appearance. The ground was mostly in pasturage; and the landscape had, for the most part an aspect of wild verdure, except that, in the autumn, some patches of yellow corn appeared here and there athwart their green enclosures. Only two great roads traversed this sequestered region, running nearly parallel, at a distance of more than seventy miles from each other. In the intermediate space, there was nothing but a labyrinth of wild and devious paths crossing each other at the extremity of almost every field—often serving, at the same time, as channels for the winter torrents, and winding so capriciously among the innumerable hillocks, and beneath the meeting hedges, that the natives themselves were always in danger of losing their way, when they went a

league or two from their own habitations. The country, though rather thickly peopled, contained, as may be supposed, few large towns; and the inhabitants, devoted almost entirely to rural occupations, enjoyed a great deal of leisure. The noblesse or gentry of the country were very generally resident on their estates, where they lived in a style of simplicity and homeliness, which had long disappeared from every other part of the kingdom. No grand parks, fine gardens, or ornamented villas; but spacious clumsy chateaus, surrounded with farm-offices, and cottages for labourers. Their manners and way of life, too partook of the same primitive rusticity. There was great cordiality, and even much familiarity, in the intercourse of the landlords with their dependants. They were followed by large trains of them in their hunting-expeditions, which occupied so great a part of their time. Every man had his fowling-piece, and was a marksman of fame or pretensions. They were posted in various quarters, to intercept or drive back the game; and were thus trained, by anticipation, to that sort of discipline and concert in which their whole art of war was afterwards found to consist. Nor was their intimacy confined to their sports. The peasants resorted familiarly to their landlords for advice, both legal and medical: and they repaid the visits in their daily rambles, and entered with interest into all the details of their agricultural operations. They came to the weddings of their children, drank with their guests, and made little presents to the young people. On Sundays and holidays all the retainers of the family assembled at the chateau, and danced in the barn, or the court-yard, according to the season. The ladies of the house joined in the festivity, and that without any airs of condescension or of mockery: for in their own life, there was little splendour or luxurious refinement. They travelled on horseback, or in heavy carriages drawn by oxen; and had little other amusement than in the care of their dependants, and the familiar intercourse of neighbours, among whom there was no rivalry or principle of ostentation.—From all this there resulted, as Madame De L. assures us, a certain innocence, and kindness of character, joined with great hardihood and gayety, which carries with it an idea of something more chivalrous and romantic, more honest and unsophisticated, than anything we expect to meet with, in this modern world of artifice and derision. There was great purity of morals, accordingly, and general cheerfulness and content in all this district; crimes were never heard of, and law-suits almost unknown. Though not very well educated, the population was exceedingly devout. And had no idea of any duty more imperious, than that of attending on all the solemnities of religion. They were singularly attached to their Curés, who were almost all born and bred in the country, and spoke their provincial dialect.

DISINTERESTEDNESS.—Nothing is a greater argument of a brave soul, and impregnable virtue, than for a man to be so much master of himself, that he can either take or leave those conveniences of life, with respect to which most are either uneasy without them, or intemperate with them.

SUMMARY OF INTELLIGENCE.

No. 1.]

CALCUTTA: SATURDAY, JULY 1, 1848.

[VOL. XV.

THURSDAY, JUNE 22.

The *Englishman* states, on the authority of the *Mauricien*, that the attempt to the re-open the trade with Madagascar has signally failed, the negotiations having been opposed by the Queen in a spirit of the most determined hostility. She is said to have even placed her son under arrest for advocating the claims of the strangers. It is not to be wondered at that any semibarbarous potentate should decline all connection with us, even in the shape of traders, as it is too well known by them that commerce among the English is but the precursor of conquest. The loss of our intercourse with an island to which we could have communicated so much good, and from which we might have derived so much benefit, is greatly to be regretted.

It gives us great pleasure to find from the columns of the *Englishman*, that Sir H. Smith, having successfully brow-beaten the Caffres and torn the treaties to shreds in the most dignified manner, has turned his attention to a reform of the gools at the Cape, a reform not undertaken before it was wanted, and has appointed a board to enquire into their sanitary, and statistie details, and then to introduce such changes as they may deem necessary. As Sir H. Smith is in possession of fuller powers than have ever before been vested in a Governor, and is, besides, sure of having his decrees ratified by the Home Government, we may hope to see some real and sweeping reforms made in this department—would that some such could take place in Bengal.

The *Calcutta Star* declares that the Mr. G. Thiers who has been lately rendering himself so pre-eminently ridiculous by his conduct at Pondicherry, and who was so summarily rebuked by the Governor, is the brother of the Thiers, in which case the consequence of the affair may not be so pleasant for the Indian functionary, who will in all probability experience the displeasure of the Assembly in the shape of a recall and subsequent "denouement" as a foe to the Republic. But then, Thiers, the historian, the statesman, and the Minister of six hours on the 24th February, is, not in office, nor likely to be so: for as the revolution advances, power will be transferred to the more violent and unscrupulous. Before Louis Philippe had left the Tuilleries five hours, the revolution was already ahead of the notorious Thiers, and Odillon Barrot.

FRIDAY, JUNE 23.

The *Bombay Telegraph* publishes a letter from Ahmepore containing the following intelligence. Moolraj is more active than ever, and is virtually his fort to stand a siege; large supplies of rice, flour, ghee, and other provisions are continually coming in, and, as he has lately raised the pay of his troops, the Sikhs are flocking in in large numbers to his standard, as many as 200 (20!) a day being enrolled. Edwardes has despatched instructions to the Nawab of Bhawalpore to join him, preparations being on foot for a march to Mooltan, and, accordingly, Peer Ibrahim Khan has issued orders to his Jagherdars, and other feudatories to attend his stirrup with their forces in two days, and the whole province displays the utmost activity. The Moonshie, from whom this letter comes, also rates Moolraj's force at 10,000 men, but he appears, throughout, a little given to Oriental exaggeration, and we may safely reduce the Dewan's force by one half. It would appear that he had obtained remittances from some quarter; the gold he is disposing of could scarcely have come from his own treasury, and the recent advance made to his soldiers has a strong appearance of confidence in his pecuniary resources.

The same paper mentions the increasing number of convictions for drunkenness and insubordination among the regiments of that Presidency, and in fact throughout India, and stated his apprehension lest it should be again necessary to resort to severe measures.

A storm took place at the Cape on the 27th March, the particulars of which are furnished by the *Hurkaru*. The

Prince of Wales was delayed for three days in a dense fog and in great danger from the storm, but happily escaped without material injury; not so with the *Sutlege* which was totally dismantled, and reached the port with the greatest difficulty. Only one life was lost, but many more ships must have been injured, and we expect to hear of more serious disasters.

SATURDAY, JUNE 24.

The *Englishman* publishes a letter from Lahore containing news down to the 12th instant. The Guroo is said to have plundered a village of 20,000 Rs., but, being attacked by a body of Patans fled towards the river and was last seen crossing it. A rumour prevails that he is drowned, but it is not altogether improbable that it has been circulated by some of his numerous favourers in the hope of relaxing the pursuit, and it may be that the ubiquitous rebel is found domiciled at Mooltan, where he would be regarded as a useful ally, if only for his supposed influence over the religious feelings of the Sikhs, not to mention the money he probably carries with him, and the reputation he has acquired. Mr. Hodgson instituted enquiries into the conduct of those Kardars who were accused of abetting the Guroo in his escape, and has elicited proof of connivance, if not of actual assistance rendered; they will probably feel the effect of Sir F. Currie's decision, and be made an example of. The most absurd reports are prevalent about this Moharajah Baice; the *Mofussilite* affirms that he escaped the troops in his high-wheeled buggy, drawn by a hill pony, a mode of conveyance, which considering the nature of the country must have proved rather expeditious.

A letter from Geo. W. Jackson, Esq., to the *Hurkaru*, relates an act of humanity in a Native that tends to relieve the native character from the charge of apathy to the danger and sufferings of others, which has, not without reason, been brought against it. Mr. Jackson being knocked over in his boat in the Hooghly, near the village of Bali, was promptly saved by Bahoo Gopal Chunder Day of Burranugur, and hastens to make known to the public, this deed of humanity.

MONDAY, JUNE 26.

The *Bombay Telegraph* contains an account of a terrific storm at Kumptee, during which the lightning struck the magazine, and it blew up, scattering everything around it into the air, and breaking almost every pane of glass in the cantonment. Fortunately, a faqucer was the only individual killed.

We have received papers from Singapore, which give us news from China, but it possess little interest. Mr. Elmslie, acting Consul at Canton, having declared that the treaty of Nankin had been broken, called upon all British merchants to withhold the customs dues, till advice could be received from Hong-Kong. The authorities there disapproved of the measure. A however, we are ignorant of the true circumstances of the case, we can venture no opinion, merely remarking that however admirable Mr. Alesock's firmness at Ningpo was, such measures must not be resorted to except in case of absolute necessity.

The *Penny Gazette* states, that a fearful storm took place there, and that many buildings were struck, and one not thirty yards from the magazine, then containing 70,000 lbs. of gunpowder, and which, if it had been fired, would have blown the whole fort to atoms, and probably a great part of the town. At Delhi, also, the magazine is situated in the midst of the city; it contains 30,000 barrels of powder, has no conductors, and an explosion would lay Delhi in ruins, and scarcely leave one alive to tell the tale. This, it is said, has been before pressed on the notice of Government, and many urgent remonstrances appeared from time to time in the local papers, but as yet it remains a source of frightful danger, and incessant alarm. The authorities may one day be roused from their torpor by some appalling disaster that will at once bring about an effectual cure, but it would be

well to save the lives that must inevitably be sacrificed on the occurrence of such an event, and remove the magazines to some spot where they shall not be surrounded by a crowd of buildings and a swarm of human beings. What would good people of the City of Palaces say to the deposit of so large a mass of combustibles within it, as that which threatens the ruin of Delhi?

TURSDAY, JUNE 27.

The *Englishman* mentions that the King of Ava has at length allowed any one to leave his dominions without questioning the cause and objects of his departure; it is to be hoped that the golden-footed monarch will pursue a policy more in accordance with his own interest in regard to trade than he has hitherto done. If he were to remove the restrictions which all barbarous sovereigns impose on commerce, he would augment at once his power and his revenues, and improve the resources of his country.

The *Bombay Telegraph* mentions an expected order that all regiments in the Madras Presidency, should continue at least five years at the same station. Such a measure would in some points be exceedingly unpalatable, particularly to those fixed at disagreeable stations, but to many it would be a source of great relief from the saving of expenditure it would occasion, and the increased comfort which would be provided at the stations themselves. But the point on which the question turns is the salubrity of the station, and the health of the troops. At Barrackpore the period of residence has, on this ground, been reduced from three to two years.—*Fr'nd of India.*

ITALY—ROME.

A letter of the 18th from Rome states that tranquillity is restored; the workmen who had struck for an increase of wages, and menaced the population with an armed demonstration, have returned to their work; forty-two have been arrested. The financial crisis is giving way, owing to a decree declaring bank notes to be legal money during three months, under the guarantee of the State, on the mortgage of a certain amount of ecclesiastical property, to be sold in case of stoppage of payment. The sum the Bank is authorised to emit is limited to 800,000 scudi (4,800,000*l.*) The Cardinals Legate of Ravenna, Urbino, and Pesaro, and the Bishop delegate of Rieti are recalled, and their offices to be filled by persons of the laity. The Jews are emancipated. The war department pursues with activity the organisation of the army intended for Lombardy.—*Tablet.*

SPAIN.

LORD PALMERSTON'S SPANISH POLICY.—It is now notorious that the pretensions of Lord Palmerston were such as to induce the Duchess of Montpensier and her husband to quit this country and repair to Holland, whilst a Dutch steamer was prepared to convey the Royal exiles to the coast of Spain; and when their Royal Highnesses called to take leave of Queen Victoria at Buckingham Palace on the eve of their departure, they were not admitted, by the advice of Lord Palmerston, who was sent for on the occasion, to the honour of an audience. They left England, therefore, astonished and irritated to no small degree at the usage which the influence of a single Minister could cause to be inflicted on their rank and their misfortunes.—*Times.*

The possessions of the Jesuits in Lombardy are confiscated, and the occupants of fifteen convents of that order are turned adrift, like the rest of their brethren, upon the world. We observe, also, that the Emperor of Austria has banished another portion of that ill-fated order from his dominions.

At Rome, and southward also, matters look very gloomy, and it is to be feared, now that the Jesuits have disappeared, other orders also are in jeopardy. What has passed in Switzerland since their expulsion, is an ominous sign how greedily is the jealousy of the falsely Liberal party. It is perhaps an advantage at the present juncture, that the unsettled spirits of Rome can find a vent in the Lombard movement. The military operations in that quarter are still going forwaid, without much brilliancy, with the exception of the affair of Goito. The seizure of Peschiera, if true, will however be an important turning-point of the war passed in favour of the Lombards. Old associations continue to cross us, and the glorious pages of Italy seem once more unrolling. The propositions mentioned in our last as being contemplated, of constituting Pius IX. head of an Italian

Confederation, have been formally submitted to him by its originators, and the movement seems to have a certain English steadiness about it which contrasts to immense advantage with the wild theorising of the French.—*Tablet.*

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up on To-morrow Sunday, July 2nd at St. Xavier's Chapel Bow-Bazar. at 7 o'Clock, A. M.

The priest will attend at a convenient hour this Evening to hear the confession of those who may wish to approach the Holy Communion, in order to gain the Indulgence.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, July 2nd, at ten o'Clock, A. M.

DURRUMTOLLAN CATHOLIC CHURCH.

Feast of the Sacred Heart.

His Grace the Archbishop will administer the Sacrament of Confirmation on To-morrow Sunday, July 2nd, in the above church.

Just Published,

SECOND LETTER

TO THE

RIGHT REV. DR. WILSON

Protestant Bishop of Calcutta,

BY PHILALETHES.

To be had at Messrs. P. S. D'Rozario and Co.'s 8, Tank-Square.

ANNALS OF THE PROPAGATION OF THE FAITH.

On hands at the Catholic Cathedral Library, from January, March to August, 1840.

Ditto, January, March, May, July, August, September and November, 1841.

Ditto, January, March, and May, 1842.

Ditto, July, September and November, 1843.

Ditto, January, March, May, July, September and November, 1844.

Ditto ditto ditto 1845.

Ditto ditto ditto 1846.

Ditto ditto ditto 1847.

Subscribers and Purchasers can obtain any Number of the above Annals on application, at the Catholic Cathedral Library.

DEPARTURE OF THE MAIL.

After-Packet, Monday, 3rd July.

Viâ Bombay, Saturday, 8th „

SUMMARY OF INTELLIGENCE.

No. 2.]

CALCUTTA: SATURDAY, JULY 8, 1848.

[VOL. XV.

ARRIVAL OF THE EXPRESS.

(From the English Mail.)

The progress of the French Republic towards the formation of a Government has sustained a check from the violence of the Communists, aided by the treachery of some members of the Executive. On the 8th instant, the National Assembly was furiously assailed by large bodies of armed men. They declared the Assembly dissolved, and proceeded to form a new Government, which was to consist entirely of Terrorists, men who wished to restore the days of Robespierre and his associates. For three hours the most frightful anarchy prevailed. The great majority, however, of the members of the National Assembly maintained their places calm and immovable, and meanwhile, Lamartine caused the rappel to be beaten. The National Guard and Guard Mobile then assembled in great force, and drove out the malcontents. Arrests took place in great numbers, and the violent and mischievous clubs were annihilated. General Coustais, the commandant of the National Guard, who appears to have betrayed his trust, Caussidiere, the *chef de Police*, Barbés, and others, were among the parties arrested, and will be tried for a treasonous conspiracy. Since this *émeute* troops of the line and reinforcements of the National Guards have poured into Paris, and the town is as tranquil as it can be with 120,000 men perpetually marching and countermarching.

The distress continues very great in Paris. There are 375,000 operatives in the city, whose condition is most deplorable—the treasury is literally empty, and trade at a stand still. Nevertheless there was a grand fête on Sunday last, at which fraternization formed the chief feature.

Affairs remain much in the same posture in Prussia and Italy. An attempt had been made to recall the Prince of Prussia, who is still in London, but on manifestation of the hostility of the people the attempt was abandoned.

The operations of the confederation against Denmark continues.

Louis Philippe and his Family at Claremont.—We have just visited the neighbourhood, where we learned on unquestionable authority that the single hired carriage with which Louis Philippe indulged the ex-Queen and himself during the first month has been discontinued, and the only expense of that kind ventured upon is the hire of three cabs on a Sunday morning to convey the family to the Roman Catholic Chapel at Weybridge. The whole of the household, chiefs and dependents, dine together. Everything, including whatever wine and dessert is allowed, is placed on the table at once without a single remove. There is only one servant in attendance in the room. The descendants of Charlemagne wait upon themselves and each other."

There has been a military insurrection at Madrid. A body of the regiment of Espana having been gained over by the ultra-liberals—some of whose party had been expelled the capital—they marched to the principal public square and took possession of some of the houses. Narvaex instantly marched against them with an overwhelming force, caused the houses to be attacked by artillery, and, after a sanguinary conflict, reduced them to submission. General Fulgosa, brother-in-law of Queen Christina, was killed. A number of the insurgents were, afterwards shot to death.

There has been a battle in Lombardy, and the Piedmontese have been repulsed from under Verona, with great loss on both sides.

The Dublin grand jury have found a true bill for felony against Mr. Mitchell.—*Englishman*, July 4, 1848.

FRIDAY, JUNE 30. *

The *Examiner* of Colombo details the particulars of a robbery from the treasury to the extent of 15,000 Rs.

We are sorry to learn from letters from Moulmein that the state of Capt. Phayre's health obliges him to quit the province for a time.

A case has just been brought before the Supreme Court in which the holders of a bill drawn by the unfortunate Major Pottinger, after the murder of Sir William Macnaghten, at Cabul, sought payment from Mr. Melville, the Under Secretary to Government, who had simply acknowledged to have seen it. The bill was drawn on Mr. George Russell Clerk, the Governor General's Agent in the Punjab. The claim was necessarily thrown out, as none but Mr. Clerk could be made responsible. This was evidently part of the sum of 1½ lakhs of Rupees which the British authorities at Cabul, were constrained to pay to Akbar Khan and his associates for a safe conduct through the Khyber pass.

SATURDAY, JULY 1.

The *Bombay Telegraph* informs us of a severe gale that happened off Bombay, and which delayed the Steamer running between the Island and Panwell, but happily did her no material injury; such was its violence, however, that four chains were blown from the head of the vessel along the deck till stopped by the roof of the engine room. The monsoon also has set in with extreme severity, the streets and parade ground being flooded, much to the annoyance of those dwelling there.

The Madras papers state that the Penitentiary has been condemned. This was one of the really objectionable measures of Lord Tweeddale's administration. It had only just been finished at an expense of 40,000 Rs. and the wonder is, how any one could have given his sanction to a building which stands open to such serious objections, in whatever light it is viewed.

MONDAY, JULY 3.

The *Delhi Gazette* states that the Ranees left Saharunpore on the 15th for Meerut, and a report was immediately spread that she had died on the road. The *Muzaffarite* also appears to give credence to a rumour that the Ranees had gone back to the Punjab, and that her slave, Mungla, was in her place.

A correspondent of the *Delhi Gazette* informs us that "Mr. Tyler, the Commissioner of the district, has just arrived, having been ordered down post haste by the Lieut. Governor at Agra for the purpose of investigating certain doings of the late Magistrate that have been brought to light by Mr. C., the officer now acting for him. The late Magistrate, Mr. A., is now at the Cape."

TUESDAY, JULY 4.

The *Englishman* contains an advertisement announcing a dissolution of partnership between W. Clode Braddon, Thomas Charles Cadogan, and James Church, of the Firm of Bagshaw and Co. The affairs of this house are now in liquidation, and we have thus another melancholy proof of the magnitude of the commercial crisis which has overwhelmed Calcutta.

WEDNESDAY, JULY 5.

A Meeting of the supporters of the Calcutta Reliance Assurance Company, which had been projected by the late Mr. Curnin, was held at the Town Hall yesterday evening. Dr. John Grant was elected chairman, and in his opening address alluded with feelings of deep sympathy to the unexpected death of Mr. Curnin, and the great loss which his family had sustained thereby. We have placed the notice among our selections. A number of gentlemen were appointed a Provisional Committee for the purpose of taking into consideration, the tables and the rates submitted by Mr. Curnin, and to report on the same to the first general meeting to be convened as soon as fifty applicants for policies on good lives had been made.

The same paper states that the case of the Bombay Bank has been decided against the shareholders of the Union Bank, by the rule to show cause, &c. being made absolute; the latter have now two alternatives, either to appeal, an expensive process, and probably totally useless, or to concur in the assessment scheme, which is the only refuge left them.—*Friend of India.*

At the Repeal Association, on Monday, the chair was taken by A. R. Stritch, Esq., Barrister-at-law, who addressed the meeting. He said it had been announced by the enemies of the Association, that the sooner it ceased to exist, the better; it had been said that the splendid phantom has disappeared—that Repeal was at an end—that nationality was not for Ireland, but that provincialism was its destiny. He would ask his fellow-countrymen was that true?—(Cries of "No, no.") Lord John Russell had declared that it was: he had declared that whilst life remained in him Repeal should not be granted.—(Groans.) What was the answer to that declaration of the Prime Minister of England? It was sharp, clear, and decisive—it was this, that the Repeal of the Union should be conceded. (Loud cheers.) In seeking to achieve that object, the people should abstain from a resort to violence or outbreak. They should recollect it was the Insurrection of 1798 that led to the enactment of the Union, which was carried amidst the horrors and bloodshed and crimes of that period. The constitution of 1782, so gloriously, because bloodlessly, won, was taken from them. He (the chairman) believed there were statesmen still in being who would play that desperate game again if they had an opportunity; but the people of Ireland are too well instructed—they were too wise to be so easily caught.—(Cheers.) Having urged the absolute necessity that existed for a thorough union amongst all Irishmen, the chairman, concluded by congratulating the association on the formation of "The Protestant Repeal Association." Upon the motion of Mr. J. O'Connell, an address to Mr. Smith O'Brien was adopted, reproaching the conduct of his assailants at Limerick.—*Keut for the week £28 11s.*

The 15th of May, the Anniversary of Mr. O'Connell's death, was the trial day of his successor in agitation, Smith O'Brien. It had been decided by the conspirators that they should meet unarmed at the rendezvous of their several clubs; and so did, at nine o'clock, and proceeded to Mr. O'Brien's residence, in Westland-row, whence they escorted him to the Queen's Bench. Mr. O'Brien and his associates, with Mr. Meagher, walked at the head of a procession of about two hundred gentlemen and two thousand well-dressed tradesmen and mechanics to the court gates, where the escort dispersed amid loud cheering; and the parties entered the court, which was already full. The traverser was cheered by the junior bar and the galleries, which contained a fair array of ladies.

Mr. Perin opened the proceedings before the Chief Justice, at eleven, by stating that Mr. W. S. O'Brien had been arraigned upon an *ex officio* information, charging him with having delivered a speech, on the 15th, for the purpose of exciting hatred and contempt against the Queen in Ireland, and exciting the people to rebellion. The traverser had pleaded "Not guilty."

Mr. Butt, Q. C., then delivered an able speech in defence of the traverser.

"I appear to defend no ordinary man at the bar of this court to day. At the bar of this court stands arraigned to day, for sedition, a man high in the esteem of all who know him—a man of ancient family and lineage—a family and lineage so ancient that the Viceroy, who prosecutes him, is proud to boast relationship to his blood; not a man who has nothing to lose, but a man of fortune, a man of station, a man with everything that can make life desirable, and who has embarked and risked all he possesses this day in that, whether it be right or wrong, which he believes to be for his country's good. This much I already knew of him in public before I had a personal acquaintance with him. But now, that I have met and conversed with him, as between counsel and client, I can confidently say that there is not, in the inmost recesses of his heart, a single thought that is not worthy of a high and noble-minded man. And when I reflect that effect of a verdict of 'Guilty' will be to consign such a man to a prison; I am, I confess, anxious for you, gentleman, for himself, and for the country—for, believe me, all cannot be right in a country in which such a

man as W. S. O'Brien is guilty—if guilty you pronounce him to be of sedition."

At the conclusion of the sentence the majority of the bar, together with the ladies and gentlemen in the galleries, rose and loudly cheered the sentiments of the learned counsel.

The Court.—"I beg to state, once for all, that if there be attempted a second manifestation of this kind, I will order the court to be cleared."

Mr. Butt.—"I assure your lordship that nothing can be more painful to me than any expression of feeling in the court; and I must say they are not the real friends to the traverser who have acted in this manner." Renewing his address to the jury, he said:—"Let me tell you, in the plainest and most distinct terms that language can supply me with, that whether this speech be seditious or not, you and you alone, are the judges. To the judges of the land the constitution has entrusted high prerogatives and exalted dignities. Their part it is to expound the laws under which we live, but with such a question as this—whether particular words be seditious or not—the constitution has given the determination of the question the uncontrolled discretion of twelve good and true men, sworn on their oath. Uncontrolled, I say—uncontrolled, I should say, except so far as your duty control you. The act of union was not mentioned in the indictment; but what Mr. O'Brien had said was not against the Queen, but the Act of Union. He (Mr. Butt) now came to the speech of the traverser, and he would request the jury to listen to it without prejudice. He was not going to deny it—on the contrary, he admitted it was an advice to the Irish nation to put themselves in an attitude to be able to vindicate their liberties if assailed. He made that admission, and he submitted it was one fully borne out by the Bill of Rights, established in 1688, when James II. was driven from the throne because he resorted to arbitrary measures and disarmed a large portion of his subjects. The officers of the Crown had not set out the speech of traverser fully on the face of the indictment and he (Mr. Butt) would not quarrel with the omission; but he would say that a great deal was left out which qualified the other parts. As a loyal man he would declare his client's loyalty, for he believed him as loyal as their fathers were, who round Bunganam church, declared that none but the King, Lords, and Commons of Ireland, should make laws for Ireland. He would appeal to them as Irishmen—and in doing so he did not think he was doing wrong, when he reminded them that the traverser was charged, pleaded not guilty, and, in legal phrase, put himself on his country. It was, as his countrymen, they were to try him and not as aliens, even the law admitted that they were to act with the feelings of Irishmen, and, as Irishmen, he believed they would speak by their kindred." He called upon the jury to prove by their verdict of acquittal that the rights of Irishmen should be upheld, and that the British minister should not advise her Majesty to rest her throne on anything but the loyalty of her Irish subjects.

THE RAMBLER

Messrs. D'Rozario and Co., have just received
Nos. 18, 19 and 20.—Price 8 Ans. per No.

Just Published,

SECOND LETTER TO THE RIGHT REV. DR. WILSON Protestant Bishop of Calcutta, BY PHILALETHES.

To be had at Messrs. P. S. D'Rozario and
Co.'s 8, Tank-Square.—Price 4 Ans.

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SUMMARY OF INTELLIGENCE.

No. 3.]

CALCUTTA: SATURDAY, JULY 15, 1848.

[Vol. XV.

STATE TRIALS.

DEFEAT OF THE ENGLISH GOVERNMENT.

The English interest in Ireland this day received a heavy blow and great discouragement. The heaviest blow dealt against the oppressors in Ireland within our time was that given by the honest jurors who this day in the Queen's Bench refused to play the obsequious tools of the prosecuting government, and find upon their oaths that for Irishmen to love Ireland as Englishmen love England was seditious and a crime.

Honour to the men who thus stood between their country and her oppressors—honour to the men who protected the right of the subject to free discussion, and told her Majesty's ministers, and the official prosecutor, that the constitutional rights guaranteed to Englishmen by time honoured custom, should henceforth be extended to Irishmen also. In England the Attorney-General would not dare to institute a prosecution for such language as that for which it was sought to commit Smith O'Brien to a dungeon. His able counsel, Mr. Butt, justified that language, and showed that it was in accordance with the constitution, and the result of the trial, though it did not terminate in the unanimous acquittal in which such a trial would have terminated in England, shows this at least, that intimidation, whether military or executive, is not now, as of old, omnipotent in Ireland, and that government corruption is fast being expelled, even from the jury box.

The following appeared in a Second Edition of the DAILY FREEMAN of this morning.—

Freeman Office, half-past Ten.

FAILURE OF THE PROSECUTIONS.

NO VERDICT.

Discharge of the Jury.

At a quarter past ten o'clock this morning the Chief Justice entered the court, and the jury having been called out, the foreman declared that there was no probability of their agreeing to a verdict.

The jury was then discharged.

The intelligence was received by the people in the hall and outside the building with tremendous shouts of applause.

THE STATE PROSECUTIONS—JURY PACKING.

What, I ask you, has taken place in Ireland? It did "so happen that out of the forty-eight names chosen, only ten of them were Roman Catholics; and it did so happen to have been the former custom always to leave out Roman Catholics and liberal Protestants; and, therefore these ten Roman Catholics and two Protestants were struck off by the Solicitor for the Crown (hear, hear.) IT DOES APPEAR TO ME THAT SUCH A FACT OF ITSELF DEPRIVES THE WHOLE PROCEEDING OF ANEWIGHT (loud cheers.)"

Such was the language used by Lord John Russell in 1841, when out of office. In 1848 Lord John Russell is Prime Minister. He commences a state prosecution against a Catholic—Thomas Francis Meagher. A special jury selected by ballot. From the panel so selected his law officers strike off every Catholic but one—that one being a person who, at the time of striking the list in the office, was stated to have been dead!

So far with respect to Mr. Meagher. In the case of the Protestant Mr. O'Brien, the Catholic Attorney-General did not think it necessary so completely to ostracize the jury panel of all Catholics. In O'Brien's case the Crown struck off only NINE Catholics—the other three were liberal Protestants; and to-day we are to have a specimen of the Whig idea "of a fair and impartial trial by jury"—the trying a man accused of a political offence by a jury of his political opponents.

Memorable is the day the Whigs have chosen thus to inspire trust in the administration of justice in the minds

of the Irish people. On the 15th of May, 1847, O'Connell drew his last sigh at Genoa. On the 15th of May, 1848, the first anniversary of his death, the Whigs put O'Brien on his trial for asserting the liberties of his country.—*The Daily Freeman.*

LAW AGAINST GAMING.—We are happy to perceive that the draft of an Act has just been promulgated by our Legislative Council intended to discourage betting and gaming, by forbidding the Courts to entertain any action connected with a wager. It provides that all agreements, whether made in speaking, writing, or otherwise by way of gaming or wagering, shall be null and void, and that no suit shall be allowed in any suit for recovering any sum of money alleged to be won on any wager. This Act, which assimilates the law in this country to that which prevails in England, has evidently been occasioned by the actions which have been brought in this country and in England in reference to the extensive gambling transactions in Opium, and it may aid in putting down the practice. The Act is made applicable to all courts of law and equity, both of the Company and the Crown.

THURSDAY, JULY 6.

The *Delhi Gazette* states that the property of Moolraj confiscated at Lahore and Lumsur consisted of Rs. 4,500 (and a quantity of land) at the former city, Rs. 640,000 in the hands of his Gomastha at Lumsur, and Rs. 31,000 with 2,000 gold ducats in trust with several Bankers. We understood that these latter had explicitly denied the possession of any money belonging to the Dewan. But there can be little doubt that the property belonging to Moolraj in their hands greatly exceeds the amount returned, and they will be happy to avail themselves of the demand of the British Government, to refuse repayment to the Dewan, thus confiscating the sums for their own especial benefit.

A decree having been given for the Commercial Bank against the shareholders of the Union Bank, the two parties appear to be plunged into an ocean of litigation; two and twenty pleas were, according to the *Harkara*, put in for the defence, and of these only four were struck off; the others are to be argued. If the Shareholders are defeated in all, they will still have the option of appealing the whole proceedings to the Privy Council. All which is doubtless very satisfactory to the lawyers, but we question, whether the parties most interested in the matter will reap an equal benefit. In all probability they will find themselves at the end of the proceedings, with the exception of the loss of some thousands of Rupees, precisely where they were before, viz. at the mercy of the creditors. Their only alternative is to come into some arrangement, and the assessment scheme appears the most rational yet proposed; for, even if it be deemed unjustly heavy on particular individuals, it at least secures peace for the future, "a consummation devoutly to be wished."

FRIDAY, JULY 7.

The *Bombay Telegraph* has very late intelligence from the continent, particularly from Naples. We doubt much the accuracy of the character of the king of the two Sicilies, as there denoted. The Sicilians have ever proved themselves unworthy of liberty; and we may find, when we obtain another version of the events, that Ferdinand has only resisted with the strong arm of power that popular commotion which has overturned one throne in Europe, and shaken the stability of so many others. "We learn from the Malta papers that a French squadron arrived at Naples on the 8th of May, and that a week afterwards a revolution broke out, when the people and the troops came into desperate collision, and the most fearful slaughter took place amongst the former. On the demand of the French admiral that the slaughter commenced should cease, the King replied that orders should be given to that effect—and it was done for a while. But no sooner had the Civil

Guard retired to their homes, than the Swiss troops and the Lazzaroni commenced the work of destruction. The latter entered the shops and houses on the Toledo and sacked them—and then burned what could not be taken away. The Swiss entered the houses of those already proscribed, and murdered indiscriminately all they found! In the midst of this hellish scene, the tyrant king was out in his carriage, gloating on the carnage he had ordered. The hell dogs, his harpies, the Lazzaroni shouted after him, *Long live Ferdinand*, and it is even said he felt so delighted at the compliment that he lighted a cigar from one of theirs!! Reports are in circulation that the King has ordered upwards of 40 of those men compromised by the late Revolt, to be shot! The dead and wounded number 1,500—700 of them soldiers.—The liberty of the press is suspended—no one dares carry even a stick—and anarchy to a frightful extent prevails. Calabria is in revolt, and several Sicilians have proceeded to Cosenza and Catanzaro to aid the Calabrese. The truce between the Messinese has expired, and the Citadel has been, ere this, in all probability attacked.

The *Hurkaru* mentions that two sepoy of the 50th N. I. have been hanged for not revealing the conspiracy at Lahore, although they were perfectly cognizant of it.

SATURDAY, JULY 8.

The *Star* informs us that Mr. Elmslie, the Consul at Canton, has been compelled to rescind his order enjoining all British merchants, to withhold the usual dues, from the Chinese Government, H. M. Plenipotentiary not having approved of the course adopted.

TUESDAY, JULY 11.

The *Englishman* furnishes a letter from his Lahore correspondent containing some important information. "The latest intelligence from Mooltan is of much importance. Edwardes has followed up his victory with spirit, and obliged Moolraj to take shelter in the Citadel or Fort. The town of Mooltan has declared itself in favor of Edwardes, and the forces of the Khan of Bhawalpore, Shere Sing, and Van Cortlandt are now encamped around the walls. Edwardes has sent a requisition for siege guns.

WEDNESDAY, JULY 12.

The *Calcutta Star* states that the *Ishkur*, a native paper announces the positive marriage of a Hindoo widow of good family at Mulnapore. The native Editor urges on his countrymen to follow the good example; if he alludes to the wealthy Baboos who compose the Dharma Shubas, they are far more likely to excommunicate the poor fellow.

The result of the last Opium Sale held yesterday was more favorable than the last; 1795 chests of Behar sold at an average of Rs 899-6-7, and 775 chests of Benares, at Rs. 860-7-8.—*Friend of India.*

The Government lawyers have again been baffled by the Irish juries; and the trials of O'Brien and Meagher have resulted in the dismissal of juries, agreed to disagree,—the liberation of the traversers and the defeat of the Government. The juries were what is called packed by the crown lawyers; but in each case two jurors—a quaker and a catholic, as is said—had made up their minds to prevent a verdict. Ten men were for finding Meagher guilty under the act; and certainly the treason of his speeches was exceedingly apparent. The bad management of the case by the Crown, and the unmanageableness of the jury, however, supplied amount of proof to the Confederates, and all Ireland is mad with joy at their escape. Conciliation Hall and the Confederation have embraced each other, bonfires have blazed upon the inland hills, beacons on the shores, and triumph has rung out in the cities. The clubs made a demonstration last Sunday in Dublin, and displayed some five thousand men at a public meeting. Mr. Dillon took the chair; and sympathy with Mitchel and hatred to England were the leading topics of the speakers. Mr. Meagher said, that if injustice were done to Mitchel, the people would break out in a way to endanger the Government. Of Mitchel's trial, which is, of course, the topic of exclusive interest at present, we can only state, that a true bill for felony has been found, and that the traverser moved yesterday to quash the indictment. The confederate clubs march nightly through the streets in military order, and with the regular tramp of soldiers, to Newgate, where they open, and extend their line, and cheer the "hero." He

alludes to this in his paper, and tells the "Protestant Ulster Farmer" that 10,000 men "felons" in heart and soul have just passed his prison window to assure him that they are ready, and await only the word. Mr. Devin Reilly, in the same paper, compares "the man in goal for Ireland,"—Mitchel, to Lord Edward Fitzgerald, and demands for him the sympathies of the people. He declares for a republic, and adds, that if the jury should be hardy enough to convict Mitchel, 50,000 men will release him by main force from his felon's cell. His wife, too, in a letter of thanks to the Doyle Club, who sent an address of condolence states, "that to allow any Confederate to leave Ireland in felon's fetters, and in a convict ship, for the advocacy of their cause, would be the most fatal madness." Her letter proves her to be a perfect partaker in her husband's policy. The authorities have failed even in the attempt to prevent the tumultuous meetings in the streets at night.—*Home News.*

ST. JOHN'S COLLEGE, 3, PARK STREET,

THE REV. J. MCGIRR.—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate candidates for the service of the sacred ministry, in order to multiply the labourers in the vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in delaying the expenses of the Institution, arrangements have been made for educating in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

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Reference for further information to be made to the Principal of the College.

CATHOLIC CATHEDRAL.

Novena of the B. V. Mary, of Mount Carmel.

The Novena of the above named Feast will terminate on next Sunday the 16th instant. On that occasion a Solemn High Mass will be celebrated. The Choir will be conducted by Professional Gentlemen of distinguished taste, and a Sermon on the Solemnity, will be preached after Gospel. The Ceremony will begin at 7½ A. M.

NOTICE TO CORRESPONDENTS.

Delta will attain his pious purpose far more effectually by the influence of his own good example and advice in the circle of his acquaintances, than by the publication of his letter, which however unintentionally on his part, might give offence to some of the parties concerned.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendance of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 4.]

CALCUTTA: SATURDAY, JULY 22, 1848.

[Vol. XV.

IMPORTANT INTELLIGENCE FROM MOOLTAN.

We lose no time in republishing for the information of our Town Subscribers the *Delhi Gazette* Extraordinary of Saturday, the 8th July, which has just reached us:—

The action we anticipated this morning was fought on the 1st of July. The united forces of the Nawab of Bahawalpoor, of Lieut. Edwards, General Cottlandt, and Sheikh Benamood-deen amounting to 18,000 men and 20 guns were attacked on the morning of that day by the whole available force of Dewau Moolraj, numbers not known. The united Army moved out to the village of Sadoosum to meet them and a general action of great severity was the result. It lasted six hours and ended in the complete defeat of Moolraj who commanded in person and was knocked out of his horse by a Cannon ball striking it; he escaped on his horse into the city. The action ended under the walls of Mooltan. Lord Lake commanded the Doodpootas and behaved with the gallantry that might have been expected. This is the second general action, and defeat of the rebels in one fortnight at the season of the year when "Troops cannot move." The Muhomout for the battle was fixed by Bhaic Maharaj Singh who is it appears really in Mooltan.

The Jewish Disabilities Bill was rejected in the House of Lords by a majority of 35. Lord Ellenborough being most conspicuous amongst the opponents of the Bill.

THE STATE OF FRANCE

Even Lamartine, betrays a consciousness either of the want of ability, or the want of power, the Finance Minister is proved incapable, and is probably already reduced to the position of a private citizen. The first operative advanced to the dignity of a Minister, Albert (Gouvier) is in prison; Louis Blanc has very narrowly escaped a ministerial prosecution; and the scarcely less potent agents of the ministry, Sobrier, Blanqui, and Emile Thomas are prisoners, or under close surveillance, banished from the haven of Paris. National bankruptcy is imminent, and the present order of things is anything but established. Assumedly the throwing down of a dynasty and a system of government, and the erection of a new power and a new system, are not matters to be affected in a few months, and we must not be surprised if the good that may come out of existing evil should be delayed, nor disappointed if it should demand a little more than the calculated cost. The curse of actual war, eagerly demanded by the people is still averted by the fear, perhaps, rather than by the firmness of the men in power. Still it is staved off; and if no other good should arise out of the poverty of the French treasury, yet, it tends to preserve the public peace, Europe, and especially France herself has reason to rejoice at it.—*Star extra, 15th July.*

THURSDAY, JULY 13.

Yesterday evening's *Calcutta Gazette*, promotes nine Assistant Surgeons to the rank of Surgeons from the 17th April last, in conformity with the orders of the Court of Directors which will be found in another column. The youngest Assistant Surgeon thus promoted is of sixteen years' standing in the service.

The *Harkuru* furnishes the details of an action brought by Robert Townsend Allan, against the Secretary of the Union Bank, relative to five Union Bank Post Bills, three of which were issued to raise money for the Bank itself, and two others for the accommodation of Cockerell and Co. and Colville, Gilmore and Co., in advances for Indigo factories. The plaintiff held the bills as agent for Mr. Hastie, who had paid full consideration for them to Messrs. Hickey, Bailey and Co. It was however contended that Mr. Hastie, as a shareholder, was cognizant of the unauthorized character of these Bills, and consequently was not entitled to any repayment. A plea put in to prove that the plaintiff Hastie was not a shareholder as not having signed the Memorial, was over-ruled, and a verdict given for the defendant.

FRIDAY, JULY 14.

The Bombay papers give an account of a memorial presented by a large body of Roman Catholics of the Island, who complain that their present Priest cannot speak the language of the country, and is besides chaplain to the troops at Colabah, and therefore partly incapacitated from attending them; and praying that a native minister should be appointed. Their request is highly reasonable; and we are happy to find that it has elicited a liberal reply from Government, which we subjoin. "In reply to your petition, dated in 15th March last complaining of the treatment to which you are subjected by the Italian Friars in Bombay, I am directed to inform you that the question of how far you will admit the spiritual jurisdiction of that order is one which is entirely for your consideration. The right of Pastoral election, I am directed to observe, being vested in the Parishioners, Government will be prepared to confirm, if otherwise unexceptionable, the candidate who may be chosen by the majority of the Parishioners as their Vicar, and it is quite immaterial to Government whether he be inducted by the Carmelite Superior or the Archbishop of Goa. I am further directed to intimate to you that Government have ordered an enquiry to be made into the manner in which its grant of Rs. 100 per mensem for the education of Priests has hitherto been appropriated, and that further payment will be suspended until a reply shall have been received. (Signed) J. G. LAMSDEN, Secretary to the Government."

The *Bombay Telegraph* of the 4th narrates a fearful disaster that befel certain pilgrims who, to the number of three hundred were proceeding from Judda to Bombay, in the *Hyllous*. They encountered a violent gale off the coast, and in the extremity of terror a hundred of them leaped into the sea, and were drowned in trying to reach the land. The rest were saved, and the vessel is now off Rattaherry.

SATURDAY, JULY 16.

The *Harkuru* states that letters have been received from Cairo, to the 20th instant, containing news of unusual interest. It appears that there has been an irruption of Abyssinians into Southern Egypt, and though they have been repelled by the Pacha's troops, he is raising his army to the war establishment to restrain these incursions for the future. This account may be correct, for the Abyssinians have old injuries to avenge, and the constant repetition of the slave hunts may have at length roused the Court of Gondar; but we are more inclined to think that this reason is put forward to deceive his subjects. Two thousand men can easily guard the entrance to Southern Egypt, and Ibrahim is collecting sixty thousand, and sending for French officers to train and command them.

The *Calcutta Star* informs us that the station of Pubna having been almost carried away by the rising of the river Ichamuttee last year, the residents applied to Government for an Engineer to devise some means of restraining the current; but the stream is again rising and some are fearful, lest the whole station should be carried away.

The *Bombay Times* asserts from a correspondent at Deesa that the earthquakes in that neighbourhood are not over yet, scarcely a day passing without slight shocks, and a rumbling noise "like the simmering of a large engine boiler."

The same paper affirms on the authority of a letter from Paris, that Lamartine and Ledru Rollin had resigned office.

WEDNESDAY, JULY 19.

The *Star* furnishes some particulars of the wreck of the *Nasser*, Captain Chaplin, near the Reef Buoy at the Sandheads. She was loaded with rice for the Mauritius, and suddenly foundered with all on board, except about a dozen lascars, who were saved. Mr. F. Porteous, a passenger,

and Mr. Spence the pilot, are supposed to be among those on board who have perished, but some hope exists that the latter had been discharged before the catastrophe occurred.

A charter has been granted to the Eastern Archipelago Company, who subscribe a capital of 200,000*l.* in 2,000 shares of 1,000*l.* each, for the purchase and cultivation of lands, mines, &c., in Labuan and the adjacent isles.

Rome.—The Pope has written a most earnest and energetic appeal to the Emperor of Austria, to withdraw his armies from a war which, without re-conquering to his empire the minds of the Lombards and Venetians, brings in its train an unhappy mass of evils, such as he, the Emperor himself, must certainly deplore.

Gioberti had been admitted to a private interview with his Holiness, with whom he remained closeted full two hours. On coming from the audience—on the very threshold of the palace of the Quirinal—Vincenzo Gioberti pronounced these words in a loud voice to the assembled multitude—"Romans! I have this moment parted from the Sovereign Pontiff, and I declare to you I have found him to be a greater man than I had imagined, although I have always regarded him with enthusiasm. As to his being an Italian in the very bottom of his heart, he is more Italian than myself—if you think that can be possible."

Letters from Rome portray, in the most vivid colours, the horror of the Pope on being apprised of the carnage of Naples.—*Friend of India.*

LORETTO HOUSE.

No. 5, MIDDLETON ROW, CHOWRINGHEE.

Established, A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs. 5 per month.
Piano Forte,	8 " "
Singing,	8 " "
Guitar,	8 " "
Harp,	16 " "
Italian,	5 " "

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical attendance, Washing, &c., Rs. 5 per month. A Charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month, Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance. Music Books, Materials for Needle-Work and drawing to be provided at the expense of the Parents.

The moral Conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue.

The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B. 1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesday from 11 to 2 o'Clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, Easter, and Midsummer Vacations, the pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, as may remain at the Convent during the vacation.

9. It has been arranged, that, any of the young ladies, if the Medical attendant at the Loretto House desire it, may be removed to the Serampore or Chanderaggar Convents, until their health be sufficiently established, to enable them to resume their studies.

10. The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth of the following October.

11. Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

12. It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admission into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unseasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz. from Eleven o'Clock, A. M. to Two o'Clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

MADRAS VICARIATE.

Contributions in June, 1848.

East Indian Orphanage,	Rs. 47 2 0
Propagation of the Faith,	95 2 0
Military Orphan Asylum,	105 1 6
Easter Collection at Fort St. George,	92 8 0

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

E. Donzellee, Esq. Bhauglepor, from
January to December 1848, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or 10 per yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 5.]

CALCUTTA: SATURDAY, JULY 29, 1848.

[VOL. XV.

THURSDAY, JULY 20.

The *Calcutta Star* of yesterday republishes from the *Atlas for India* an account of the proceedings at the last half-yearly meeting of the Directors of the Peninsular and Oriental Company, in Leadenhall Street. It was proposed to add £5,100 to the Insurance Fund, of £123,589, thereby raising it to £128,689. Insurances also to the amount of £500,000 were standing at Lloyds and other offices. The balance of profit and loss for the last six months amounted to £62,629, leaving, after a deduction of £16,915 for depreciation account, £45,714 to be distributed as a dividend of 8 per cent. per annum.

SATURDAY, JULY 22.

The *Harkara* states that the report published yesterday relating to the escape of the Pilot Mr. Spence, and his boatman Mr. Clear, from the wrecked ship the *Vasser*, is incorrect; there appears therefore to be little hope that the unfortunate men did not share the fate of the rest of those on board.

We regret to announce from the *Mafesstite* the death of P. R. Davidson, Esq. Collector and Magistrate of Saharnpore, who, while playing with a Newfoundland dog was pushed by the animal over a precipice at Landour, and died in a few hours from the injuries received in the fall. Yet, it is stated that the precipice was only about eighty feet, and it appears to have been a gentle declivity, for a friend of his ran down after him.

The *Bombay Telegraph and Courier* contains a letter from Deesa, affirming that a Committee has been sent up to Mount Aboo to report on the practicability of establishing convalescent Barracks there.

MONDAY, JULY 21.

The following is a communication we received yesterday from Lahore, dated July 11th:—“Moolraj has been forced to take refuge in the fort, and Edwardes in his last dispatch says he cannot take the place without guns. He also says that Moolraj having run through his money is now trying to get up a religious war, and that many of the Sikhs under Edwardes, after having fought against him twice, have since deserted over to Moolraj. The Resident has therefore considered it necessary to quash the rebellion at once, and the siege train leaves Ferozapore as soon as possible escorted by H. M.'s 32d Foot, and two Native Infantry Regiments, (I believe the 31st and 49th), four companies of Artillery, the 11th Regiment Cavalry, and the 11th Irregular Cavalry. They will be joined there by a brigade from Lahore, consisting of H. M.'s 10th Foot, 8th and 73d Regiments Native Infantry and 7th Irregular Cavalry. The whole to be under the command of General Walsh. Baigadier Campbell is to command the Lahore force, and Colonel Markham the Ferozapore. The Cavalry portion is under Colonel Salter. Boats were to have been procured, but at the eleventh hour, it is discovered that there are not enough for one regiment: so that scheme must be abandoned and they must march, (poor fellows I pity them)—the thermometer will not be under 120 in tents, and perhaps nearer 130. Several more conspirators have lately been seized and from papers found in their possession it has been discovered that the whole was a well connected plot, and that the greatest scoundrel amongst the lot is Sirdar Khan Singh, the very man who was sent by the Durbur with Agnew and Anderson to supersede Moolraj. His letters to the Rancee have been found, or rather copies of them, in which he mentions that he will hold the country for her, and organize a rebellion to take place with a simultaneous rise at Lahore. If this gentleman is caught should like to attend his hanging.”

A letter from Jahanabad in the district of Hooghly, dated 19th inst. gives the following information:—“On the 4th inst. we captured a member of a notorious gang of for-

gers of Oddjunge, Thinnah Ghuttal. They are also proprietors of the corresponding shop in Baboogunge, Hooghly. The fellow's name is Jodoonath Ghose, and he was captured almost in the very act, together with one Damoder Patuck, a Vakeel of the local Moonsees' court. Amongst other seals there is one purporting to be of Mir Jaffer Ally Khan, Viceroy of Bengal—it has been very well executed and bears the following inscription:—“Mir Mhammud Jaffer Khan Bahadour, Mahabut Jung, Sooja ul Moolk, Hushamud Dowla, Fudbee Almulghiree Badsha Ghazee, 1110—1113.”

EDINBURGH, MAY 21.—Last night the General Assembly deposed the Rev. A. McIntyre, minister of Kinloch, Ramoch, for drunkenness; the other case (that of an alleged compulsory resignation) was referred to the Presbytery of the bounds. In the Free Church Assembly the Report of the Sustentation Fund was given in. The amount collected to May, 1848, was 88,971*l*.; to May, 1847, 83,117*l*. Each minister is to receive a dividend of 2*l*. for the year. As 31 churches give less than 25*l*., 158 less than 50*l*., and 450 less than 100*l*., the burden of the Fund must fall on a few wealthy Churches. In the Free Church Assembly the Report of the Committee on public accounts was presented, from which it appeared that the total amount raised by the body for the past year amounts to 276,496*l*., of which, for Sustentation Fund for the clergy, 89,051*l*.; for building churches, 31,392*l*.; for congregational purposes, 71,686*l*.; for missions and education, 53,568*l*.; miscellaneous, 27,797*l*. A discussion of some length and animation followed as to whether there should be one grand central college for theological education in Edinburgh, or whether there should be two institutions, one in Edinburgh and another in Aberdeen. This question has for some time been agitated in the inferior courts, and was looked forward to as the principal topic to be brought before the Assembly. The debate was adjourned till the evening, when Mr. Cunningham's Motion for having only one central theological college was carried.—*Record*, May 29.

O'CONNELL'S OPINION OF GEORGE THE 4th. A recent writer had praised George the Fourth's colloquial abilities.

‘Why,’ said O’Connell, ‘from his rank, he of course found ready listeners; and he could talk familiarly of royal personages, concerning whom there is usually some curiosity felt. That kind of talk might have passed for agreeable; but his favourite conversation was like that of a profligate, half-drunken trooper.’

‘Was he, in your opinion, a handsome, princely-looking fellow?’

‘When I saw him in 1791,’ replied O’Connell, ‘he was a remarkably handsome-faced man; his figure was faulty, narrow shoulders, and enormous hips; yet altogether he was certainly a very fine-looking fellow. But when I saw him in Dublin, in 1821, age and the results of dissipation had made him a most hideous object; he had a flabby, tallow-coloured face, and his frame was quite debilitated. He came to Ireland to humbug the Catholics; who, he thought, would take sweet words instead of useful deeds. Ah! we were not to be humbugged!’

‘I believe,’ he added, ‘that there never was a greater scoundrel than George the Fourth. To his other evil qualities he added a perfect disregard of truth. During his connexion with Mrs. Fitzherbert, Charles James Fox dined with him one day in that lady's company. After dinner, Mrs. Fitzherbert said, ‘By the bye, Mr. Fox, I had almost forgotten to ask you, what you *did* say about me in the House of Commons the other night?’ The newspapers misrepresent so very strangely, that one cannot depend on them. You were made to say, that the Prince authorized you to deny his marriage with me!’ The Prince made monitory grimaces at Fox, and immediately said, ‘Upon my honour, my dear, I never authorized him to deny it.’ Upon my honour, sir, you *did*,’ said Fox, rising from table; ‘I had al-

ways thought you father the greatest liar in England, but now I see that you are.' Fox would not associate with the Prince for some years; until one day that he walked in, unannounced, and found Fox at dinner. Fox rose as the Prince entered and said that he had but one course consistent with his hospitable duty as an English gentleman, and that was to admit him."—*Daunt's Personal Recollections of O'Connell.*

SIR ROBERT PEEL ON EMIGRATION.—"Is not," said he, "this subject, at any rate, worth inquiring into? It is proved that you have 2,000,000 of people for whom there is no profitable employment while it is also proved that you have on the other side of the Atlantic magnificent provinces almost unpeopled. It is not too much, when we put these facts together, to ask the Government to devise, if possible some satisfactory plan of emigration. I am convinced there are no difficulties in the way of successful emigration, which resolution and good sense cannot overcome."—*Home News June 7.*

THE 15TH OF MAY.—It is worthy of remark, that almost all this legislative bodies were simultaneously attacked or menaced on the same day, the 15th of May, in the different capitals of Europe. At Paris, the Hall of the Assembly was entered by the mob, and a daring attempt made to dissolve the Assembly and proclaim another Provisional Government. At Berlin a large popular demonstration was made against the Prince of Prussia. At Mayence disturbances broke out, which if they had not been suppressed by the Prussian troops, might have threatened the security of the Assembly in the neighbouring city of Frankfurt. At Vienna the imperial family were induced to quit the capital by the demands of the mob, headed by a body of students who required that the terms of the constitution granted by the Emperor should at once be modified by the suppression of the Upper Chamber and the establishment of one sole democratic assembly. At Naples, on the same day, the Lower Chamber itself seems to have preferred the same unreasonable and unconstitutional demand. The king resisted, and adhered to the conditions already stipulated with his people. An attack was then made on the royal troops, which commenced with the signals common to all these propagandist insurrections, and unhappily cost a vast deal of bloodshed before it was put down.

Our readers can hardly fail to be struck by the extraordinary similarity of all these occurrences. On the same day, under the same pretexts, and with many analogous circumstances, an attack is made by the revolutionary party in several parts of Europe upon the constitutional bodies recently called into existence. No doubt such events are not unnatural, when there are every where the same conflicting elements in presence of each other; but at the same time, we entertain no doubt that all the machinery of the revolutionary propaganda has been directed from Paris to every part of Europe, with great method and activity. Foreign sympathy and general disorder have ever been two of the principal objects and means of action of the revolutionary associations; and the history of the last three months would disclose an extraordinary command and combination of the resources of these societies.—*Times.*

BURNING OF A RAILWAY BRIDGE.—On Wednesday morning the magnificent new South Wales Railway Bridge, which crosses the river Usk, built of wood, and about 400 yards long, was completely destroyed by fire, even to the water's edge, though one man using a boat which had been heated to an extraordinary degree. This immediately ignited the adjoining timber, which, being highly kyanized, or "pickled," was like gunpowder to ignite. The man had a bucket of water at hand, as usual, but it was useless: for the flames leaped along on each side from the centre to each end of the bridge, and the whole was in a blaze in a moment. The men with difficulty escaped with their lives. A team of trains passing at the time, with the horses put to their utmost gallop, were obliged to dash through the flames to escape. The screams of those who saw the first terrible conflagration were awful. The whole town rushed to the great stone bridge adjacent, and hundreds of "navvies," carpenters, masons, labourers, tradesmen, and gentlemen, were quickly on the spot, but it was of no avail. The bridge was almost completed. It cost upwards of 90,000*l.* in the erection. Fortunately, the firm insured recently for the full amount, so that their loss will be covered. The work is delayed for two years in consequence.—*Sun, June 3, Friend of India.*

ST. JOHN'S COLLEGE, 3, PARK STREET,

THE REV. J. MCGIBB.—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate candidates for the service of the sacred ministry, in order to multiply the labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder: Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History: the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed room furniture.

Reference for further information to be made to the Principal of the College.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up on Sunday, August 6th at St. Xavier's Chapel Bow-Bazar, at 7 o'Clock, A. M.

The priest will attend at a convenient hour the Evening previous to hear the confession of those who may wish to approach the Holy Communion, in order to gain the Indulgence.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, August 6th, at ten o'Clock, A. M.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

Qr. Mr. Fagan, Dinapore, from December 1847 to November 1848, ... Rs. 10 0

NOTICE TO CORRESPONDENTS.

A Subscriber in informed, that according to the general usage of Circulating Libraries, a satisfactory guarantee is always required, that Books lent out shall be returned uninjured within a reasonable time.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 6.]

CALCUTTA: SATURDAY, JULY 5, 1848.

[VOL. XV.

ARRIVAL OF THE EXPRESS MAIL.

An insurrection, of the most serious kind, has broken out in France. The Executive Government has laid down its power, and Paris was, when the Mail left, in a state of siege. All the Continent is still in a very disturbed state.

POSTSCRIPT—ATLAS, OFFICE JUNE 24.—*Twelve o'Clock.*—We have received Paris journals of Friday, and a letter from our correspondent, but all the contents of the former fall into the shade when compared with the intelligence that another insurrection had burst out in Paris on that day of a most serious character. Barricades were raised—regular fighting carried on—men wounded and killed. The insurgents commenced their work at ten in the morning of raising immense barricades across to the boulevards at the Porte Saint Dennis and the Porte Saint Martin, and in all the adjoining streets. A vast number of men, armed to the teeth, held them, bearing flags marked with the words "Ateliers Nationaux." They were attacked by the National Guards and the Garde Mobile, and dislodged from their posts with loss. In various other parts the same result took place, the Garde Mobile in particular acting with great resolution. They rather liked this their first action, although unfortunately against their fellow citizens. The insurrection was put down in nearly every part at two o'clock.

In the National Assembly the proceedings nearly all turned on the insurrection. The Government more than once declared, through Mr. Flocon, that it was foreign gold that had got up the disorder.

LATELY.

At seven o'clock this morning the *Times* received an express from its correspondent at Boulogne, dispatched at four o'clock in the morning, stating that the mail train from Paris, due at Boulogne at half-past two, had not arrived at seven o'clock, and that reports had reached Boulogne of a serious collision, attended with great loss of life, having taken place between the military and the *outriers* in Paris on the afternoon of yesterday, Friday, June 23.

Accounts from Madrid of the 18th state that a most formidable Carlist movement is on the point of breaking out. Cabrera is in Catalonia.

The Marquesas are to be abandoned, and Pomare invited to France. The ships of war in commission at Toulon are to be armed immediately.

The public charities at Bruges are closed for want of funds. The finances grow worse and worse. Paris is tranquil, but the provinces are confederating against the capital.

AUSTRIA.

The Court remains at Innsbruck, but the emperor, through his brother the archduke announces an intended visit to Hungary.

The most terrific news from Prague has reached us. The Czeckish population have been greatly excited for some time, and have at length risen against the authorities.

ITALY.

ROME.—On the 28th ult. Monsignor Moricini was sent by the Pope to Vienna, to negotiate peace with Austria on the terms stipulated in the letter addressed by His Holiness to the Emperor, on the 3rd ult. Pius IX. had recovered all his popularity, and on the Feast of St. Philip Neri the population made a brilliant manifestation in his favour. The Abbé Gioberti was still at Rome, preaching union between the people and the sovereign. The new Ministry inquired general confidence.

Charles Albert occupies the lines of Rivoli, turning Verona on the north. The occupation of this place, so severely purchased by Napoleon, and so well defended by the Austrians, now cost the Piedmontese only a few cannon shots and shower of hand grenades. The fall of Peschiera, in which were found 180 pieces of cannon and vast quantities

of ammunition, and the defeat of the Austrians at Getto have caused rejoicings throughout Italy. In the meanwhile, the combined Italian fleet blockades Trieste. At the close of last month, all was extremely favourable to the Italian cause but in the early days of June the Austrians had taken Padua, and forced the King of Sardinia back to his late position at Vallegio.

Venice is disturbed. One party seeks the aid of France, to restore the ancient Venetian republic; another has resolved to enlarge, by the extent of Venice, the dominions of Charles Albert.

The state of Berlin has been one of confusion and disaster. The population turned out on the 4th to walk in solemn procession to the graves of the patriots who fell in the days of March. Few of the assembly joined the procession, which indeed was meant to read it a lesson. The procession went and returned peaceably, but having surrounded the Sing Academie, and growing idle and mischievous, they proposed to help themselves to the arms in the arsenal, their demand for a distribution of arms had been refused.—*Hurkaru extra, August 3, 1848.*

THURSDAY, JULY 27.

The *Englishman* relates one of the most extraordinary instances of daring violence that have lately occurred in Bengal. The particulars are as follows: A body of five hundred Assamese, acting under the orders of a Baboo of Calcutta, entered and plundered the Sulamodeah factory. Information was immediately forwarded to the Magistrate of Pubna, who arrived just as the men were departing; they, however, turned and attacked him, and killed his darogah and two peons in his presence, and then decamped. There is a current proverb that when the Governor General's carriage breaks down, the road is immediately repaired, and the saying may be applied with equal force to such a case as the present. The plunderers, when caught, will doubtless be visited with exemplary punishment, inasmuch as they have ventured to attack the chief authority in the district. This transaction confirms our remarks last week, upon another affray nearer the seat of Government.

It appears that the storm in which the *Nussur* foundered was of a very unusual nature, the sea becoming almost in an instant a mass of heavy breakers. The circumstances, as narrated in the *Hurkaru*, would almost justify the inference of a local earthquake in the vicinity of the Sandheads, and in the vortex of which the *Nussur* happened unfortunately to be.

SATURDAY, JULY 29.

The *Calcutta Star* mentions that the cholera had broken out at Cawnpore, in some cases fatally; we hope this is not the beginning of one of those fearful scourges to which India has so frequently been subject.

MONDAY, JULY 31.

The *Hurkaru* informs us on the authority of the Cape papers that the Colony is again in a flame. Andreas Pretorius at the head of 1000 Boers has allied himself with some of the Zoola chieftains; and declares that he will never submit; an assertion he will probably be obliged to retract, as Sir H. Smith will doubtless pursue the most energetic measures. Another expenditure of a million would not, however, be very well received at home; and the Governor will be placed in an awkward position between his desire of crushing the rebels, and his dread of animadversion from Head-Quarters. One thing however is certain, we must either subdue these rebels once for all, or abandon the territory, as the peace and comfort of the surrounding farmers cannot be interrupted in this manner without serious detriment to the public interests.

The papers of this morning mention an extraordinary rise in the price of opium from 900 Rs. to more than 1100 Rs. the chest, in consequence of private advices by the *Aan* of an increase of price in China. Nothing has transpired beyond the mere fact of the rise: the intelligence is confined to the few who have received advices by that vessel, and we suppose also by the *Dulo*, which is announced this morning from Singapore.

TUESDAY, AUGUST 1.

The *Hurkaru* informs us that the Mesmeric Hospital is likely to be re-opened, Government providing furniture, instruments and medicines. The amount already subscribed is only Rs. 800 a month, a sum that will go but a little way towards the payment of the assistants, but, beyond this, the institution has about Rs. 2,000 in hand; and we doubt not that as soon as it is in actual operation, the subscriptions will be considerably increased.

The same paper publishes a document signed by three Mauritian editors, containing their determination to agitate for what they conceive to be the rights and privileges of the Colony. It is a curious mixture of French Republicanism and constrained loyalty, of puerile declamation and real determination to carry out their intention, to signalize which they have adopted as a motto, "Dieu et mon droit," but without specifying whose rights are alluded to.

The *Hurkaru* quotes from the *Moulmein Chronicle*, an account of an attempt to smuggle a large quantity of silver on board a ship, the exportation of silver being against the laws. After about 9,000 ticks had been conveyed on board, information was given to the authorities, who promptly seized the whole, and sent it, as usual, to the King of Ava.

It appears from a notice in the *Star* that a commotion has taken place at Kandy, the people not being willing to submit to the taxes lately imposed. The affair was merely an ordinary riot, but the Government thought it of importance enough to require the presence of the military.

The same paper contains a letter from Tirhoot reporting that the anticipations of the Indigo planters are almost overthrown by the long drought, and that in many estates there will be no produce this year.

The *Englishman* also furnishes an extract of a letter from Lahore which mentions as the latest news from Moultan, that Captain Edwardes had been compelled to fall back, and that Moolraj had re-entered the fort. We do not think that he would retire for any cause except want of provisions, as such a procedure would give an additional impulse to the spirit of desertion among his troops.

The Natmoo Steam Saw Mill has been consumed by fire, with 500 tons of plank; the building was un-insured, and will, according to the *Moulmein Chronicle*, cause a loss of at least a lakh and 20,000 to the creditors of Cockerell and Co.

We deeply regret to announce, that information has reached Bombay of the decease of Sir John Peter Grant, late one of the Judges of the Supreme Court, before he reached the Cape. He had attained the great age of 73.

The papers of this morning inform us of the death of Brigadier Stacy, Commanding the Meywar Field Force. He had been more than forty-five years in the public service.

WEDNESDAY, AUGUST 2.

The following account of a serious accident at Bhauglepore has just reached us:—"Major and Mrs. Napleton, another lady, and two other gentlemen having made an excursion in Major N.'s boat to visit the *Patna* steamer, were returning under all sail, when a sudden gust of wind capsized the boat and precipitated the whole party into the water. The accident would have proved fatal had not Captain Hall of the *Patna* and his chief officer providentially come to their rescue; one of the ladies was obliged to be pulled through the window of the boat, and she is much bruised in consequence. Happily all lives were saved."—*Friend of India*.

SPAIN.—The Madrid mails of the 20th have arrived. On the 19th the British arms were taken down from over the door of the embassy. Some of the journals, to quiet the more timorous, refer to the state of Ireland as a quite sufficient reason for the impossibility of a war resulting from the late measures of the Spanish Government.

Our Correspondent states that Mr. Bulwar admitted having given refuge on the night of the 28th of March to ten persons who feared being arrested by the Government, but who were entirely unconnected with the outbreak. Mr. Bulwar having stated that they were all gone, the Duke of Sotomayor expressed himself perfectly satisfied. An official note in the *Gazette* of the 19th states that diplomatic relations had been re-established between Spain and Prussia, and that the Count Razinski had been appointed Envoy Extraordinary and Minister Plenipotentiary at the Court of Madrid.—*Morning Paper*.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up to-morrow Sunday, August 6th at St. Xavier's Chapel Bow-Bazar, at 6½ o'Clock, A. M.

The priest will attend at a convenient hour this Evening, to hear the confession of those who may wish to approach the Holy Communion, in order to gain the Indulgence.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, August 6th, at ten o'Clock, A. M.

CONVENT SCHOOL OF ST. FRANCIS XAVIER BOW-BAZAR.

Established, A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

DEPARTURE OF THE MAIL.

Per Steamer *Precursor*,..... 7th Aug.
After Packet,..... 8th ditto.
Export Overland Mail Via Bombay, 16th ditto.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

E. Donzellee, Esq. Bhauglepore, from January to December 1848, Rs. 10 0

NOTICE TO CORRESPONDENTS.

A Subscriber to the *Bengal Catholic Herald* must apply to the Executor or Representatives of the late lamented Treasurer, with whom the small sum collected was deposited.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendance of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 7.]

CALCUTTA: SATURDAY, AUGUST 12, 1848.

[VOL. XV.

CEMETERIES IN INDIA.—We beg to draw the attention of the reader and of Government to a notice which appears among our extracts from the *Poona Chronicle*, relative to the arrangements which have been made in the cemetery of that station for the accommodation of all denominations. It appears that the burial ground is divided into three compartments, one of which is allotted to Roman Catholics, another to Episcopalians, and a third to Presbyterians, and, we suppose, the other Dissenters. Nothing can be more fair, equitable and liberal than such a division, and it is greatly to be desired that a similar arrangement could be adopted at this Presidency, not merely in reference to the burial places which may hereafter be established, but to those which are now exclusively appropriated to members of the Established Church. We have repeatedly brought the subject forward, and invoked the assistance of Government, without whose authoritative interference the grievance cannot be abated.

THE DAWN OF REPRESENTATIVE INSTITUTIONS IN INDIA.—Among our extracts will be found the address of the French republic an authorities to the citizens of the Republic in India, inviting them to elect a deputy and depute him to Paris to represent their interests in the National Assembly. The document is distinguished above all others that we have seen by its magnificent diction. It is the sublime of farces.

The first notice of our Ordnance corps which occurs in our Indian history is the demand of some European gunners by Shaista Khan in 1664 from the chief of our factory at Hooghly. Twenty years after, when the Company determined to establish a strong military position in Bengal, 200 of our Artillery were sent to Chittagong, with the uniform and equipment of Captain Nicholson, but Chittagong, was not destined to be the capital of this empire. Just a century ago, a regular company of Artillery was organized at the three Presidencies, consisting of five officers, and a hundred and ten bombardiers, drummers and gunners. The most absurd jealousy was at this time exhibited regarding the mysteries of the laboratory. Not only were Roman Catholics excluded from this sanctum, but Protestants who married Roman Catholics. Any officer who perpetrated so atrocious a deed, or whose wife became a convert to that religion, was to be transferred forthwith to the Infantry. The Court rather ordered that "no Indian black, or persons of a mixed breed, nor any Roman Catholics of what nation soever, shall on any pretence be admitted to set foot in our laboratories, or any of our military magazines, either out of curiosity or to be employed in them, or to come near them so as to see what is doing or contained in them." This was at a time when we had not more than a hundred and fifty European residents in the factory, and a mandate from the Viceroy of Bengal spread consternation in every breast.

THURSDAY, AUGUST 3.

General Sir Dudley Hill has issued an order, which appears in the *Englishman*, reprimanding the general inattention to dress on the part of the officers, and requiring them to adhere to the instructions they possess, or more stringent measures will be resorted to.

The *Hurkaru* republishes an extract from the *South Australian and Mining Journal*, containing some remarks on the Burra Burra Mine. Its progress appears to be wonderful; the Scrip issued at £5 per share is now at £150, and a dividend of 800 per cent. is proposed by the Directors while their present profits continue. So enormous are the resources of this mine that it will in all probability completely star the value of copper, and reduce the price of it to an extent that will bring that metal into tenfold use.

The Singapore papers mention with reprobation the foolhardy conduct of certain persons at Shanghai who persist in wandering inland against the orders of both the Chinese and British Officials. The spiteful conduct of Mr. Alcock

protects them for the present, but there can be little doubt of the existence of a decidedly hostile feeling in the minds of the lower orders of Chinese, which may lead to serious results. Under these circumstances, it would be wiser for the British to keep strictly within the limits prescribed by the treaty.

SATURDAY, AUGUST 5.

The *Englishman* contains a letter from Lahore dated the 23d ultimo, which we extract:—"The Lahore Brigade has not marched yet, but does positively at 2 o'clock to-morrow morning. This further retardment of the march has been caused by different orders having been sent from Headquarters to the Brigadier commanding at Ferozepore.—The last news from Moultau (dated 18th July) is that no further fighting had taken place.

The *Delhi Gazette* mentions that Dost Mahomed Khan is making serious preparations for an attack on Balkh, in conjunction with the chief of Khooloom; the whole country appears to be in a very distracted state.

A famine, according to the same authority, exists in Bokhara of such severity that the price of grain has risen to a rupee for five seers, and the people are flying into all the adjacent districts.

Yar Mahomed is pursuing his schemes around Herat with his usual recklessness, and amuses his leisure with seizing every fortress within his range. He has even laid siege to Laush, an important place between Herat and Candahar, but has been repulsed, the Candahar Sirdars not approving of so ambitious a neighbour.

We regret to state that the Damoodur embankments have again given way, and that the whole country for many miles is deluged to a considerable depth.

TUESDAY, AUGUST 8.

The *Delhi Gazette* of the 29th, mentions that Captain Cunningham is pursuing his archaeological investigations in Cashmere, the architectural remains of which country are said to be far superior to any thing found in India. The columns have regular pediments and bases, and the general style nearly approaches to the Greek model.

The *Englishman* contains a letter from Cairo which describes the condition of Egypt as wretched in the extreme. The villagers are flying to avoid the conscription; the country is left untilled; the army is without pay, and commerce is for the time destroyed. Nothing but the dread of Ibrahim's severity restrains the people from open rebellion; should a hostile army enter the country he would find himself without an army, or the means of paying one.

The *Bombay Times* gives us reason to believe that the State of Sattara will not escheat to Government, and that the additional revenue fifteen lakhs of Rupees a year, which was expected from the lapse of this fief, will not be added to the resources of India.

WEDNESDAY, AUGUST 9.

The following extract from a letter, is painfully interesting:—"I beg to inform you that the Trunk Road will not be available for conveyances of any description, via Satgang as the suspension bridge over the Surusetty has been broken down by the inundation of the 3d and 4th instant; a small drain bridge near Vallanza Bazar is also broken down, consequently the Public Road from the (North) French Gate to Chinsurah is not practicable for conveyances. The suspension bridge at Tribeny should be looked after also; when I passed over it a month ago, the bridge appeared insecure; some of the iron work was loose, it requires to be properly fastened"—We have since learned that orders were issued yesterday by the Executive officer and the Magistrate, not to permit passengers to pass over the Mogra suspension bridge as they apprehend danger.

The *Bombay Gentleman's Gazette* states, that the dread of an immediate European war has completely put a stop to the

trade of the Island, that for many weeks not one ship has started for Liverpool, and that there is not one loading for London. The majority of the insurers decline taking the war risk, leaving it to be borne by the owners.

The same paper states that the value of Malwa Opium has risen in China to 775 dollars, and in some instances even to 790 dollars, for very good quality; this has caused a rise in the price of the article at Bombay, where it is now selling at Rs. 1351 per chest; a little consolation to the opium holders who have lately sustained great loss. — *Friend of India.*

The social state of Ireland is more serious than its political state. This very day there are further accounts from the western provinces of the alarming state of destitution, of the terrible pressure of poor-law taxation, and of the overwhelming difficulties to all classes. This distress is the real nourishment of rebellion.

CHURCH-RATES — The following is a copy of a Petition sent to Mr. Bernal Osborne for presentation, in support of his proposed motion for leave to bring in a Bill for the abolition of Church-rates:—

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled:

"The humble Petition of the undersigned Dissenters, residents in the city of Worcester.

"Sheweth,—That a very considerable proportion of the inhabitants of the United Kingdom having become Dissenters from the Established Church, it is imperatively necessary, in order to maintain equal justice towards all parties, that such Dissenters should be exempted from the burden of Church-rates, Easter-dues, and other clerical claims, the enforcement of which is now manifestly unjust against those who support their own forms of worship, and who neither seek nor desire any advantage from that which is allied with the State.

"That this seems to your petitioners to be rendered more necessary than ever, from the harsh, unconstitutional, and unreasonable interpretation of the law of Church-rates which has been sanctioned by the Courts of law—viz., that the minority of a parish may impose a rate upon the majority. The extreme rigour to which this has led, the perpetual strife which it tends to maintain, in parishes all over the Kingdom, — the injustice and oppression thereby committed, in the name of the Prince of Peace and for the support of the religion of love,—with many other weighty reasons which your petitioners could urge,—all conspire to render it desirable that your Honourable House should take the earliest opportunity of abolishing all such laws for the pecuniary support of the Established Church as are manifestly inconsistent with the rights of Dissenters, the claims of conscience, and the dictates of justice.

And your petitioners will ever pray, &c."—*Patriot, Jun 1.*

LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

• For Young Ladies. •

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roofed house, beautifully situated in an extensive enclosed Demesne.

Terms for Boarders per month, Rs. 16
Entrance money for the use of furniture, 10
For Day Pupils, 6
Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

ST JOHN'S COLLEGE, 3, PARK STREET.

THE REV. J. MCGIRR.—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate candidates for the service of the sacred ministry, in order to multiply the labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classes, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed room furniture.

Reference for further information to be made to the Principal of the College.

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyutta, adjoining the Cathedral-House.*

DEPARTURE OF THE MAIL.

Export Overland Mail Via Bombay, 16th Aug.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

Rev. Father N. J. Dodot, Ferozepore,
from Jan to December 1848, . . . Rs. 10 0
B. Doucett, Esq. Dacca, from Jan. 1847,
to December 1848, 20 0

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyutta, under the superintendance of Mr. J. F. BRILAMY. every Saturday morning, price 1 Rupee monthly, or 10 per yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 8.]

CALCUTTA: SATURDAY, AUGUST 19, 1848.

[Vol. XV.

IMPORTS AND EXPORTS FROM 1847 TO 1848.

The decrease of Imports, in the past, as compared with the preceding year, has amounted to Rs. 1,07,52,000; and the decrease of Exports to Rs. 1,15,10,000. A comparative statement of the Imports and Exports of the past five years will illustrate the character of this decrease.

		Rs.
The total Imports in 1843-'41	were	6,47,66,000
" " '41-'45	"	7,69,26,000
" " '45-'46	"	6,29,11,000
" " '46-'47	"	6,17,33,000
" " '47-'48	"	5,39,81,000
The total Exports in 1843-'44	"	10,11,71,000
" " '44-'45	"	10,33,17,000
" " '45-'46	"	10,14,87,000
" " '46-'47	"	9,78,85,000
" " '47-'48	"	8,63,75,000

The decrease in our imports may be at once explained by a reference to the articles of cotton twist and yarn, and cotton piece goods; the decrease in the former having been about 10,00,000 and in the latter, 59,32,000 Rs.; thus leaving only about 8 lakhs of Rupees to be accounted for by the diminution of other articles. In several articles there has been a considerable increase. Thus, Stationery has advanced from Rs. 4,11,000, to Rs. 5,00,000. There has likewise been a decrease in the articles of beads, betelnuts, coffee, catechu, black-pepper—in this last to the extent of 3 lakhs of Rupees. Spelter also exhibits a smaller import by about 1½ lakhs of Rupees. In Copper there has been an increase of 2 lakhs; in Tin, of 3½ lakhs; in Quicksilver of 1½, as well as in coals, precious stones, confectionary, earthenware, window glass, hardware, cutlery, and oilman's stores; while in ironmongery, machinery, and anchors, the increase has been nearly *Three* lakhs of Rupees.

The increase in imported Salt deserves special remark. It exceeds by more than 3,00,000 maunds the quantity introduced by sea in the preceding year. The imports of this article from England in the past year have more than doubled. In '46-'47 they amounted to 3,52,000 maunds; in the last year to 7,52,000, and unless the importers have suffered by their consignments, we may expect a progressive increase of importations. Ten years ago, the import of foreign salt did not greatly exceed *Three* lakhs of maunds. It has now risen to nearly *Eighteen*, and as the Government has not, we believe, curtailed its own annual supply of manufactured salt, of about 50 lakhs of maunds, salt to the extent of nearly one-third in excess of the consumption of 1837-'38, has been introduced into the country in the past year, and disposed of.

In the article of Books, there has been a slight decrease of imports; they have fallen from Rs. 2,57,000 to 2,38,000. Ten years ago they amounted to Rs. 2,89,794. To counterbalance this decrease, there has been an increase in the importation of Millinery, haberdashery and apparel, to the extent of Four lakhs of Rupees. The progressive increase in the consumption of this important article, is thus exhibited:

Imports in '37-'38	5,05,000	Rs.
" " '46-'47	10,82,000	
" " '47-'48	14,77,000	

This increase is not only important in a commercial point of view, but it is gratifying also as an indication of the improvement of domestic sympathies, and of the increased anxiety of husbands to provide every 'reasonable' gratification for their wives and daughters.

THURSDAY, AUGUST 10.

The opium sale of yesterday exhibited an increase of Rs. 184 per chest for Patna and Rs. 134 for Benares above the averages of last month, the numbers were as follows:

	Chests	Average	Proceeds.
Behar, 1805	..	1083	.. 19,56,525
Benares, 780	..	998	.. 7,79,075

so that the additional profit to Government from the rise in the price of the drug in China is more than four lacs of Rupees.

We republish from the *Bombay Times*, a notice of an improved cotton cleaning machine, a variety of the Indian Churka; it is the invention of Captain Suddert of the Engineers. The great desideratum in India to which we look in a great measure for the introduction of our cotton into the looms of England, is the discovery of an instrument which shall clean the cotton without reducing the staple. Without such a machine, the extension of cotton cultivation must be vain. The man who shall bestow this boon on India, will be as much deserving the thanks of Parliament and the gratitude of the nation, as any of the Generals or statesmen, who have contributed to defend or improve the empire.

FRIDAY, AUGUST 11.

The *Englishman* publishes a detailed account, extracted from the *Polynesian*, of an attempt on the part of the natives of Sylebam Island, to seize the *Triton*, a vessel engaged in the whale fishery. A party of natives had been allowed to sleep on board, on pretext of bringing off some articles in the morning; they rose in the night, murdered two men, and wounded four others, the rest escaping by lowering a boat; they then ordered one of the natives attached to the ship, to take the helm, but he ran up the rigging and sung out "sail ho," upon which an immediate rush was made to again the shore. This native then ran the ship close to the boat, and took up the mate and crew. The captain and a boat's crew had been on the island, and were consequently away when the ship was captured, but after some odd adventures, which read more like romance than reality, he managed to get off to an American vessel, and hopes to discover the present position of the *Triton*, who had been spoken by another vessel a few days after the massacre.

The *Englishman* contains a long and admirable letter upon the canteen system, the writer of which endeavours to prove that the fault lies not in the Regulations, but in the departure from them. We are not aware that any effort has ever been made to induce the soldiers to give up spirits altogether, but the writer proposes the substitution of beer; such a change, if it could be effected, would doubtless be most beneficial, but to make it successful, spirits as the ordinary liquor, must be totally banished from the canteen, as we fear the vast majority of *drinking men* would still cling to the fiery draught.

SATURDAY, AUGUST 12.

The *Penang Gazette* furnishes some details respecting a slave trade which has been discovered to exist in Perak, and which serve to display the extent to which it is carried on, and the ferocity of those chiefly engaged in it. It is affirmed that many hundred British subjects, chiefly Malays, are held in a state of slavery; and that several thousands of the inhabitants of Batta are in the same condition. These unhappy creatures are subjected to every species of cruelty and indignity, and some of the instances recorded are so atrocious that we must quote them exactly as they are put forward.—"The instances of barbarous cruelty reported to be practised by the chiefs on these poor creatures are almost incredible. The *Zaxmana* (Admiral) and the *Shabander* (Harbour Master) are said to excel the others in savageness. Of the former it is related that, having become exasperated against a Batta slave who had fallen sick and was unable to work, he caused a hole to be bored through the nose to which a rope was fastened and the poor fellow, in this condition, to be cast into a river and dragged up and down until drowned! The same brute having conceived a jealousy against a slave woman in his possession, ordered her to be conveyed out to sea, when a large open jar was tied to her neck, and in this state she was thrown overboard and

drowned!! The acts of the Shabandar are equally monstrous. Having suspected the faithfulness of a slave girl, he murdered her supposed seducer, then ordered her to be taken out to sea and her head kept under water till she was drowned, the body he then brought on shore and buried according to the Mahomedan custom." It appears that force is in almost every case resorted to, to drag these victims from Pinang, and that many of the native population were perfectly aware of the existence of the nefarious traffic. The Government are taking energetic steps to check the abomination, and have already applied for the restoration of all British subjects.

The *Star* states on the authority of the *Bhaskur*, that a steam ferry has been plying of Haut-kholah since Monday, at half a piece each person; a charge which, we fear, will not prove remunerative. Still it is what is commonly termed, an advance in the right direction, for while steamers are running to and fro in all the great Indian rivers, the only means of conveyance across the Ganges at the metropolis is a miserable shell of a boat, not better than that which pilled on the Ganges twenty centuries ago.

The *Star* informs us, that the Government has secured three fine vessels to convey the thirty lakhs of specie which they are about to remit home; these vessels are the *Northumberland*, the *John Bright*, and the *Royal Albert*.

MONDAY, AUGUST 14.

The *Madras Athenæum* mentions that the Honorable the Court of Directors have increased the pensions of the Veterinary Surgeons of the Indian army; eight instead of seven shillings per day after 22 year's service, ten shillings after 25, and twelve after 36 years. They are still on an inviolous footing as regards the Queen's service, in which 10s. 6d. are paid after 20 years' service, even though only five of it were passed abroad. It is to be hoped that this distinction will be removed; the services of well instructed men in this department save a great deal more to the Company than their salary can possibly amount to, and such men cannot be procured without a higher rate of remuneration.—*Friend of India*.

The venerable Archbishop of Paris was a martyr in the endeavour to restore peace. He waited on General Cavaignac, to ask him if it were forbidden to carry to the insurgents words of peace and consolation. The General declined either to permit or forbid the attempt would be highly dangerous, but the people would doubtless be greatly moved. The Archbishop resolved to go. He returned to his palace called to his side his two Grand Vicars, and with them presented himself at the foot of the column of the Bastille. The Colonel in command of the troops ordered the firing to be stopped; a branch was broken from a tree on the boulevard, and borne before the Archbishop as a sign of peace by the two Grand Vicars. The venerable pastor mounted the barricade, and impressively blessed the wild men below him; who in reverence stayed their fire as the regular troops had done. The Archbishop had begun to speak to them of peace and submission, when a sudden drum roll was heard; the insurgents were agitated, and suspected treachery; a shot was fired—whence, it is unknown—the soldiers and insurgents resumed a miscellaneous firing; and the Archbishop, struck by a ball in the loins, fell as if dead. The insurgents crowded up on the barricade, lifted him in their arms, bore him to the rear, and laid him in the house of the Curé Des Quinze-Vingts, tending him with solicitous gentleness and weeping at the misfortune of his wound.

"On the way," says the *Constitutionnel*, "he was escorted by some Gard Mobiles. The physiognomy of one of these brave lads had struck him, having seen him fight and disarm his enemy, after being wounded several times. Calling him to his side, he had strength enough left to raise his arms, and taking a little wooden crucifix attached to a black collar which he had, he gave it to the young hero, saying to him, 'Never quit this cross; lay it on your heart—make you happy.' Francis Delagrigniere, such was his name, swore, with his hands joined, and in the attitude of prayer, ever to preserve this precious souvenir of the dying prelate."

Assured that his dissolution was at hand, the good Archbishop received the last sacrament; and shortly afterwards, he died, blessed all around, and praying to God that his blood might be the last shed under such circumstances.

In St. Petersburg, in Moscow, and in twenty other districts in South Russia, the cholera is raging fearfully.

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LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed Demesue.

Terms for Boarders . . . per month, Rs. 16

Entrance money for the use of furniture, 10

For Day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superiores of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

NOTICE TO CORRESPONDENTS.

Until the Rt. Rev. Dr. Whelan arrive and sanction the publication of any Letter sent to the *B. C. Herald*, it has been resolved not to insert in our Columns any such Communication.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 9.]

CALCUTTA: SATURDAY, AUGUST 26, 1848.

[VOL. XV:

MOOLTAN.—The accounts received during the last week from Mooltan, are favorable to the hope of an early and successful termination of the campaign. The troops sent forward to support Capt. Edwardes, and to reduce the citadel of Mooltan have arrived within four or five marches of the town, with less than the usual casualties of a march. Col. Strickland has fallen a victim to apoplexy,—which might have occurred in cantonment or in camp,—and half a dozen European and native soldiers have died, but all the fears which were entertained of the fatal consequences of an expedition at this season of the year, have been most satisfactorily dispelled, and the siege of Mooltan has long since, we trust, commenced under the most favorable circumstances. The threatened attack on Captain Edwardes's position by Moolraj has not been made; and the rapid approach of such efficient succour will render even a retrograde movement on his part—should it unhappily become necessary—of little consequence. Moolraj's army is said to have dwindled away almost to the number which he originally had under his command, when he raised the standard of rebellion, and the appearance of a well-equipped army and a formidable siege train is likely to dry up their courage. We may, therefore, look forward with confidence to the early extinction of this revolt,—and by an effort which might have been made with equal success, and an equal absence of hazard, two months ago. We have already stated that, however we ourselves were disposed to vote for an immediate effort to nip the rebellion in its bud, as soon as the designs of Moolraj were known, and to which opinion we still adhere, there were not wanting men of great military experience and judgment, as well as men in high military office, who doubted the propriety of commencing a campaign in the height of our hot season which they thought might possibly be postponed to the winter without risk. But as soon as Capt. Edwardes had crossed the Indus and begun to act on the offensive, the aspect of the question was totally changed, and preparations should immediately have been made to support him with all zeal and vigor. Any serious discomfiture he might have experienced would have shaken our position in the Punjab to its foundation, and brought with it the necessity of a far greater sacrifice of men and money than any effort to support him could possibly have entailed. When he commenced his march towards Mooltan, we had no longer any option left us; and a very serious responsibility has been incurred by the hesitation and dilatoriness which have marked our movements since he fought Moolraj under the walls of his own city. We fear that all the arguments which the Mooltan Blue Book may disclose, will be insufficient to palliate the delay in sending forward troops. The intelligence of these events will reach Europe at a time when the minds of men are little disposed to excuse the exhibition of any of that kind of vacillation which has proved so fatal to the public repose in Europe. Never have the public at home been led by the progress of events so distinctly to appreciate the importance of decision and energy in military movements, as at the time when the absence of these virtues in our councils in the Northwest will be announced; the feebleness of our Indian policy will, therefore, meet with little mercy.

Ceylon.—The insurrection in Ceylon, as the copious extracts we have given from the *Monthly Athenæum* will shew, has spread through four districts, and it would almost appear as if a general spirit of dissatisfaction pervaded the indigenous population in the neighbourhood of Kandy. The insurgents have committed great devastation wherever they have been able to come unexpectedly on estates or towns, and their animosity towards their British rulers has been manifested by acts of cruelty and murder. We regret to hear that Sir Herbert Maddock's estate has been laid waste, and that he himself has not been heard of since he went down to it. Great fears are entertained for his safety, more especially as the execution of martial law on the prisoners who have been captured, may be expected to ex-

asperate the minds of the rebels, and lead to acts of retaliation. Our troops have encountered the enemy on two occasions, and on both have the rebels fled without offering any resistance.

EAST INDIA RAILWAY.—We are happy to learn that the negotiation between the East India Railway Company and the Court of Directors has been resumed, though upon a narrower basis. The Court have now, it is said, proposed to guarantee five per cent. for twenty-five years upon a million sterling, on condition that £80,000 be paid into their treasury in four months.

THURSDAY, AUGUST 17.

A letter in the *Englishman* describes the destitute condition of the people of Dhurimpore village, ruined by the bursting of the Damooda bunds; and adds that Baboo Prankissen Laha, a rich native of Chinsurah, has set a subscription on foot in behalf of the sufferers, which has reached the amount of Rs. 200. It is earnestly hoped that this sum may be augmented, as the poor villagers are reduced to a state of utter destitution.

The papers narrate an affair which has created some sensation in Calcutta. A young lady, a ward of the establishment of La Martinière, and who had for some time officiated as an assistant in teaching there, has been seduced by it is said, an old married Barrister, who formerly held an office in connection with the Police, and who has carried her off from the institution. The Governors of La Martinière are determined to institute a strict enquiry into the affair, but, as the young lady is of age, legal proceedings are out of the question.

MONDAY, AUGUST 21.

The *Hurkara* relates a fearful case of dacoity and murder, which took place at Narainpore on the 11th instant. The Darogah, Calcemohun Mookerjee, was attacked in the night by a body of dacoits, about five-and-twenty in number, who demanded a confession of the place in which the money was kept; and on his refusal, applied lighted torches to various parts of his body, to extort an avowal. One of the miscreants then thrust a spear into his temple, and another struck him on the head with a hatchet, which fractured his skull, and rendered him insensible. The murderers then decamped, after plundering and setting fire to the house, which was burnt to the ground. The unfortunate man died in about ten hours. It is supposed that his great fidelity and his severity in the execution of his office were the cause of his death, which had evidently been premeditated. It is singular that of all the chowkedars who must have been within hearing, not one came to his assistance.

WEDNESDAY AUGUST 23.

The *Mofussilite* states that the Home Guards and the Indian Government have requested Lord Gough to retain his command in India, and that his Lordship intends doing so for another year at the least. *Friend of India.*

There was something so touching in the circumstances attending the death of the venerable Archbishop of Paris that we should have supposed that it would be impossible for party malice to find in the mournful event a theme for detraction. Going forth, cross in hand, in the midst of a sanguinary insurrection to administer consolation to the dying and to aid in restoring peace—he was shot by one of the scoundrel insurgents. Surely such a death might be expected to excite universal sympathy. The *John Bull*, however, has found in the event a pretext for assailing with the venom of its paltry party spirit the memory of this pious man. What is his crime in the eyes of this journal which endeavours to make up by an increase of malignity for the want of that which enlivened and gave pungency to its strictures in the days of Theodore Hook? Why that the amiable prelate when the monarchy was overthrown dared to bless and pray for the republic—in other words, dared to recognise the principle *rex populi rex Dei*,

This proceeding is treated as an act of black ingratitude to Louis Philippe, and a Scriptural quotation is lugged in to give a sanction to the outrage on the memory of the murdered man. How true it is, that the devil can cite Scripture for his purpose.—*Hurkaru August 19.*

The *Delhi Gazette* strongly inclines to the belief that Moolraj will engage Capt. Edwards again before the arrival of the Lahore force, which is now within a few days march of that city. We think it more probable that he will remain in the fort and stand a regular siege, in the hope of a general Sikh rising, with which some of his followers flatter him. A report also exists that the troops are recalled, but we doubt if so flagrant an act of imbecility can have been committed.

THE REVENUE.—The total decrease on the year is 2,411,946*l.* We speak, of course, only of the ordinary revenue. An actual net decrease on the quarter, therefore, to the amount of only 276,783*l.*, is relatively a great improvement on the average of the year. But we must bear in mind a circumstance which greatly affects the comparison of the two years. The year ending July 5, 1847, was a year of extraordinary exports, imports, and home consumption. It was, therefore, a most productive year to the Exchequer. It was altogether an exceptional and excessive year. We have simply fallen back to the level of the previous year, viz., that ending July 5, 1846. The decrease of the year just ended, as compared with the extraordinary year of 1846-7, very closely corresponds to the increase of that year over 1845-6. The reader will see how nearly the following figures tally:—Revenue for the quarter ending July 5, 1846, 12,573,187*l.*; ditto for 1848, 12,736,851*l.*—the difference being in our favour. Revenue for the year ending July 5, 1846, 47,203,561*l.*; ditto for 1848, 47,407,486*l.*—the difference being again in our favour. The increase of the year's revenue in July, 1847, was 2,615,871*l.* The reaction announced to-day was, as above stated, 2,411,946*l.*—*Times.*

CHURCH PROPERTY AND THE RUSSELLS.

Total of Church property granted to that deserving servant of Henry VIII., John Russell and to his family in money value of the present day:—

Dunkwell Abbey, 19,000*l.*; Tavistock, 57,712*l.*; Mount-grace Priory, 13,000*l.*; Castle Hymel, 3,847*l.*; Woburn Abbey, 27,000*l.*; Melchburn Preceptory, 13,000*l.*; Thorney Abbey, 25,650*l.*; Covent-garden, 10,000*l.*; St. Peter's in Cornwall, and the property of the Dominican Friars at Exeter, probably 10,000*l.* To those must be added Beau-lieu, 20,000*l.* Total, 199,208*l.*—*Douglas Jerrold.*

IRELAND.—A Protestant Repeal Association has been established in Belfast. The fact that an attempt has been made to organize such a Society amongst the Protestants of Ulster, is a remarkable sign of the times. The confederation journals of Saturday are extremely violent.—*Patriot, July 3.*

EXECUTION OF AN ELEPHANT.—Rajah, the stupendous elephant of Mr. Atkins's collection at Liverpool, killed his keeper last Saturday, by trampling on him, and Rajah was doomed to die. Two ounces of prussic acid and twenty-five grains of aconite (monk's-head) were administered in luns and treacle, but without effect. It was then deemed advisable to despatch him by shooting him. The house was ordered to be cleared of all save the soldiers, twelve of whom discharged their pieces at him, when he reeled, uttering at the same time a loud growl. Twelve other soldiers immediately took the places of those who had fired, and fired at the first fair opportunity. This brought the animal to the ground, and thus perished one of the most magnificent elephants in Europe, whose docility and intelligence had been the theme of admiration.—*Hone News, July 7.*

DEPARTURE OF THE MAIL.

Per Steamer *Bentinck*,..... 7th Sep.
After Packet,..... 8th ditto.

The public are particularly requested to observe, that no letters for the *Bentinck* can be received after 4 p. of that date.

ST. XAVIER'S CHAPEL.

Bow-Bazar.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up on Sunday, September 3rd, at St. Xavier's Chapel Bow-Bazar, at 6½ o'Clock, A. M.

The priest will attend at a convenient hour the Evening previous, to hear the confession of those who may wish to approach the Holy Communion in order to gain the Indulgence.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, September 3rd, at ten o'Clock, A. M.

ST. THOMAS' CHURCH.

Native Convert Association.

On Thursday the 31st inst. the usual Solemn Mass for the Members of the Native Convert Association will be celebrated at 7 o'Clock, at *St. Thomas' Church.*

CONVENT SCHOOL OF ST. FRANCIS, XAVIER BOW-BAZAR.

Established, A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

Terms, to be paid in advance, Six Rupees per month.

MADRAS VICARIATE.

Contributions in July, 1848.

Propagation of the Faith,	Rs.	180	0	4
Military Orphan Asylum,		105	1	8
East India Orphanage,		75	8	0

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Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghyutta, adjoining the Cathedral-House.*

SUMMARY OF INTELLIGENCE.

No. 10.]

CALCUTTA: SATURDAY, SEPTEMBER 2, 1848.

[VOL. XV.]

THURSDAY, AUGUST 24.

The *Delhi Gazette* furnishes news from Cabul to the end of July. Dost Mahomed is said to manifest great suspicion regarding our ulterior designs, and is busily engaged in strengthening his power by alliances with Kandahar and its fraternal chieftains, whom he earnestly exhorts to lay aside their quarrels, and join in a defensive league to guard against any aggressive movement on the part of the British. Similar messages have been despatched to Herat, but as yet without effect. Meanwhile, the Khan courts the favour of his soldiery by allowing them to rob and murder his own subjects with impunity.

The *Delhi Gazette* announces that an insurrection has broken out in the Hazareh country, the Sikh Colonel, Colonel Canara, has been murdered, and Sir F. Currie has deemed it of sufficient importance to determine to depute Mr. Coeks, head assistant to the Resident, into the country. This intelligence is confirmed by a private letter from Lahore to the Editor of the *Englishman*, and will tend to render the difficulties of our position more complicated. The same letter mentions that a rascal of Moolraj's had been seized in Peshawar by Major Lawrence; he was suspected of tampering with the Sikh troops, tried, found guilty, and shot the next day. We rejoice to record this instance of decision. It will tend in some measure to counteract the evil effects of our vacillation.

FRIDAY, AUGUST 25.

A correspondent of the *Englishman* writing from Puna, states that the planters in that district are in hopes of a very fair crop from the unusually propitious weather.

A letter in the *Hurkaru* informs us that the cause of the mischances which have occurred to the *Kashjee* is the appointment of an inexperienced engineer, and that no fault existed in any part of the machinery.

The *Australian* mentions a fact of the highest interest in these days, when colonization appears to offer the best remedy to the overflowing population of Europe, viz that in the settled and intermediate districts of new South Wales there are nearly millions of lands for sale.

SATURDAY, AUGUST 26.

The Cape papers, according to the *Hurkaru*, furnish very uncertain accounts of the real state of the Colony; some authorities representing it as extremely disturbed and others as perfectly quiescent; it is evident, however, that great discontent exists among the Boers, principally on account of the Regulation relative to the occupation of land, and this will, we fear, continue for some time to distract the districts in which their influence is predominant. An application having been made to Sir H. Smith to raise the salaries of certain overworked officials, he quashed it by the remark that every Ensign in Her Majesty's army exposed his life for less; a strange argument from one who proves in his own person, the vast prospects of advancement which are open in a Military career, which no clerks can expect to enjoy.

The *Englishman* states that the Steam Ferry lately established by Mr. Calder, has been stopped by a combination of boatmen, who jealous of the monopoly they have enjoyed from time immemorial, planted their boats at the ghaut and prevented the landing of the passengers. We hope some measure will be adopted to prevent the obstruction of an undertaking that promises to be of such value to the public.

MONDAY, AUGUST 28.

The papers announce that the sale of Union Bank debts on Saturday last, amounting in the aggregate to Rs. 529,000 produced Rs. 71,100. Those connected with the house of Car, Tagore and Co., though put up for sale, were withdrawn, in consequence of a prohibitory notice issued by the Trustees of the Firm,

The *Delhi Gazette* contains the following interesting paragraph which exhibits the efficiency of the means that have been used for the eventual suppression of thuggee:—"In consequence of the increasing number of younger children of Thugs, monthly admitted into the Jubulpoor institution, and the progress the older ones have made in the manufacture of goods undertaken by the school, the late infant establishment is becoming daily of greater importance. Upwards of six hundred hands are, we are credibly informed, employed daily from sunrise to sunset, and the present managers are naturally anxious to increase the sale of their produce. An advertisement in another place details the nature and cost of the work undertaken at the Establishment, and we have no hesitation in strongly recommending it to those who may wish to assist in the great work of civilizing the unfortunate children of condemned Thugs who are so usefully employed. We are credibly assured that many of the woollen carpets made at Jubulpoor have been sent to England by gentlemen residing in the neighbourhood of that station, and that they have been so much admired that orders have been sent out from home. Similar articles have also been sent to China, and a large invoice was being packed for a gentleman in the service there, at the time our correspondent wrote. Why does the Superintendent not turn his attention to the manufacture of leather, buff and army accoutrements?"

The same papers contains intelligence from Cabul to the effect that Dost Mahomed is by no means free from apprehensions as to the ultimate designs of the British Government. The alliance with the Chieftains of Kandahar has been drawn still closer by several inter-marriages, but he is weakening his power by the unlimited licence allowed to his soldiery. Street fights are of constant occurrence; the merchants are rapidly departing, and every new measure is more despotic than the last.

A native correspondent of the *Englishman* makes the following rather bold assertion:—"The young Native aristocracy of Calcutta will be generally found to preserve the most strict regard for the institutions of their forefathers." What say Spence and Wilson and Bright and Browne to this?

TUESDAY, AUGUST 29.

We extract from the *Englishman* the following letter from Lahore:—"A Sikh Battalion of Infantry 3000 strong, and six guns, arrived here a few days ago from Mooltan; they had been ordered back in consequence of the desertion of 500 of the men to Moolraj, and the general disaffection of the whole battalion: the guns attached to the battalion crossed the Ravee yesterday morning, and they have been lodged in the Fort; the battalion is to be disbanded. Moolraj having gained information through his spies, that Major Becher, Assistant Quarter-Master General, always went in advance of the right column but weakly escorted, laid a trap to surprize him, and sent a party of horse to capture him, when in advance of the column; fortunately the column halted that day, and Becher did not go on in advance, so that they passed their object. Information was afterwards received of the intended capture, and orders have been issued that officers are not to ride in advance of the column. Moolraj reviewed his force a few days ago, and found he had 5,000 infantry, and twelve hundred cavalry. A Sepoy of the 36th N. I. was yesterday morning hanged for murder. By a letter from the Camp of the right column, on the 12th instant, 1,500 sowars, with two guns, looted all the grain that had been collected in the villages for the supply of our troops; they also attempted to "loot" our baggage, but did not succeed. On the same day, (12th August) Edwardes sent Hyder Khan, with 100 sowars and 2000 boors, to a nullah full of water; they were attacked by some of Moolraj's horse; after a few killed on both sides they retreated to Moultaun. A brahmin of Moolraj's tried to poison Sirdar Shunshere Sing, by putting some in his

food; the poison was however detected, and the brahmin 'boned' by Shumshere Sing." The reign of Moolraj is drawing to a close, but he must be strangely ignorant of British customs if he imagines that the surprise of any British officers would in the slightest degree affect the march of the army, or retard the measure adopted for his punishment.

WEDNESDAY, AUGUST 30.

We have just received a letter from the Grand Trunk Road containing the following information:

"Our old friend of the Pulta Ghaut has taken the contract of the Mughrah Ferry at Rs. 300 a month, and we have ascertained that his profits cannot be less than Rs. 1300 a month. It is said that many respectable Natives offered to take the contract at from four to eight hundred rupees a month, but all the beggars have been disappointed." He suggests that it would be better for Government to build a bridge of boats which would cost but a trifle, and which might easily be done by the Superintendent of the Grand Trunk Road. The poor people in the neighbourhood are in the most wretched condition from the loss of their houses, crops and property of every description, but are compelled to pay the toll, which, though the river is much smaller, is double that exacted at Pulta Ghaut.—*Friend of India.*

The *Hurkutu* notices the extreme jealousy of the Court of Directors as to expenditure, and the control they exercise in the smallest money matters over those who are unavoidably entrusted with the highest political authority. This jealousy we believe to be the result of long and painful experience. The natural tendency of all public departments is towards constantly increasing expenditure. It is so much more easy and pleasant to all concerned. Every thing goes on more smoothly, to say nothing of the facility given to oblige friends with appointments for persons in whom they take an unaccountable interest. This is not confined to India, all the vigilance of Parliament has not been able to keep it effectually in check at home. Why do ministers so pertinaciously resist enquiry into the expenses of the public departments, but because they are the very nests of jobbery. Even retrenchment is almost always held out as an opportunity to provide for the hangovers of the aristocracy. It is thus effected. An office has been recommended for reduction perhaps by the Lords of the Treasury themselves.

The affair is kept secret till the job can be jobbed. The best berth in the office is held we will say by a hard working clerk Mr. Ready pen. The Secretary sends for him, and says, Ready pen, my dear fellow, I have always my eye upon your interests, there are to be great changes and cuttings and clippings in your department. I can just now provide for you elsewhere, let me advise you to accept the offer. It is done, and the situation about to be abolished is given to a scion of the aristocracy, the Honorable Mr. Woodenhead. The change takes place, compensation is of course given, and the Honorable Mr. W. enjoys a pension for life without labor, as an equivalent for the loss of an appointment which he may have held six months. The real consideration being the vote of His Right Honorable relative in one of the two great houses. The changes thus occasioned are carefully concealed from the public eye.

We have known something very like this in Calcutta. The head of a department, now an unsuccessful candidate for the Direction, when about to leave his post, was anxious to provide for a young friend. He sent for an assistant, and said, you have been very many years in Government employment, are you not thinking of retiring? The answer was that he must work a little longer. Well, said the great man, it may perhaps be better for you to retire at once. I have a great esteem for you, and you have no acquaintance I think, with my successor. I can recommend you for a personal allowance beyond the regular pension. The offer was accepted, the young friend got an excellent uncontracted appointment, and the old servant was comfortably provided for. The public paying him an annuity to serve the private purpose of the Head of the Department, and not, as was observed by the recipient himself, out of the smallest consideration for his service. Now if such things come to our ears, they are of course familiar to those of the Court of Directors, and if a regard for the public interests were not sufficient to make them enquire into such matters, the spirit of rivalry in jobbing would surely induce them to be vigilant.—*Englishman, August 25.*

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up on Tomorrow Sunday, September 3rd, at St. Xavier's Chapel Bow-Bazar, at 6½ o'Clock, A. M.

The priest will attend at a convenient hour this Evening, to hear the confession of those who may wish to approach the Holy Communion in order to gain the Indulgence.

NATIVE CONVERT ASSOCIATION.

The Confessors will attend at a convenient time this Evening, at the Cathedral and its dependent Chapels, Bow-Bazar and Boitacannah, and also, at St. Thomas' Church, in order to enable the members of the Native Convert Association to approach on the succeeding day, (the first Sunday of September), the Holy Communion, and obtain the Plenary Indulgence granted by His late Holiness, Pope Gregory XVI.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee, are requested to meet at the Cathedral House, on on To-morrow Sunday, September 3rd, at ten o'Clock, A. M.

To be published in the course of the ensuing week.

FOR THE IRISH, AND FRIENDS OF IRELAND IN INDIA.

THE CASE OF THE POOR OF IRELAND.

Taken from the Reports of Commissions instituted by the Lords and Commons of Great Britain; as also, from the Reports of the Poor Law Guardians; together with the testimonies of several highly respectable Protestant Gentlemen.

Price Two Annas.

To be had at the *B. Catholic Orphan Press, 5, Moorghyutta.*

To such persons as would feel desirous of being informed as to the cause of the discontent which prevails in that country, we would most earnestly call their attention to the above.

DEPARTURE OF THE MAIL.

Per Steamer *Bentinck*,..... 7th Sep.

After Packet,..... 8th ditto.

The public are particularly requested to observe, that no letters for the *Bentinck* can be received after ½ p. m. of the above date.

Printed at the *CATHOLIC ORPHAN PRESS, 5, Moorghyutta*, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 11.]

CALCUTTA: SATURDAY, SEPTEMBER 9, 1848.

[VOL. XV.

ARRIVAL OF THE EXPRESS.

(From the English Mail, July 21.)

Consols left off on Saturday at 97. The state of the Liverpool cotton market is stated by this morning's post to be very favourable. Great alarm exists as to the state of affairs in Ireland. Prince George of Cambridge left town on Saturday to take the command of the troops. Major General Macdonald, who was to have gone to Jamaica, is ordered to remain in Ireland.

Accounts from the north of Europe are unfavourable. Russia is aiming. Prussia seems disinclined to respect the armistice with Denmark.

Rebellious clubs are forming in Liverpool.

The Household Troops are ordered to be in readiness to move at an hour's notice.

Two banking firms have failed—those of Messrs. Mathews of Chipping Norton, and Mr. Angus, of Gateshead.

Paris continued tranquil by the last accounts but the Government has not deemed it expedient to raise the state of siege.

The Queen's letter has been despatched to Ireland, appointing Lords Justices to administer the government of that country during the absence of the Lord Lieutenant. The Archbishop of Dublin, the Lord Chancellor of Ireland, and the Commander of the Forces, are named in the commission to act in the place of the Earl of Clarendon to enable him to exercise to pay a short visit of a few days to London. Lord Clarendon was to leave Dublin on Monday.

Mr James O'Brien, Q. C., brother to the present member for Limerick, has obtained the new Serjenteary. Mr O'Brien is a Roman Catholic.—*Eng. September 5, 1848.*

In Italy, Venice has resolved to join Piedmont. The Piedmontese troops and the Austrians have not met in the field since our last advices, but were soon expected to do so. The Pope has recognized the French Republic, but we do not find that he has blessed it. The Austrians have again taken possession of Ferrara, and thus kindled fresh animosities in the Papal states. Of the Carlist movement in Spain little is heard. Wallachia has declared itself a republic. The wise men of Frankfort still continue their discussions, and—on paper—would appear to be the absolute arbiters of the destinies of Germany, but whether its various sovereigns will quietly doff their crowns, and place their kingdoms at the disposal of this new wittenamagote, is greatly to be doubted. Hostilities between the German troops and the Danish were likely to recommence, in which case it is to be hoped that Sweden and Russia will come to the assistance of the weak and oppressed, and give the King of Prussia a lesson he will not soon forget.

THURSDAY, AUGUST 31.

The *Madras Athenæum* furnishes some important statements relative to the comparative value of coolie labour in the West Indies, and of the superior qualification of the coolies themselves. The majority of the facts rest on the authority of the *Globe*, a Barbadoes paper. Eleven planters, owning the largest estates in the Island, have given their decided opinion that the coolies are worth one-fifth more than the Negroes, for their obedience, docility, and aptitude for the kind of work required of them. The frightful mortality which was prevalent among them, is ascribed to the removal of the restrictive law which prohibited them from wandering from the district in which they were located. However true the first statement may be, it must be evident that the restrictions on locomotion virtually reduce the emigrants to the condition of slaves. From their known aversion to any kind of change, moreover, we question whether the privilege would be used, unless they were goaded by oppression or extortion.

The news from Ceylon furnished by the *Madras Athenæum* Extra is of little importance. The rebellion is said to be quelled; we hope this will be found to be the case, but we

are not sanguine of the fact; while the cause of irritation itself cannot be expected to subside.

—The *Englishman* states that the disturbances in the South still continue, and that it is currently reported in Goomsur that human sacrifices are still continued in Bood. If this report should prove correct, Government will be constrained to adopt some more energetic measure. If the public rumour regarding the nature of Mr. Grant's report be true, Government could not do better than send Capt. Macpherson back to his post.

MONDAY, SEPTEMBER 4.

The *Englishman* furnishes the following letter from Lahore:—"We arrived here yesterday morning, and are posted immediately opposite the Fort and Town of Mooltan, about 2 miles distant. While pitching tents of the alarm was given that the enemy was upon us, the advance pickets were called in, and the grenadier and flank companies thrown forward, and the regiments drawn up in line, when it turned out that Capt. Edwards was coming up with three thousand cavalry to meet the General, and receive some treasure; they were so like Moolraj's men in appearance that no wonder they were taken for the enemy. A shot was fired from the fort at 12 o'clock yesterday, which fell a short distance from one of the sentries of the advanced picket. Three camels were taken with their men, who were threatened to be hanged by Moolraj, but who thought better of it, and sent them back with his compliments to the Sahib Logue, and warned them to look out for an attack. However neither he nor his men have made any, though they had blue lights burning all night, and rockets occasionally thrown up. Looking at the Fort through a telescope it looks a precious strong place, there is a moderately large wood before it. We are now waiting for our siege guns coming up, with H. M. 32nd foot, 49th B. N. I. and 11th Irregular Cavalry. I should not be at all surprised if we have an attack on the pickets to-night, as Moolraj's men were lurking about them last night." It appears from this that the Dewan's troops have not totally forgotten the ancient tactics of the Khalsa, and Moolraj is decidedly much more resolute than we had given him credit for. If a sufficient number of the old Sikhs adhere to him, he may yet make the siege a most difficult affair as many officers concur in representing the extreme strength of the fortification, and it is probably in better condition than when it resisted the whole power of Runjeet Singh.

TUESDAY, SEPTEMBER 5.

The *Hurkaru* publishes the following as the result of the last Opium sale:

	average.	proceeds.
Behar No of chests	1805	949 Rs. 17,13,950
Benares	780	864 6,74,673

thus showing a decline of Rs. 171 per chest on both kinds; a result probably produced by the absence of news from China, and the contemplated increase of next year's investment.

The *Hurkaru* and *Englishman* affirm that the cholera is raging at Cairo and Alexandria, the deaths at each place average 220 per day. Every precaution was taken to protect the passengers of the steamer; the doctor being sent forward, and the party prohibited from entering Cairo.

—The *Madras Athenæum* contains two letters on the subject of Australian Silk. The Silk produced appears to be nearly equal to the Italian, but grave doubts are expressed as to the prospect of a profitable return for the sums that must be invested; as the price of labour will greatly add to the cost of the material. This objection, however, only holds good at the present moment; the influx of population will soon reduce wages, and with a soil favorable to the growth of the mulberry, and a climate highly adapted for the worm, we may expect that silk will soon be produced in abundance. —*Friend of India.*

The Pope has returned a gracious reply to the address of the Chamber of Council of Deputies of Rome. His holiness hinting at the impolicy of war, evades allusion to the contest in Italy, and exhorts the chamber, "with all his soul," to persevere in its attention to matters purely domestic.

AUSTRIA'S INVASION.—The Austrians entered Ferrara on the 14th of July, to the number of 5,000. They occupied the principal posts of the town, and levied a war-contribution on the inhabitants. The Pope protested against the occupation, and the Chamber of Deputies unanimously voted the project of a league of all the states of Italy against Austria.

FRANCE.

STATE OF PARIS.—Assassinations still continue. The Garde Mobile and solitary sentinels are generally the victims, and not a night passes that some of them do not perish. On Wednesday a young Garde Mobile was shot dead while walking peacefully, in the forenoon, in one of the most crowded streets in the metropolis, and the assassin was allowed to escape. The Government have had great numbers of anonymous letters put into their hands, in which threats are used of burning Paris and assassinating the members of the Government.

M. de Lamartine made a speech in the Committee on Foreign Affairs on Wednesday, in which he argued that as a matter of policy, as well as of honour and prudence France ought not to interfere with the Italian disputes. The Paris papers do not publish this speech.

AUSTRIA.

The Fillersdorff Ministry resigned on the 11th. The Döbblhoff is commissioned to form a new one. The Hungarian Diet was opened on the 6th by the Archduke Stephen. It is stated that the Catholic Bishops lately had an audience of the Archduke Stephen, at which they declared they were ready to renounce their Church property, provided it was employed in increasing the salaries of the Clergy.

According to the *Allgemeine Oesterreichische Zeitung*, of Vienna, all the Jesuits have been ordered by the Government to quit Galicia before the 15th instant. The above order has four establishments in that province.

Archduke John arrived at Frankfort on the 12th instant. According to advices of the 7th to Madrid, the Government insure that the very redoubtable Pan Mané, who was supposed to have been long since dead, was on the 28th June, at Bisbal, with 100 men, where they destroyed a fort.

THE LEVANT.

CONSTANTINOPLE, JUNE 26.—The damage done by the late fire amounts to two millions sterling. The Sultan has abolished the custom which would not permit a Turk to let a house to a Christian, and given permission for all the Europeans deprived of homes by the fire to be received into Turkish houses. Reschid Pacha, Ex-grand Vizier, has been appointed a Minister without a portfolio, and Ali Pacha appointed President of the Supreme Council of Justice, vice Halil Pacha. The cholera still exists at Constantinople, at Bragessa, Ismi, Ghemlek, Gallipoli, and has also appeared at Tchesme, a place about forty miles from Smyrna. Sir Stratford Canning has arrived at Constantinople.

ST. JOHN'S COLLEGE, 3, PARK STREET,

THE REV. J. MCGIBB.—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expences of the Institution, arrangements have been made to educate in St. John's College, young

at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed room furniture.

Reference for further information to be made to the Principal of the College.

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For Young Ladies.

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Terms for Boarders per month, Rs. 16

Entrance money for the use of furniture, 10

For Day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy of the Bengal Vicariate.

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SUMMARY OF INTELLIGENCE.

No. 12.]

CALCUTTA: SATURDAY, SEPTEMBER 16, 1848.

[VOL. XV.

ARRIVAL OF THE OVERLAND EXPRESS.

The express from Bombay bringing the overland mail of the 7th ultimo reached us about 4-30 A.M.

The rebellion in Ireland may be said, at any rate, for the present to be at an end. Smith O'Brien took the field amongst the colliers of Tipperary in consequence of a reward of £500 having been offered for his apprehension, but some of his forces deserted him at the instigation of the priests and the rest fled on the approach of the military. Meanwhile there had been some fighting with a small police force who had encamped themselves in the house of a widow Cormick. Smith O'Brien made his escape on horseback but was arrested at 9 in the evening of the 5th Aug. in a railway carriage at the station of Thurles. He is said to be completely prostrated in body and mind. Numerous other arrests have been made and Meagher, Doherty, O'Reilly and Dillon proclaimed traitors. Lord Hardinge had taken the command of the South of Ireland.

Charles Albert has encountered a series of defeats at the hands of the Austrians and the fate of Italy seems sealed unless supported by French intervention which appears unlikely at present.

France is quiet and improving. Ledru Rollin, Louis Blanc and the rest of their republican gang, except Lavaur-tine have, it is said, been proved to be the instigators of the recent outbreaks and barricades.

Spanish papers announce the miscarriage of the Queen. She was rapidly recovering however.

On the 2d inst. Mr. Horsman brought forward one of those motions for Church reform which he is in the habit of making from time to time, and not altogether without effect. The last time he exposed the abuses of the temporalities of the Establishment he was gravely rebuked by Sir G. Grey. On the present occasion he was complimented by Lord J. Russell on the spirit in which he had brought forward his motion. The Premier was unwilling to oppose the motion, and begged Mr. Horsman to withdraw it on account of the difficulties at present incident to the matter. Mr. Horsman politely complied, feeling, of course, as Sir Robert Inglis sorrowfully remarked, that he had triumphed without a battle, through the virtual concession made by the Premier.

Foreign—The foreign news of the week is of a painful character. The negotiations for peace between the German Confederation and Denmark have failed, and but scanty hopes remain that the quarrel will be settled without a fresh recourse to war. In Italy a series of battles lasting five days, and contested with great spirit on both sides, has terminated most disastrously for the Piedmontese. Charles Albert has been obliged to draw back his entire line from the Minecio, to the Oglio, and the Austrians are pressing hard upon him with a force of 50,000 men.—*Calcutta Star Extraordinary, Sept. 14, 1848.*

The following letter was addressed by General Cavaignac to the Vicar-General Jaquetmet:—

Paris, June 28, 1848.

"M. le Grand-Vicaire—I hear with grief of the loss we have just sustained in the person of our worthy Archbishop. For three months the Clergy have been associated with all the joys of the Republic; they have now associated themselves with her sorrows. The Archbishop has the double glory of having died as a good citizen and as a martyr of religion. Pray of God that according to the last words of His worthy servant, 'this blood may be the last to be shed!'

(Signed) "E. CAVAIGNAC."

The discussion on the address was still proceeding in the Roman Chamber of Deputies on the 28th ult. M. Sterbini proposed, first, that the Chamber should insert in the address a paragraph in favour of Leopold II. Grand Duke of Tuscany, and, second, that the Chamber should invite the Sovereign Pontiff to convoke an Italian Diet at Rome, the only city worthy to be the centre of Italian unity. These two propositions were unanimously adopted.

The Abbé Sibour has been appointed Archbishop of Paris. He was born at St. Paul Trois Chateaux, in the department of the Drome, on the 4th of April, 1792. He was elevated to the episcopacy on the 30th of September, 1830, and was consecrated on the 21th of February following. He was a canon of Nismes, and enjoys the reputation of being a distinguished preacher. His work on Diocesan Institutions proves him to possess administrative capacities of a very high order.

The *Magdeburger Zeitung* has a letter from Warsaw of the 1th inst., stating that the late numerous arrests have made it necessary to empty the prisons of their former inmates, part of whom were confined on suspicion of having participated in the Cracow insurrection of 1816. Forty of them have consequently been sent off to Siberia, after having first undergone the "running the gauntlet." Mazarki, who was arrested at Magdeburg, and given up to the Russians, sold 1000 rs. Others had 800 and 500. After having received 800 strokes, Mazarki was unable to proceed. He was put in a cart, and dragged through the lines, and in this manner suffered the rest of the prescribed strokes. There was a little chance of his recovery, as his back is literally a mass of pieces.—*Rambler.*

THURSDAY, SEPTEMBER 7.

The *Englishman* furnishes us, in an interesting letter from Ceylon, with an account of the feelings of the community when they were first attacked by the surprise of the Europeans and the measures adopted for defence. The writer, however, gives it as his opinion that the rebellion was premature, and that if the rebellion had been carried out, it would have involved all the Europeans in one common destruction. In this case the taxes must have been merely the immediate, not the only, cause of the insurrection. It appears to us, however, that any such plot would have embraced a much greater number of chiefs than appears to have been the case, and would have produced, even when prematurely developed, much greater loss on the part of the Europeans than actually occurred.

—The *Englishman* publishes some extracts from West India papers, which speak in very strong terms of the impossibility of efficient competition between coolies and Negroes. The physical weakness of the coolies, their wandering habits, and their general indolence are alleged as reasons for their inferiority. We lately extracted some remarks from a Barbadoes paper—republished in the *Hurkaru*—which gave an account diametrically opposed to the present. Probably one paper has been written by some friend to the planters, and the other by a partisan of the coolies. Undoubtedly there has been very harsh treatment exercised in many cases towards them, and the morality has been fearful, but we still think it is in the planters' power to remedy these evils, and they will assuredly find it cheaper to maintain them in working condition, than to suffer them to die in scores, as appears to be the case at present.

—The *Mofussil* states, from a correspondent, that the Dewan Moolraj is likely to cause much trouble to our forces ere he is subdued; he has entrenched himself in a garden outside the fort, which the troops will be obliged to storm, an enterprise of much difficulty, and which will probably not be effected without a great effusion of blood. Moolraj boasts that some of the old Sikh Artillerymen are with him, and as we have allowed him to cast cannon on the defence will be both obstinate and sanguinary.

FRIDAY, SEPTEMBER 8.

The *Delhi Gazette* informs us, that the Court of Directors has finally decided against removing the Artillery from Dum-Dum, but, as far as we know, without assigning any reason for the determination.

SATURDAY, SEPTEMBER 9.

The *Star* affirms that the time is at length definitely fixed for the departure of the Governor General. The usual fleet

of steamers, boats, &c. and other preparations for the accommodation of the immense train, who invariably follow the movements of the Governor General, are ordered to be in readiness by the first week in October.

MUNDA MIER 11.

The following are extracts from Lahore and Mooltan letters quoted in the *Hurkaru*:—*Lahore, August 28, 1818.*—The Hazarah affair is getting very bad, and, I believe, Chutter Singh has advanced with ten guns to try and force the pass which now keeps him from communicating with those out of the valley. His son Shere Sing has been told to remove himself and troops to a distance of thirty miles from Mooltan. He seems now to be suspected by every one; and the other son, Golab Sing, who is here, and has charge of the Maharajah, has had two men privately placed over him, to see that he does not run away from Lahore. General Whish has got hold of three sepoys, who are now in the pay of Moolraj, and who came to our Camp at Mooltan for the purpose of tampering with the men. One of them is a deserter from the 50th Regiment concerned in Khan Sing's conspiracy. Half of Moolraj's force is encamped between our Camp and the Fort. *Camp, Mooltan, August 26, 1818.*—Six Companies of H. M.'s 32nd arrived here yesterday. They lost 22 men during a march of six days. On the 19th instant, they had only 15 men in hospital, but the next day ninety men went to hospital, 11 of whom died and buried in one pit! Colonel P. does not appear to have imagined well in his tent's struck at seven in the evening, the men out very late, one day, to reach the outpost duty which occasion it was that so many be ill. Colonel Franks has been more fortunate, for his men are in health. The men of the Artillery are very healthy like. Last night we had a violent storm accompanied by hail rain, such as is seldom seen in Mooltan. The 11th Edwarles has been very little better than a misfortune on our own Camp, until our arrival. Even now, Moolraj laughs in our faces, and walk away every day with something from under our very noses. No better than yesterday some 200 of his mounted ragamuffins came to the flank of the Cavalry, and attempted to take away five camels. The 11th Cavalry were out immediately and gallantly charged the fellows, who appeared to be waging for them, but when the 11th Cavalry got to within 20 yards of the enemy, they found that a deep ditch intervened, and had to pull up. The enemy fled, but did no damage to either man or horse, our Cavalry also fired their carbines, with exactly the same result. The statements respecting Captain Edwarles fully account for his apparent inaction, and prove that the gold and promises of the Dewan have taken effect even among men not of the Sikh race, while his previous immunity has emboldened the other Chieftains to brave our power, and conspiracies and rumours of conspiracies are the order of the day. It is greatly to be wished that Commanding officers would pay more attention to the climate and its effect upon European soldiers; ninety men sent to hospital in one day may entail a heavy loss, particularly when we reflect that every vacancy causes an expense of £100 sterling.

The *Bombay Gentlemen's Gazette* states that there are 60 cases in connection with the opium speculation to be tried at the next sessions, much, we expect, to the satisfaction of the legal gentlemen.

In Oxford there is also a further evil, and one of a very serious kind. Some of the leaders of the fashion have taken up German theology with great zeal and enthusiasm. They abandon Dr. Pusey's idea, of exalting the Church; but they affect an equal mischief in another direction, by dethroning the Scriptures. Thus, in lectures, they will say, "It may be objected, that Scripture gives a different view of the matter. That is true, but it does not appear certain, that the question can be so disposed of." Language of this sort, refusing to admit the Bible as a decisive authority, is becoming, we are informed, not uncommon in that university. *Record, July 23.*

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Donations and Bequests of approved useful Literary, Historical or Religious Books, for the above named Institution, will be thankfully received.

MADRAS VICARIATE.

Contributions in September, 1848.

Wallajapettah Church.....	Rs. 261	8	0
Propagation of the Faith.....	134	5	7
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East India Orphanage,	79	3	4
Peter's Anna,*	Co.'s As.	2459	½

* For the use of St. Peter's successor, His Holiness Pius IX.

JUST PUBLISHED.

FOR THE IRISH, AND FRIENDS OF IRELAND IN INDIA.

THE CASE OF THE POOR OF IRELAND.

From the Report of a Committee of Catholic Clergymen appointed at a Meeting of Prelates and Priests assembled in Dublin on the occasion of Mr. O'Connell's Anniversary.

(Taken from the *Dublin Freeman's Journal*, June 3, 1848.

Price Two Annas.

To be had at the *B. Catholic Orphan Press*, 5 Moorghyhatta, and at P. S. D'Rosario & Co., No. 8, Tank Square.

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SUMMARY OF INTELLIGENCE.

No. 13.]

CALCUTTA: SATURDAY, SEPTEMBER 23, 1848.

[VOL. XV.

MOOLTAJ AND THE PENJAB.—The intelligence received from the Punjab during the past week is very inauspicious, and our prospects in that quarter appear rather gloomy. After fourteen days of inaction the siege train has been brought up from Bhawalpore, and operations are about to commence; but Moolraj has improved the four months we so impudently gave him, and strengthened his position to such a degree that the capture of the town and citadel is likely to be a work of great labor, and to entail a heavy sacrifice of life. Our troops before the place are represented as a mere handful compared with the host he has collected, and who are said to maintain complete possession of the surrounding country. It is rather an anomaly in the history of sieges, that the enemy should thus surround our army at the time that it is engaged in the operations of the siege. Daily attacks are made on our troops, and, if the reports in the papers are to be credited, they are as much beleaguered by Moolraj's troops as they themselves are beleaguering the town. A Proclamation, which is said to have been issued by the officer commanding the expedition which has excited general surprise, chiefly for the feebleness of its tone. It is to be hoped that more vigor will be thrown into the operations of the siege than is apparent in that Proclamation.

THURSDAY, SEPTEMBER 11.

The *Englishman* states that the value of the gold bars imported from China within the last few days amounts to 5 lakhs of Rupees, at Rs. 16-8 per Sicae.

The *Bombay Telegraph and Courier* mentions the arrival of the *Citer* with news from Buzure. The most important item is that the Shah of Persia has determined to suppress slavery throughout his dominions. It would be a remarkable circumstance if England should again legalize a traffic in human beings, under the guise of allowing the importation of free laborers from Africa, while a half-civilized prince is taking his first step towards the extinction of slavery. The same vessel brought another cargo of antiquities from the Euphrates, for which we are indebted to the infatigable exertions of Major Rawlinson. As it will be some time before they are shipped to England we are happy to hear that casts of them are to be taken before they leave the country. There appears, however, some difficulty in sending the statues home, the Government, it is said, does not offer enough to induce any skipper to undertake the charge of their transmission.

The *Bombay Telegraph and Courier* states that a new disease has broken out among her Majesty's 95th now stationed in China. The first symptom is fever which speedily flies to the brain, and the patient dies in convulsions in five hours from the first attack. That paper gives us the following lamentable statement of the ravages which the disease has made.

Landed, 31st May, 1848,	565 men,	
Transferred, - - - - -	1	
		569
Deaths to 31st May, 1848,	41	
Invalided, - - - - -	37	81
		488
Deaths from 1st June to 20th July, 1848, -	31	
In Hospital, - - - - -	91	
Convalescent, - - - - -	10	222

Effective strength 266. Thus it would appear that more than one-half the regiment have been rendered non-effective in a single year.

SATURDAY, SEPTEMBER 16.

The Cairo correspondent of the *Englishman* states that the ravages of the cholera have been fearful, but that it is now on the decrease. Ibrahim Pasha has fled to Rhodes and all the government offices are closed. Only one passenger had arrived at Alexandria.

The papers from the Cape are less satisfactory than usual. The Boers have again revolted under Andreas Pretorius,

and a very general feeling of discontent exists among the Dutch portion of the population. We cannot learn, however, what are their precise grievances, as the regulations concerning land appear to be the only difficult one.

The Mauritius papers confirm the report that a treaty has been concluded with the Government of Melagascar; the terms and conditions are not stated.

FRIDAY, 18.

The *Bombay Times* mentions that Sindh is to be immediately annexed to the Bombay Presidency, in which case it will receive the benefit of the same institutions, as Bombay, the only tribunal now in existence in the province being a Military Court of Requests. We believe that the Government both at home and in this country is unfavorable to the extension of the system of extra-regulation provinces.

The rebellion in Ceylon is now completely suppressed and Lord Torrington has gone to Kandy; the usual amount of loyal speeches will be delivered, and the usual amount of novel reasoning on the absurdity of rebellion, but the discontent of the people will not be removed without a remission of the obnoxious taxes; and this can only be effected by a decisive reduction of public establishments, which are far more cumbersome and expensive than in the colony requires.

TUESDAY, SEPTEMBER 19.

From an advertisement which appears in our paper, signed by Mr. Daniel, the Assistant Secretary of the East India Railway, we learn that advices have been received from London by the last Mail, that the Directors intended to pay the deposit of £60,000 into the Treasury of the East India Company within the then current week, by which the guarantee would be secured. One might think that there would be little difficulty in obtaining the Million Sterling in London, on the guarantee of five per cent. for twenty-five years. The Court of Directors would be happy to obtain the Million, as a remittance from India, and give the Railway Company an order on their Treasury in Calcutta. While money continues so abundant in England, and the rate of interest is so low, it appears marvellous that there should be so much backwardness in subscribing to this advantageous loan.

Charles Albert's fortune and the fate of Italy are almost decided and, unhappily, in an adverse sense.

The last news from Spain officially announces the miscarriage of the Queen, and the increase of the Montemolinist force.

WEST INDIA ISLANDS.—The *Der* has brought late despatches from Jamaica. From one of a month old, we quote what follows:—"We cannot refrain from quoting at least one of the resolutions of the Chamber of Commerce as follows:—"That it is the duty of the people's representatives, in the present alarming condition of colonial affairs, to refuse all votes of supply to the Queen's Government until the injuries under which the colony is now suffering are fully and substantially redressed." "We do not hesitate to declare that the above is a faithful echo of the people of the whole island."

An insurrection took place at Sainte Croix on the 2nd of July. The whole of the black population, amounting to 22,000, rose, and a portion of them waited upon the Governor, demanding their freedom by 4 o'clock that afternoon. The troops, consisting only of 130 men, and about 2,000 militia, could do little against such superior numbers and their emancipation was therefore granted; but they committed some excesses, and twenty or thirty lives were lost. 600 Spanish troops were sent for, who landed on the 6th, and tranquility was restored. The Governor resigned, and came home in the *Le...*

Although Cuba is reported by some of the papers to be quiet, we are informed, on authority, that great apprehensions are entertained of the negroes rising.

ROME.—The Chamber, on the 20th, resolved that the country was in danger, and that the most energetic measures be taken for defence. There was no truth in the allegation (general in England) that a provisional government had been formed. The Pope had very fairly reminded his persecutors that his former remonstrance with Austria against the occupation of Ferrara had been successful, and he doubted not that it would be so now.

RUSSIA.—On the 14th, cholera in St. Petersburg began to lessen its severity. There were 1,900 patients; 325 new cases, 218 recoveries, and 312 deaths, on the previous day.

THE SHIPS *Cressy* and *Aboukir* are under orders to embark troops at Gravosend for Calcutta; the former will take about 234, and the latter about 261.

AMERICA AND INDIA.—Lieutenant Maury, of the United States navy, has again called attention to his project of a shorter passage to India, which, now that the war with Mexico is over, will probably occupy considerably the minds of the statesmen. The projected route by Chicago and Oregon will be abandoned, because the Hudson's Bay Company's settlement at Vancouver covers and commands the mouth of the Columbia. The cut across the Isthmus of Darien would be common to all the world, and would, it is hoped to secure to himself, by means of a half penny hat, a private huddle-road to the Pacific. There is now a railroad from Charleston in South Carolina, to Memphis in Tennessee; and a line of 1,500 miles would carry it on to Monterey; the entire distance from the English Channel to the Pacific, by this over-American land route, would be 5,370 miles; by the Chicago route, 5,320. The California route, while it supplied good harbours and a great central depot at San Francisco, would bring Bombay, Calcutta, Singapore, Canton, Japan, Australia, Polynasia, &c., some thousands of miles nearer to New York than to Liverpool or Bristol, and it is expected that the United States may be thereby enabled to monopolize the commerce of the East. Annexed to Lieutenant Maury's statement is the following table of comparative distances to England and California, from various places in the Eastern and Southern Seas—

	To	
	England	California
From Persian Gulf ..	Miles 11,300 ..	10,100
.. Bombay	11,500 ..	9,800
.. Calcutta	12,200 ..	9,300
.. Singapore	12,300 ..	7,100
.. Canton	13,700 ..	6,100
.. Shanghai	14,400 ..	5,100
.. Jeddo (Japan) ..	15,200 ..	4,500
.. New Guinea	14,000 ..	6,000
.. N. W. point of N. Holland	11,800 ..	7,800
.. North-east ditto ditto ..	13,500 ..	6,900
.. New Zealand	13,500 ..	5,600

From the United States we learn that the treaty with Mexico has at length been ratified; but that this event, though anxiously looked for, was received with little expression of pleasure, which may be accounted for by the excited state of the country on the subject of the presidency. General Cass is the Democratic, and Mr. Clay and General Taylor the Whig candidates.

DARJEELING.

LORETTO HOUSE, BOARDING AND DAY SCHOOL.

Under the Patronage of His Lordship the Right Rev. Dr. Hartmann, Bp. and V. Ap. of Patna, etc. etc.

The Loretto Sisters receive Young Ladies on the following Terms.

FOR BOARDERS.

Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, etc., with every branch of useful and Ornamental Needle Work, Rs. 30 per month.

This pension includes all charges for Medical attendance by the Physician of the Institution, for School Books, Stationery, and Washing.

An extra charge will be made for the Medicine supplied to each Child.

An entrance Fee of 30 Rs. for each Young Lady will be required for the use of Table and Bed-room furniture, etc. etc.

For Day Boarders, Rs. 21 p. month.

.. Day Pupils, 14 ..

Day Boarders and Day Pupils are to provide their own Stationery and School Books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Drawing and Painting, each Rs. 3 p. month,

Piano Forte and Guitar, 12 ..

Italian, 3 ..

Music Books, Materials for Drawing, Needle Work, etc., and also the uniform to be worn by the Children, are all to be provided at the expense of the parents.

DARJEELING.

ST. GREGORY'S SEMINARY.

Under the Patronage of His Lordship the Right Rev. Dr. Hartmann, Bishop and V. Ap. of Patna, etc. etc.

The Rev. F. IGNATIUS, Superior.

W. CARTER, Esq. Assistant.

For the education of Young Gentlemen, who are received on the following Terms.

FOR BOARDERS.

Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, and the regular course of the Greek and Latin Classics; Logic, Mathematic, Natural Philosophy, etc. etc. Rs. 30 per month.

This pension includes all charges for Medical attendance by the Physician of the Institution, for School Books, Stationery and Washing. An extra charge will be made for the Medicine supplied to each Child.

An entrance Fee of 30 Rs. for each Young Gentleman, will be required for the use of Table and Bed-room furniture, etc.

Day Boarders, and Day Pupils are to provide their own Stationery and School Books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Italian, Rs. 3 per month.

Catholic Pupils only, in both Establishments, will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics, will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct.

Reference for further information to be made to the Lady Superior, and to Rev. F. Ignatius, Darjeeling; to R. S. Loughnan, Esq. B. C. S. Patna; and to P. S. D'Roario, Esq. Calcutta.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the supervision of Mr. J. F. BELLAMY, every Saturday morning at 10 o'clock. Price, 1 Rupee monthly, or 10 pence yearly, if paid in ad.

SUMMARY OF INTELLIGENCE.

No. 14.]

CALCUTTA: SATURDAY, SEPTEMBER 30, 1848.

[VOL. XV.

THE PUNJAB.—The intelligence received from the Punjab since our last impression will be read with deep interest. The operations of the siege of Mooltan, have been retarded by the capture of the entrenched camp which Moolhaj had formed in the immediate neighbourhood of the city. It appears that on the night of the 9th, a party of H. M. 10th, with a portion of the 49th N. I. endeavoured to carry a position of the enemy, in a garden about 600 yards in front of the parallel, from which they were giving much annoyance. But the place was found to be too strong for so small a body. The enemy, who were posted behind a wall which was loopholed for musquetry, poured a deadly fire upon our troops, which they were unable to return with any effect. They were, therefore, obliged to retreat with the loss in killed and wounded of 10 men out of 1190 Europeans who were engaged. The Native detachment also lost many men. Lieut. Irwin was dangerously wounded, and his death has since been reported and contradicted. Lieut. Richardson suffered severely from sword cuts, and is said to be wounded in six places. Bugader Markham was wounded on the morning of the 10th in the back part of his thigh. The enemy's defences were subsequently battered down.

On the 12th, Moolhaj's entrenched camp was attacked, by the Brigade under Brigadier Hertz, and gallantly captured by our troops after a severe struggle. It was defended by the enemy with great bravery, but the loss of our men costed every thing more than H. M. 10th, smiting under the little reverse they had experienced three days before, fought like lions. It is said that the loss of the enemy did not fall short of 2,000 men out of the 7,000 whom the Dewa had brought into the field, and they were among his best and bravest. Our loss was not trifling, sixty or seventy men were killed; Col. Pattison of H. M. 32d Foot was cut to pieces, and Major Montzambert was shot dead. Five officers were wounded. The Moolhaj's sowing a mine, but it went off in the wrong direction and blew up their own men. The victory has been highly advantageous to us, both from its moral effect and its military results.

Since the above was in type, intelligence of a very disastrous nature has been received from Mooltan. The *Englishman* of yesterday states that General Whish called a Council of War, when it was resolved that the force under his command was not sufficient to take the place, and it was directed to retreat to a distance of twelve miles from the walls; and that Shere Sing with his men, seeing the retreat, went over to the enemy. The version of this affair which we have received differs materially from that of our contemporary. We are informed that Shere Sing and his troops went over in a body to the enemy, and that it was upon the discovery of this act of treachery that General Whish determined to raise the siege. On Tuesday it was not known whether he had been able to secure, or to destroy his guns. Whether this retrograde movement was an act of prudence, or of "pusillanimity," the effect must be most untoward in regard to our position in the Punjab. Not only is General Whish's situation rendered most critical, but the defection of Shere Sing will encourage revolt wherever the Sikh troops are quartered. We may soon learn that the whole of the Punjab is in a state of insurrection. There is evidently a general understanding among all the Sikh chiefs, the object of which is to drive us out, and it will be necessary to make the most strenuous exertions to keep possession of the country. A great crisis is unquestionably at hand, and this is no time for the indulgence of personal prejudices; the most determined measures must be pursued; our chief want is that of a General in whom India has confidence; and the Court of Directors should be compelled to nominate Sir Charles Napier without the loss of a day, to the chief command of the Punjab, with the reversion of the Commander-in-Chiefship, when it shall be vacated by Lord Gough next year.

THURSDAY, SEPTEMBER 21.

It appears from the *Delhi Gazette* that the treaty with Malabar is again broken off, as the Queen demanded 80,000 dollars as a preliminary. Her invincible jealousy of foreigners still operates as a drawback upon Admiral Daere's exertions, but her son and the majority of the Hoovas and Malabares are in favour of the alliance, their chiefs being fully aware of the benefit that would accrue to their revenues from the increased demand for produce. It is unfortunate that our intercourse with this productive island should so long have been interrupted, and that the Mauritius should have been deprived of the advantage of receiving supplies from thence.

SATURDAY, SEPTEMBER 23.

The *Englishman* gives us the following items of intelligence from Lahore.—Rampoor Singh had attempted to escape by boring a hole in the wall of his prison, but failed through the vigilance of Dr. Bowring. J. M. 53d has been warned to hold itself in readiness to move off against Chatter Singh, if he should attempt to march either upon Mooltan or Peshawar, in which place Major Lawrence had about five hundred men of very doubtful fidelity.

We learn from the Ceylon papers that a party has been empanelled at Jandy, to try the prisoners who had been taken in the act of rebellion, and from some passages in the Government paper, it would appear to be the intention of the Government to deal very severely with all who may be convicted. For our own sakes we must view with severe disapprobation the rashness of the revolt, but it would be more in consonance with the spirit of English jurisprudence to suffer the minor criminals to escape the vengeance of the law.

The *Madras Athenaeum* states that a bylaw has been enacted on the Nulgherry Hills, and the first outcry for selling and cutting roads has been already sanctioned by Government.

The *Englishman* notices another question which has arisen in connection with the Master's office. A lady who had been in the habit of receiving her income from the Accountant General through the Master, finding the remittances stopped for two years, memorialized the Board of Control. That body forthwith ordered an enquiry to be instituted as to the appropriation of the lady's income, and, as the same individual held the offices of Accountant General and Master, the result will be somewhat curious.

MONDAY, SEPTEMBER 25.

A letter received yesterday informs us that H. M.'s 3d Dragoons, the Moolkewallahs, had received orders to be prepared to move on the shortest notice—their destination, it is said, is the Hazarath country; but it was thought they would not leave Umballah before the 1st of October.

The *Englishman* states from the Mauritius papers that a monthly communication is to be opened between that Island and Ceylon; this will afford the inhabitants the advantage of early intelligence from Europe, a matter of great importance to the sugar growers. It is calculated the cost of this experiment will be less than £2,000 a month, and the planters expect that it will be passed by the Finance Committee as soon as its benefits have received a fair trial.

We are happy to learn from the *Englishman* that the first stone of the Female Hospital is to be laid on Saturday by "the brethren of the towel." Mr. Gray, who has long been builder to the College, has obtained the contract for the new Hospital on plans which our contemporary says will be generally admired. The estimates are said to be very moderate, and every effort we are told, has been made to prevent a job.

The *Hurkaru* states that positive orders have been sent to the Opium agents to limit the poppy cultivation of this year to the standard of the last; which must signify that the opium brought to sale, in 1849, is not to exceed that which has been manufactured for the next year's market.

TUESDAY, SEPTEMBER 26.

We learn from the *Englishman* that Messrs. Clarke and Murton, barristers, and Debnue, Wight and Hilder, solicitors, appeared yesterday in the Sudder Court, praying that the Rajah Radhacant Deb, and his son, and the Baboo Ram-ruttun Roy might be admitted to bail pending their trial at the ensuing Hooghly Sessions. Sir Robert Barlow and Mr. Hawkins, who were on the bench, passed an order directing the Joint Magistrate of Seclapore to accept bail for the appearance of the Raja and the others up to the opening of the Sessions, which were expected to commence on the 16th proximo. The Court, however, informed the applicants that it would be optional with the Sessions Judge in commencing the sessions to pass such order regarding their attendance as he might deem proper.

The *Bombay Telegraph* and *Courier* states that all the thirty thousand shares for the Great Southern Peninsular Railway required in India, have been made up and the steamer goes home with a full list.

WEDNESDAY, SEPTEMBER 27.

We have made an extract from the *Madras Spectator* relative to Mr. Maclean, of the Madras Civil Service, who has been endeavoring to obtain the benefit of the Insolvent Act. It has been asserted that the Chief Justice considered it objectionable for him to adjudge in his case from his great intimacy with Mr. Maclean. The case was, therefore, left to Sir W. Burton, who has remanded the Insolvent to jail for six months, for a fraudulent concealment of his debts.

The *Hoffensilite* supplies various reasons for the outrage at Noorpoor, but none of them perfectly satisfactory. Ran Singh, the leader of the outbreak, is a man of some family, and not at all likely to head a tumult for the punishment of certain obnoxious custom house officers, which is the reason assigned in the letters to the *Hoffensilite*. It is possible, however, that the country people in the use of some such pretext. It is probable that the object is to prevent the Jalandur force from marching to Lahore, by affording it occupation in its own neighbourhood, and thus, combined with other circumstances, seem to show that some master-hand is pulling the wires to which the various projects, Moolraj, Sherie Singh, Chutter and Ran Singh are moving.

The *Englishman* states, on the authority of a letter from Meerut, that the men of the 68th and 69th B. N. I. quarrelled and turned out to fight with such violence that it required the presence of the 9th Lancers and the Artillery to separate them. The cause of the quarrel is unknown.

The account of the death of Lieut. Irvine is contradicted, and the *Englishman* publishes the following list of casualties in the capture of the entrenched camp.

Major Montzambert, 10th foot, killed certain.
Colonel Pattoun, 32nd ditto,
Lieutenant Culbitt, 49th N. I., ditto.
Ensign Lloyd, 8th N. I., ditto,
Major Balfour, severely wounded
Colonel Franks, foot captured by a ball
Captain Lowe, 32d.
" Whitaker, 10th.
" McGregor, 10th.
" Herbert, 8th
" Wroughton, 8th.
" Telfrull, 8th

PRINTING.

BOOK and JOB-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and despatch, on moderate terms.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The usual Solemn Mass and Devotions for the success of the Native Convert Association, will be offered up on Tomorrow Sunday, October 1st, at St. Xavier's Chapel Bow-Bazar, at 6½ o'Clock, A. M.

The priest will attend at a convenient hour this Evening, to hear the confession of those who may wish to approach the Holy Communion in order to gain the Indulgence.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on To-morrow Sunday, October 1st, at ten o'Clock, A. M.

ST. JOHN'S COLLEGE, 3, PARK STREET.

THE REV. J. MCGIBB *Principal*

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has bestowed God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benedictions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder. Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classes, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary.—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press*—No. 5, Moorjyhatta, adjoining the Cathedral-House.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

Rev. J. Baptist, Bhauglepoore, from July 1848 to June 1849, Rs. 10 0
Private L. Bourke, Umballah, from September 1848 to September 1849, .. 10 0
Captain F. Filose, Gwalior, from May 1848 to April 1849, 10 0
E. McDonnell, Esq. Mootchahrie, from November 1846 to December 1848, ... 21 10

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorjyhatta, under the superintendance of Mr. J. F. BELLAMI.

SUMMARY OF INTELLIGENCE.

No. 15.]

CALCUTTA: SATURDAY, OCTOBER 7, 1848.

[VOL. XVI.]

ARRIVAL OF THE OVERLAND EXPRESS.

[From the Home News, August 21.]

How long shall we continue to search for freedom of opinion, which all parties profess while they are on the oppressed side, thrown off by them as soon as they are in the majority. How much longer must we wait for an example, anywhere in Europe, of a ruler or a ruling party who really desire fair play for any opinions contrary to their own? Is it not shameful that no sooner has a reforming party accomplished as much change in the institutions of the country as itself deems desirable, than it proceeds to decree that every person shall be fined or imprisoned who proposes either to go a single step further or a step back? — *Spectator*.

The thunder cloud is still suspended over Paris. Outwardly there is more order; the Prefects assure us there is more employment and increased trade. The National Assembly still reigns, and Cavagnac still governs with a resolute hand. Still the cloud is but suspended, not discharged.

Sotomayer proceeds to Paris as representative of Spain. A plot to carry off the Duchess de Montpensier to the hills has been detected or invented by the Ministerialists, who are now between two fires. An Ultra-Liberal insurrection having broken out in Catalonia and found great favour in the sight of the soldiery, while the Carlist, in spite of the bullet, still holds the head. The queen's sister is hourly expected at Seville. Isabella herself looking to Portugal and England, sighs for Spain, and rejoices in the hope of succession through her sister.

The rainy season has prevailed here with unusually severity for an extraordinary length of time. In Ireland, it has helped on the anticipated sequel to rebellion; the potato crop has failed to such an extent, that even the vastly increased area devoted to that root, and several instances of immunity from the ravages of the returning plague of 1816, will leave a fearful deficit in the amount of food.

The rebellion is nearly at an end. Lord Hardinge has returned to England, having accomplished those arrangements which seemed to him necessary for the security of the South of Ireland, in case of any future rising; over the rebellious spirit he had no power, and that rises with yet fiercer violence than before the outbreak. The leaders are in prison, the instigators on their trial. Martin of the *Élan*, the successor of John Mitchell's *United Irishman*, has been sentenced to ten year's banishment. He dared his judges to inflict their severest sentence and gloomed in his destiny. He denied that he had been tried, the jury having been selected, he said, to convict him; and he defended before the bench the words that he had written and the sentiments he had expressed for the independence of his country. O'Doherty of the *Tribune*, has been twice tried, and on both occasions the jury have disagreed and been discharged.

We are glad to understand that the deposit of 60,000*l.* required by the East India Company from the East India Railway, preparatory to a final settlement of the terms upon which that undertaking is to be carried on, was fully completed on the 21st instant.

The *Journal des Débats* has received information that General Welden, the invader of Bologna, has been disavowed and recalled by the Austrian Government.

THE PUNJAB.—Since our last issue, full particulars have been received of General Whish's movements, and they are not only relieved from the charge of pusillanimity, but appear to have been the dictate of prudence and judgment. The defection of Shere Singh with 10,000 men to the enemy completely altered his position, and rendered it impossible for him to carry on the siege with any hope of success. He has, therefore, fallen back about three miles to the position he originally occupied, and has been enabled to secure all his artillery.

THURSDAY, SEPTEMBER 28.

The Singapore papers contain a long account of the *franchise* of Sir James Brooke with the the Bath, and pass a well-merited eulogium upon his talents and services. While Sir John LITTLE, and Sir D. Hill have won their honours by gallant and successful soldiery, he has acquired his by his civil qualities, and capacity for creating new establishments, and it is an index of the improved feelings of the age that services of such different characters are rewarded by the same distinction.

According to the *Singapore Free Press* an attempt has been made by the merchants of that place to induce the Admiral, Sir F. Collier, to interfere in the quarrel between the Siamese and the Siamese Government. The right of preventing the entrance of Opium appears to have been stretched by the latter power till they have arrived at the length of seizing vessels sailing miles away from the coast. Sir F. Collier however has declined all intervention till reference can be made to the home authorities.

FRIDAY, SEPTEMBER 29.

The *Moulmein Free Press* announces the death of the Prince of Mekong Mien, father-in-law of the King of Ava. "He was the most enlightened Burman of his age," and his death will probably create a serious change in the policy of Golden-bow and Mo ch. His great influence over the King's mind, and he was by him predisposed in favor of the English. Great complaints are also made by the British inhabitants of Rangoon, of the want of some efficient authority who could check the haughtiness of the Court of Ava, and prevent the oppressions too frequently practised towards them.

SATURDAY, SEPTEMBER 30.

The *Englishman* reports that some Sikhs, who had been in the Nizam, attacked and plundered a temple near Dowabgun of Rs. 10,000, but succeeded in effecting their escape.

The same journal informs that the pressure for money usual at the commencement of the Doorgah Poojah has induced several refractory creditors to come into the assessment scheme of the Union Bank; the hope of an immediate advance of 25 per cent., having operated with exceeding potency.

The *Calcutta Star* gives the particulars of a shocking murder which has been perpetrated at Barrackpore; six men who had been observed on parade improperly dressed, were placed under the charge of the Havildar Major who marched them to the Adjutant's to make his report; on the way one of the men stooped down, yelled his piece and shot the Havildar Major, who fell exclaiming "I am shot." The Senoy then coolly reloaded his piece placed himself in front of the tank, and threatened to shoot any one who should dare to touch him. He was, however, arrested by his commanding officer, and placed in confinement to stand his trial. This is one of those cases which should be made an example of, as the act appears to have been cool and deliberate, and without any provocation, as the Havildar was in the simple execution of his duty.

MONDAY, OCTOBER 2.

The *Ceylon Times* declares that "the glorious uncertainty of English law has been evinced by the acquittal of the first batch of robbers tried at Kandy." The mode of escape appears to have been a flaw in the indictment, and though we uphold the policy of pardoning robbers, we cannot perceive the expediency of allowing them to escape by the chicanery of the law, a process invariably regarded by the natives in the light of a triumph.

Col. Low has been appointed Agent to the Rajpootana States, but, according to the *Englishman*, the Commission-

ership of Ajmeer is to be annexed to the Government of Agra. This arrangement will leave Col. Lowet Liberty to bestow his whole attention upon the Rajpootana States.

The *Hurkaru* affirms that the amount represented by Creditors of the Union Bank, who have either signed, or are distinctly assentient to the Assessment Scheme, exceeds forty-one lakhs of rupees, and of the remainder about five lakhs only is held to be doubtful. Thus, at last, we have some prospect of a settlement of this intricate and troublesome affair. We do believe that if the shareholders can be persuaded to pay up at once—and they should do so at any sacrifice—they may, before the end of the year, get clear of the fearful embarrassment, in which their connection with that unfortunate establishment has involved them.

TUESDAY, OCTOBER 3.

The *Englishman* supplies a few items of intelligence from Mooltan, the principal of which is the fact that General Whish was compelled to abandon two month's supply of grain, but removed all his shot and shells. A letter is appended, the writer of which comments in somewhat severe terms on the conduct of General Whish in retreating, but affords no further information.

The same journal states, on the authority of the Mauritius papers, that Admiral Dacres has succeeded in re-opening the trade with Madagascar. The news of the late affray in Paris, would doubtless tend much to weaken the French influence, but we have heard too many reports to rely implicitly on the accuracy of this. From the same sources we are informed that the planters of Bourbon have determined to resist the orders of their Home Government for the emancipation of slaves. With regard to external danger, the measure is perhaps plausible, but with the scenes of St. Domingo within our recollection, we must wonder at the infatuation of those whose love of gain tempts them on to a similar fate. The negroes are as fire to one, and maddened by their frustrated hopes of liberty.

WEDNESDAY, OCTOBER 4.

The following item of news may be interesting—"Captain A. P. Phayre, Principal Assistant to the Commissioner, has resigned his appointment, and leaves this morning by the *Enterprise* for Calcutta. No public officer ever gained more completely the approbation and affection of all those with whom he might be connected than Captain Phayre has done. Addresses have been presented to him—and on Saturday a farewell dinner was given to him by the public, which was more numerously attended, than any dinner ever was before in this outlandish place. Mr. Todd presided with great ability, but the speech of Mr. Colvin, the Commissioner, was the speech of the evening; he eulogized Captain Phayre's talents, ability, and amiability in the warmest terms, and mentioned that he had brought to the notice of Government that they had no more deserving and able civil officer in their service than Captain Phayre. Captain Impey succeeds to Captain Phayre's appointment, and Captain Scott obtains the vacancy in the Commission."—*Friend of India*.

DARJEELING.

LORETTO HOUSE, BOARDING AND DAY SCHOOL.

Under the Patronage of His Lordship the Right Rev. Dr. Hartmann, Bp. and V. Ap. of Patna, etc. etc.

The Loretto Sisters receive Young Ladies on the following Terms.

FOR BOARDERS.

Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, etc., with every branch of useful and Ornamental Needle Work, Rs. 30 per month.

This pension includes all charges for Medical attendance by the Physician of the Institution, for School Books, Stationery, and Washing. An extra charge will be made for the Medicine supplied to each Child.

An entrance Fee of 30 Rs. for each Young Lady will be required for the use of Table and Bed-room furniture, &c. etc.

For Day Boarders, Rs. 21 p. month.
 „ Day Pupils, „ 14 „
 Day Boarders and Day Pupils are to provide their own Stationery, and School Books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Drawing and Painting, each Rs. 3 p. month.
 Piano Forte and Guitar, „ „ 12 „
 Italian, „ 3 „
 Music Books, Materials for Drawing, Needle Work, etc., and also the uniform to be worn by the Children, are all to be provided at the expense of the parents.

DARJEELING.

ST. GREGORY'S SEMINARY.

Under the Patronage of His Lordship the Right Rev. Dr. Hartmann, Bishop and V. Ap. of Patna, etc. etc.

The Rev. F. IGNATIUS, Superior;
 W. CARTER, Esq. Assistant.

For the education of Young Gentlemen, who are received on the following Terms.

FOR BOARDERS.

Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, and the regular course of the Greek and Latin Classics, Logic, Mathematic, Natural Philosophy, etc. etc. Rs. 30 per month.

This pension includes all charges for Medical attendance by the Physician of the Institution, for School Books, Stationery and Washing. An extra charge will be made for the Medicine supplied to each Child.

An entrance Fee of 30 Rs. for each Young Gentlemen, will be required for the use of Table and Bed-room furniture, etc.

Day Boarders, and Day Pupils are to provide their own Stationery and School Books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Italian, Rs. 3 per month.
 Catholic Pupils only, in both Establishments will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics, will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct.

Reference for further information to be made to the Lady Superiress, and to Rev. F. Ignatius, Darjeeling; to R. S. Loughnan, Esq. B. C. S. Patna; and to P. S. D'Rozario, Esq. Calcutta.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

J. Lewis, Esq., Culinah from Jan'y. 1847
 to Aug. 1848. Cos. Rs. 20 0

SUMMARY OF INTELLIGENCE.

No. 16.]

CALCUTTA: SATURDAY, OCTOBER 11, 1848.

[VOL. XVI.]

MOOLTAN.—The intelligence from the Punjab since our last issue has been neither interesting nor extensive. Moolraj and Shere Singh are still within Mooltan, and betray very strong symptoms of mutual distrust; to such an extent indeed, that a rumour has been spread of an intention on Shere Singh's part to join his father. To do this he must give Wish battle, and in all probability experience a total defeat, as Wish is strongly posted, and his troops in very good spirits. The treasure in the city runs low, provisions have begun to fail, and every circumstance conspires to force the Dewan into an engagement, in which every advantage will be against him, except that of numbers. Chutter Singh remains "thinking of a march on Attock, and the other disturbed districts have resumed their usual condition of semi-quiet. The *Times* intimates that a strong feeling of alarm existed in England on the news of Moolraj's rebellion, but it had been completely allayed by the victories of Captain Edwaules; we fear the next mail will vibrate the halo from that officer's name, as success is the sole test in the eyes of the majority. Major Lawrence is still at Peshawar without reinforcements; and the *Delhi Gazette* served Attock, quieted disaffected troops, and prevented the passage of the Indus.

THURSDAY, OCTOBER 5

The *Englishman* states, that orders have been issued to raise the Regiments of Irregular Cavalry to the number of the hundred Sowars each, and the Native Infantry to the full Standard. A great number of officers have been ordered from Civil Appointments to join their regiments, and all the movements indicate a persuasion on the part of the Government that an important struggle is at hand.

A correspondent of the *Englishman* mentions that the Rohillas, who had been expelled from the dominions of the Nizam, have returned and re-commenced their course of plunder and spoliation.

FRIDAY, OCTOBER 6.

It appears from the Cape papers that Andreas Pretorius is still under arms with about 1,000 followers, and has even gained some slight advantages over Major Taylor, whose forces were in hopeless disposition. A strong and commendable reluctance is manifested on the part of the Government to drive matters to extremity, and necessitate a regular war, and its consequent expenditure; but energetic means have been adopted to ensure the speedy reduction of the Boers, whose grievances are not very explicable. They are as little interfered with as possible, their privileges well secured, and their only ostensible reason is dissatisfaction with the Land Regulations.

The *Englishman* republishes the following extract from the *Launceston Examiner*, a Van Dieman's paper: "His Excellency Sir W. Denison has issued a circular to the heads of the different departments, for the information of themselves and their subordinates, intimating that in consequence of the complaints made to His Excellency of the insolvent and non-payment of debts, by officials in the employment of Government, for the future upon any declaration of insolvency the individual is to consider himself as *ipso facto* superseded. This regulation His Excellency hopes, will have the effect of raising the character and standing of his officers. The order is peremptory, and is to be understood to apply to the highest as well as the lowest officers receiving pay from the Government." This order will prevent the extravagance and disregard of property that has so often disgraced our colonial administration, but its immediate effect will be a concealment of debts, and consequent further implication of officials with their creditors.

We understand that Doctor Osmond Woodford has been appointed Police Surgeon in the place of Doctor Maxton, dismissed from that appointment.

SATURDAY, OCTOBER 7.

The *Delhi Gazette* informs us that on Sir F. Currie's proposal to seize Gorumdghur, the Durbar affirmed that it contained but two old guns; however he determined to obtain possession of it, and upon inspection, eighteen new brass pieces, fully mounted and prepared, were discovered. This fact would appear to place the complexity of the Durbar beyond doubt.

The *Calcutta Star* mentions that Mr. J. J. McCann, Deputy Superintendent of Calcutta Police, has been appointed to act in the absence of Captain Hawks, ordered to join his regiment.

A correspondent of the *Hurkaru* affirms, that the sting of a scorpion may be cured by the application of hot mustard.

Lord Dalhousie in his speech on Thursday night, after declaring his earnest desire for, and efforts in the cause of peace said, "But they have called for war, and on my word **WAR THEY SHALL HAVE, AND WITH A VENGEANCE.**" The deafening cheers showed how directly his Lordship had struck home to the hearts of his audience.

The *Singapore Free Press* relates the following extraordinary story, so extraordinary that we are irresistibly reminded of Peter Plunder and his three black crows: "On the 13th May, at 1 past 2 o'clock afternoon, we had a violent earthquake at Chantibun, which appeared to come from the north, at least the shock seemed to be directed from the north or north-east to south or south-west. All of a sudden was agitated as if it were shaken, and a noise or rather a frightful crashing, stronger than the sound of thunder, was heard with force and with a prolonged subterraneous roaring. All the houses were so shaken that all the doors and the partitions creaked and strained so much as to cause fear for the consequences. But this is not all; during the shock, there was also a very extraordinary thing. It is, that there spontaneously came out of the ground, hairs and a species of human hairs (de poils et escape de cheveux) in almost every place,—in the bazar, in the roads, in the fields, and the most and places. These hairs, which are pretty long, stand upright and adhere strongly to the ground. When they are baned, they twist like human hairs, and have a burnt smell, which makes us believe that they are really hairs, but these hairs we have never seen in any place; it is this which astomshes every one, seeing especially that they all appeared in the twinkling of an eye during the earthquake. The river of Chantibun was all rippling, and bubbles rose to the surface, so that the water was quite white."

The *Bombay Telegraph and Courier* publishes a letter from Alexandria, with the information that the cholera is nearly extinct, and that Ibrahim Pasha has paid a visit to Constantinople, a circumstance important as regards English interests in that country.

A request has been made to Lord Torrington to commute the capital punishment of the Kadiin rebels to transportation, which will probably be complied with.

TRUESDAY, OCTOBER 10.

The *Mofussils* expresses his opinion that Shere Singh will endeavour to join his father Chutter Singh, which would raise the forces under the latter's command to 25,000 men.

The *Englishman*, on the authority of a letter from China states, that a severe tryphoon had been experienced at Shanghai, which besides injuring the shipping, had raised the water 20 feet above low water mark, and consequently flooded the country to Nankin.

The *Malta Mail* mentions a fearful fire in Constantnople which has destroyed property to the value of £800,000. Such fires are almost invariably the fruit of great discontent on the part of the fanatic population of Turkey.

The *Poonah Chronicle* relates that one of the great robber-bands, at a former period so numerous in India, has been formed, and is deemed of such importance that the Mahlotdar of Poorundh has been ordered to direct his whole attention to its suppression.—*Friend of India*.

The Right Honourable the Governor General held a levee at Government House at 7 A. M. yesterday morning, on the occasion of his departure for the Upper Provinces, which was very fully attended by the Members of the Military, and Civil Services and of the Mercantile Community. His Lordship afterwards embarked with the usual ceremonies.

Latest accounts from Upper Sindh represent every thing as perfectly quiet there, and mention that the officer commanding there had already dispatched 500 of Jacob's Irregular Horse to reinforce General Whish, and that a Corps of Native Infantry (either the 3rd or 9th) would follow immediately.—*Star, October 12, 1848.*

NEWFOUNDLAND.

Advices from Newfoundland to the 26th of July, continues to furnish favourable reports of progress in the fisheries. The French had been equally successful with our own crews. The only drawback experienced was the scarcity of salt, the supply being insufficient to carry out effectively the process of curing.

WEST INDIES.

It was telegraphed at New York on the 5th, from Pensacola, that a revolutionary outbreak had occurred in the island of Cuba. The fighting between the Government troops and the revolutionists and been desperate. Several hundreds were killed on both sides, and the insurgents ultimately retreated to the mountains.

In Porto Rico, a plot for an extensive negro revolt had been discovered and baffled. It was not known that any disturbance had occurred in Cuba.

The *Great Western* steamer brought to Southampton, on Sunday, the West India, Mexican, New Orleans, and Bermuda Mails. Her dates were Trimpco, July 24; Bermuda, August 5; with intermediate dates from the twenty-three intermediate ports. She had a fine run, two days shorter than usual, and with fine weather. In Jamaica, the strongest hostility was evinced towards the ministerial measures for the sugar colonies. The shock of an earthquake was felt at Kingston and other places on the 7th July. The negroes were quiet. At St. Croix, the negroes had returned to their work. The *Great Western* brought home 110,000*l.* in species.

The Chamber of Commerce at Kingston in Jamaica, have vehemently protested against the detention by ministers of Sir Charles Grey's despatches.—*Eng 7th October, 1848.*

MADAGASCAR.—Private letters from Bourbon announce that the trade with Tananare is open, and that three vessels are taking in Bullocks for this Port. As all the conditions were decided on at the departure of the Admiral, it is very probable this news is correct.

Several vessels more than those already prepared for this commerce, will be required; that market being also bare of piece goods, there will be a demand for British manufactures. Spanish dollars will be also wanted.

NOTICE.

On Monday next the 16th Instant, studies will be resumed at.

ST. JOHN'S COLLEGE, No. 3, PARK STREET.

THE LORETTO HOUSE MIDDLETON ROW, CHOWRINGHEE.

THE LORETTO HOUSE BRANCH BOARDING SCHOOL
ST. JOHN'S PLACE INTALLY.

THE FEMALE ORPHANAGE SCHOOLS, DO. DO.

THE CATHEDRAL AND BOW BAZAR MALE ORPHANAGE AND SCHOOLS, UNDER THE CARE OF THE CHRISTIAN BROTHERS.

THE CATHEDRAL AND BOW BAZAR FEMALE SCHOOLS, UNDER THE CARE OF THE LORETTO SISTERS.

PROSPECTUS

NAZARETH CONVENT SCHOOL, DACCA.

Under the patronage of the Right Rev. Dr. O'Hiffe, Catholic Bishop.

The LORETTO SISTERS receive Young Ladies on the following terms:—

	<i>Per Mensm.</i>
Boarders, Co.'s Rs.	15 0
Day Pupils,	6 0
For the use of Books, Stationery, &c.,	1 0
Music,	5 0
Washing,	1 0

The system of education is as follows:—

THE ENGLISH COURSE, which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

FRENCH is included in the ordinary course, nor will there be any extra charge for it.

As the mere accomplishments of life are vain and unprofitable, unless actuated by sentiments of strict morality and sincere religion, the LORETTO SISTERS pledge themselves, that no exertion on their part shall be wanting, in order to ensure to their pupils the attainment of such necessary qualifications.

They also promise not to tamper, in any way, with the different religions of their pupils, and to pay every attention to their health.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians shall only be permitted to visit their Children or Waifs once a fortnight, viz. on every other Wednesday throughout the year.

An Entrance Fee of ten Rupees (10 Rs.) for Boarders only shall be demanded, in order to meet the current expense of bed and table-linen, furniture, &c.

N. B.—All payments to be made monthly in advance. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the BISHOP, or the LADY SUPERIORES, NAZARETH CONVENT, DACCA.

LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed Demesne.

Terms for Boarders ... per month, Rs. 16

Entrance money for the use of furniture, 10

For Day Pupils, 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent Intally, the Archbishop, or any of the Clergy or the Bengal Vicariate.

R. DOUCETT, ESQ.—DACCA.

The Prayers of the Clergy, the Religious and Faithful of Bengal, are earnestly requested for R. Doucett, Esq., who lies dangerously ill at Dacca.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 17.]

CALCUTTA: SATURDAY, OCTOBER 21, 1848.

[VOL. XV.]

ARRIVAL OF THE EXPRESS MAIL

General Summary.—The intelligence conveyed to India by the present Mail is of no great political importance. The Queen prorogued Parliament in person on the 5th instant, and almost immediately embarked for Scotland. Lord John Russell has gone to Ireland. Louis Blanc has escaped from France and taken refuge in London. In England, as in Ireland, everything is quiet. The great trials have not yet come on. Our harvest prospects have considerably improved during the last few days; and there would now seem to be every chance of an average yield. An armistice has been concluded between the Germans and Danes in the Schleswig affair. Austria has declined for the present English and French mediation.

A new agitation is being commenced in Ireland, under the auspices of Lord William Fitzgerald. The idea is old,—that of having a sitting of the Imperial Parliament during some portion of each year in Dublin. Mr. R. M. Fox, M. P. Mr. Flaherty, M. P. and Mr. Guinness, the eminent merchant, all practical men, have strongly protested against the scheme.

The noticeable proceedings in the House of Lords have been very few. On the 21th ult. Lord Montagu renewed the objections which had been made in the other House against the proposed grant of Vancouver's Island to the Hudson's Bay Company—a grant the most lavish, inconsiderate, and reprehensible.

DESTRUCTION OF THE OCEAN MONARCH PACKET SHIP BY FIRE.

The American ship Ocean Monarch, which left the Meusey early on Tuesday morning (the 23d ult.), with about 360 passengers on board, has been utterly destroyed by fire, and it is melancholy to add, that about 150 lives have been lost by this disastrous calamity. The captain of the ill-fated vessel states that the Ocean Monarch took fire on the third deck, it is supposed by one of the steerage passengers lighting a fire in a wooden ventilator. On the ship being discovered to be in flames both anchors were let go, in order to bring the ship round to the wind. Great numbers of passengers immediately threw themselves overboard.

It is stated that "By the exertions of Mr. Littledale and the crew of his little yacht, no less than thirty-two passengers were saved; that by a fishing-boat sixteen more were preserved; and that, above all, 160 human beings were rescued from an appalling death by the courage and humanity of the Marquis de Lisboa, Captain Grenfell, and the Prince de Joinville."

MOOLTAN.—Our intelligence from the Punjab of this week is very slight and unimportant. General Whish maintains his position about three miles from the town, and his troops appear to be in very good spirits and condition. Moolraj has not offered battle, and Shere Singh forms all kinds of projects, if we may trust the rumours circulated, to join his father; the only obstacle being the necessity of fighting Whish on his road. The other disturbed districts appear to be considerably quieted, and no further information from Kangra or Pathan Kote has been received. Chutter Singh still remains in the Hazareh without any apparent object. Meanwhile his opportunity is fast vanishing, and the assemblage of the army will in a few days destroy all prospect of a successful attack upon Lahore. Attack has been reinforced to the extent of five hundred men, and Nicholson who is in command there is diligently employed in making his arrangements for defence in case the rebel Sirdar should turn his face in that direction. Six Colonels of Chutter Singh's force have offered to Major Lawrence to surrender upon promise of pardon, and the proposal is now under consideration. Peshawar is considered nearly safe. As Sultan Mahomed Khan is more cautious, and the Baruk-

ies remain faithful, Mrs. Lawrence has arrived at Lahore, and all other operations apparently await the arrival of the Governor General.

THURSDAY, OCTOBER 12.

An Act has been published by the Legislative Council which renders all bets in a legal point of view, null and

void, and thereby deprives the parties of the power of appealing to a Court of Justice for their settlement. The object is, of course, to check the gambling speculations in Opium which have been lately before the public, or any others of the same kind; lesser bets are not very likely to come before a judicial tribunal.

The *Delhi Gazette* reports that a flat-bottomed boat was overturned near Agra, and 250 persons on board were drowned. It appears that they were on their way to Bareilly to escape the distress prevalent in their own per gunnah, Hurrain.

We learn from the same journal that on the news of General Whish's retreat, the Sikh troops at Bannoo rose and besieged Futeh Khan in Dhuleep Ghur, a fort which the British built to overawe the valley of Bannoo, and named in honour of the young Maharajah Dhuleep Singh.

FRIDAY, OCTOBER 13.

A letter from Lahore to the Editor of the *Englishman* furnishes the following information:—"Shumshere Singh and Utter Singh have arrived at Lahore from Mooltan. Rajah Denonauth returned a few days ago from his bootless visit to Chutter Singh. His letter to the Resident is said to be rather a pithy one. He tells him to withdraw all his troops from the Punjab, and that then he will pay us six annas in the Rupee as tribute; if we withdraw not, he will come and turn us out. The 'Dusseerah' on the 9th is the day fixed on for a rising in the city. There is said to be upwards of 4,000 armed in the city. At a Council held at which all the officers commanding Corps were present, to consider the advisability of disarming all the men in the city, two of the Colonels differed from the rest.

The *Calcutta papers* report, that Dr. Webb performed a most painful surgical operation upon a man under the influence of the Mesmeric sleep, the eyes were wide open but the most severe tests proved that the patient was in a state of trance.

The *Bombay Telegraph* states that the requisition of troops from Scinde amounted to nine thousand, but affirms that much difficulty will be experienced in moving them, as with the usual provident foresight of Englishmen, the Commissariat has scarcely any means of carriage, their establishment having been reduced for the sake of economy.

MONDAY, OCTOBER 16.

A letter to the Editor of the *Englishman* furnishes very minute particulars of a late case in which Mesmerism has been successfully employed by Dr. Esdaile, and we republish the particulars, as the case is one of the most striking order. A patient had been brought to the Eye Hospital, and Dr. Martin determined to avail himself of Dr. Esdaile's offer of his services; the man was thrown into a trance, and upon removing the covering of the eye, it was discovered that a horrible tumour had protruded where the eye ought to have been. This was immediately cut away by Dr. Martin, and the whole removed without the slightest perception on the part of the sufferer, though the operation is of course, under ordinary circumstances, a most exquisitely painful one.

The *Delhi Gazette* asserts that the guns in Govindghur amount to fifty-two, the greater part buried in the ground. It is fortunate that the Resident refused to listen to the representations of the Durbar, as these guns would have made a most formidable addition to the strength of a hostile force. It is hoped that the Peshawar force will remain faithful

some time longer, though Ghutter Singh's offers and promises will probably win them at last. Meanwhile Major Lawrence continues to make unavailing entreaties for a force to succour him.

TUESDAY, OCTOBER 17.

The *Calcutta Star* gives the following is the result of the last Opium Sale :

	Chests	Average	Proceeds
Behar ..	1306	863.13	11,28,140
Benares..	147.	820.12	3,06,890

The effects of the depression in the China market has of course influenced the sale, but not to the extent anticipated. —*Friend of India.*

Tuesday, August 8, was signalised in the annals of parliamentary warfare by the defeat of ministers on the question of the Ballot. A House consisting of 171 members, tellers included, decided by a majority of five votes that "it is expedient in the election of members to serve in Parliament that the votes of the electors be taken by way of ballot." On the following day Mr. H. BRIDGEMAN gave notice, that early next session he should for leave to bring bill founded on that resolution.

On the 17th the long-suspended bill for establishing diplomatic relations with Rome was again brought forward, and read a second time. Lord Palmerston, who had charge of the bill, very properly abstained from any lengthened vindication of a measure so well understood. One point adverted to by his lordship is worthy of special notice: there was reason, he said, to believe that when the railway system of Italy was more fully developed, the most eligible route to our Indian possessions would be through the Roman territories. The opposition to the bill exhibited a curious concord of contraries. Mr. Anstey, who moved the amendment, denounced the measure as intended to destroy the independence of the Roman Catholic Church in Ireland; whilst several honorable members supported the amendment on the ground that the bill was fraught with horrible dangers to the Protestant religion. The second reading was carried by a majority of 79, the numbers being 125 to 46.

Viscount Arbutnot, who stands charged with forgery, is reported to the House of Lords as "not to be found," is supposed to have escaped to America.

FOURTEEN.—The triumph of the Austrians is complete; Milan has capitulated, Charles Albert's conquests have all been wrested from him, and the belligerents are now in the positions they respectively occupied before the war. There is strong reason to hope that the joint mediation of England and France in the affairs of Italy will have all the success desired for it by the friends of peace. Radetski has granted Charles Albert an armistice for six weeks, and he seems disposed in all respects to use his victory with moderation. The same spirit appears to actuate the Austrian Government, as evinced by its instant recall of General Weldeu, who upon his own responsibility had invaded the papal territories and bombarded Bologna. The Emperor of Austria has returned to his capital, where all joy and harmony for the present. We still hear from time to time of the preparations made by the King of Naples for invading Sicily; but his Majesty cannot raise the wind, and his fleet remains idle in harbour. Paris continues quiet, but fears are entertained of another outbreak on the part of the combined factions of the communists and red republicans; but the Government is fully prepared to crush every attempt of the kind. Although the Danish blockade of the Elbe and the Baltic ports has begun, the settlement of the Schleswig-Holstein affair seems not far distant, since Prussia has now avowedly espoused the cause of peace.

In the meanwhile, it is something to know that the deposit of 60,000*l.* required by the East India Company from the East Indian Railway Company, preparatory to a final settlement of the terms upon which that undertaking is to be carried out, was fully completed on Saturday morning, the 19th inst.

TRANSPORTATION TO VAN DIEMEN'S LAND.—Sir G. GREY, in reply to Mr. Ewart, said it was in the contemplation of the Government that convicts should undergo the greater portion of their term of imprisonment in this country, and that they should be sent out to Van Diemen's Land, when they were more likely to be useful to it, and be able to earn their own subsistence.

AUSTRALIA.—Mr. HAWES, in reply to Mr. F. Scott, intimated that he should as early as possible, introduce a bill to

afford the Australian Colonies the benefit of the British constitution.

In consequence of the resignation by Sir Henry Seton of his appointment as Puisne Judge of the Supreme Court at Calcutta, James William Colville, Esq., at present holding the office of the East India Company's Advocate-General at the Presidency, has been recommended to her Majesty for the seat on the bench thus vacated.

Sir Arthur and Lady Buller are among the passengers by the present steamer. Sir Arthur (late Mr. Buller, Advocate General at Ceylon) goes to Calcutta, as our readers are aware, to occupy the place on the bench vacated by Sir John Peter Grant.

MILITARY AND NAVAL SALUTES.—Mr. Hume has been asking questions regarding salutes in the navy. Eight-and-twenty years ago he found, by a return he had moved for, that these salutes cost fifty pounds sterling per diem, or 18,250*l.* per annum, and the figure has not been diminished since. Such an expenditure for such a purpose seems almost incredible. We do not suppose, however, that the official returns would state it at anything more than its actual amount, and we therefore conclude that the country really is saddled with the enormous charge in question for mere noise and smoke.—*The Atlas.*

GATHOLIC CATHEDRAL CIRCULATING LIBRARY,

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of One Rupee on admission, and of two annas per Month from the date of his admission. Proper security of course will be required for the restoration of each Book, un-injured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A Printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brother in charge of the Cathedral School and Library, will be in attendance there on every day (Sundays excepted) from 9 a. m. to 3 p. m. to receive Subscribers names and to supply such Books as may be called for.

Donations and Bequests of approved useful Literary, Historical or Religious Books, for the above named Institution, will be thankfully received.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Catholic Orphan Press—No. 5, Moorghyutta, adjoining the Cathedral-House.*

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SUMMARY OF INTELLIGENCE.

No. 18.]

CALCUTTA: SATURDAY, OCTOBER 28, 1848.

[VOL. XV.

THE PUNJAB—Whether, the present deplorable state of things is to be ascribed to the Hardinge and Lawrence policy or to a departure from it, we have the broad fact now to deal with, that three Sikh armies, belonging respectively to Moolraj, Shere Singh and Chutter Singh are in the field against us; that there is treachery in the camp and treachery in the cabinet; that no Sikh chiefs is any longer entitled to our confidence, and that all the Heads of the nation who set their hand and seal to the treaties which have been successively made with us have violated their faith, and are linked in a general national confederacy against our rule. Before the expiration of three years we have the Punjab to re-conquer; we are constrained to assemble an army double the strength of that, with which we repelled the invasion of the Sikhs, and to submit to an expenditure greatly in excess of that which the original conquest cost us.

THURSDAY, OCTOBER 19

The late storm, or Cyclone, according to the new phraseology, appears to have been exceedingly severe. The *Englishman* states that seven dimasted vessels had been seen off the Sandheads, among which were the *Collingwood* and the *Dunbar*.

A draft of an Act to ensure to the shareholders of the Union Bank their expected advantages from the Assessment scheme, was read in Council yesterday and is now under consideration.

FRIDAY, OCTOBER 20.

The *Delhi Gazette* and *Mofussilie* have arrived somewhat late, but their intelligence is of no extraordinary interest. The *Delhi Gazette* states that a lakh and three quarters, destined for General Whish's force, had fallen into the hands of Shere Singh and proved a most welcome addition to the impoverished treasury of Mooltan. Omroo Singh had been taken, he was among those engaged in the conspiracy at Lahore, for which Khan Singh and Gunga Ram suffered. The forces of Chuttur Singh consisted of six regiments of infantry, 2,000 irregulars, 1,000 cavalry and eighteen guns.

A letter from Cairo to the *Englishman* affords the following information: Ibrahim Pacha has returned from his visit to Constantinople with a Hatti Schereef nominating him Pacha of Egypt in the place of his father, he is reported to be exceedingly unwell, but his levies are proceeding with increased activity. The English interest has been strengthened by the visit to the Grand Seigneur, and a despatch has been despatched, whose instructions are decidedly favourable to their cause. The cholera has at length departed, and the deaths are estimated at 80,000.

From Cape letters given in the *Englishman* we learn that the disaffection among the Boers is by no means universal, and that armed associations are in process of formation among them for their own protection and the assistance of Government.

SATURDAY, OCTOBER 21.

The *Kurrachee Advertiser* declares that four thousand Afghans have marched on Quetta, with the intention of compelling the Khan of Kheilat to alter the treaty and surrender Quetta.

MONDAY, OCTOBER 23.

The *Delhi Gazette* states that Shere Singh has made for Jung on his road to join his father. This will raise the force of the latter to 25,000 men; and may explain his strange inactivity in the Hazareh.

TUESDAY, OCTOBER 24.

The *Englishman* gives an account of a disturbance at Lucknow, arising from the rapacity of a gaoler who reduced the allowance of the prisoners to four pie a day, and thereby caused a rebellion. Application was made to the king and

some troops and guns sent to quell any disturbance of the kind, and allow the gaoler to enjoy in peace the fruit of his precautions.

The *Ceylon Times* declares that the sentence of death on the seventeen rebels last condemned has been changed to that of transportation, and he asserts that the cause of the preservation of the houses on various estates, was that the chiefs had apportioned them among themselves, and intended to enjoy them when they had effected the expulsion of the British.

WEDNESDAY, OCTOBER 25.

A General Order published in the *Delhi Gazette* declares that THE ARMY OF THE PUNJAB will consist of two European and five native regiments of horse, and 5 European and 16 native regiments of infantry, together with the irregular corps; in all about 25,000 men.

A correspondent of the *Hurharu* declares, that the Nepaulese have collected twelve thousand men at Cururlunnah in the Nepal Terai; the ostensible reason is a rumoured change in the head quarters of the Dinapore division, which would bring it closer to the Nepaulese frontier.—*Friend of India*.

THE MATTAPHONE.—A new musical instrument, with the above title, has just made its appearance at Brussels. It cannot be classed exclusively in any family of known instruments, for it is a combination of all from the most delicate tones of the flute to the piano, and the rich full tones of the organ. The construction is at once simple and complex, being a combination of glass and water. By means of the water, glass, and his ten fingers, Mr. Mattan elicits every variety of sound from his little orchestra. It emits the tones of the human voice, and plays the accompaniment; and so true and touching is the vocal sound, that it is impossible to distinguish it. The notes may be either prolonged, like those of the organ, combined, or staccato, and the transition from piano to forte, and vice versa, is particularly fine. Mr. Mattan does not intend to make any secret of his invention.

THE POTATO CROP.—The principal cause of the recent rise in the value of wheat was undoubtedly the apprehension entertained in respect to potatoes, and we have consequently endeavoured to obtain as accurate information as to real state of that crop as possible. To speak with certainty as to the extent of the probable loss by the disease is of course out of the question, but after diligent inquiry we have come to the conclusion that the alarm naturally caused on the first discovery of the disorder has occasioned the evil likely to result to be somewhat overrated. That a considerable proportion of the crop may be lost is, we fear, more than probable, but there are several redeeming circumstances. The breadth planted was great, the produce to the acre is generally admitted to be very large, the late, or main crop, if not wholly free, has as yet been but very partially attacked, and, lastly, the disorder does not appear to be spreading so rapidly as was the case in 1846, many fields which exhibited symptoms of the disease eight or ten days ago remaining in much the same state, the blight not having extended, and the plants which then appeared sound still wearing the same aspect. We are therefore induced to hope that the loss may not, after all, be so serious as at the first blush was apprehended.—*Marklane Express*.

FLOATING TUNNEL ACROSS THE CHANNEL.—One of the most extraordinary plans submitted for the approval of the French Academy of Sciences is that of M. Ferdinand, engineer, who proposes to construct a floating tunnel from Calais to Dover, for the wires of the electric telegraph, and large enough to be traversed by small locomotives, for the conveyance of passengers. The plan was referred to one of the members of the academy for examination.

NAUTICAL INVENTION.--Some interesting experiments were made at the Charlestown Navy Yard on Thursday last in testing a new contrivance, invented by Capt. G. W. Taylor, for floating out anchors and chains, by the use of air bags made of India rubber, instead of carrying them in boats, as is the present practice, to the imminent danger of the lives of the boats crews. The experiments were witnessed by Commodores Downes and Parker, and many other naval officers and nautical men, and were considered as quite satisfactory.---*Boston Transcript, U. S.*

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Instruction in Reading, Writing, Arithmetic, Grammar, Geography, Chronology, History, the use of the Globes, French, &c., with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs. 5 per month
Piano Forte, . . . . .	.. 8
Singing, . . . . .	.. 8
Guitar, . . . . .	.. 8
Harp, . . . . .	.. 16
Italian, . . . . .	.. 5

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate for Medical attendance, Washing, &c., Rs. 5 per month. A Charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute,) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children, but at their own expense.

DAY BOARDERS.

Per Month, Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders Terms (Daily Tiffin included,) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle-Work and drawing to be provided at the expense of the Parents.

The moral Conduct of the Young Ladies is watched over with the strictest attention, and while every effort is made to expand and adorn the mind, the heart is trained to virtue. The character of the pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B. 1. Young Ladies beyond fourteen years of age are not admitted

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive Visitors on Sundays

4. Parents or Guardians may visit the Children on Wednesday from 11 to 6 o'Clock, A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, Easter, and Midsummer Vacations, the pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6 Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders, who may remain at the Convent during the vacations.

9. It has been arranged, that any of the young ladies, if the Medical attendant at the Loretto House desire it, may be removed to the Serampore or Chandernagore Convents, until their health be sufficiently established, to enable them to resume their studies

10 The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth of the following October

11. Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution

12. It is particularly requested that Parents or Guardians will deposit with the Lady Superiores the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the injudicious or injurious outlay of such money by the Pupils

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiores of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz., from Eleven o'Clock, A. M. to Two o'Clock, P. M. N. B. The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on Sunday November 5, by those of the Society who besides Confessing and Communicating on that day, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

ST. JOHN'S CHAPEL BOITACANNAH.

Vespers or Evening Service will be resumed in the above Chapel on the Evening of the 1st Sunday of November next, at ½-past 6 o'clock, and conducted there as at the Cathedral.

NOTICE.

To the Members of the General Committee for the Orphanages and Free-Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, November 5th, at ten o'Clock, A. M.

MADRAS VICARIATE.

Contributions in October, 1848.

Propagation of the Faith,	Rs. 159	1	7
East Indian Orphanage,	67	14	0
Military Orphan Asylum,	129	15	5

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutts, under the superintendance of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 19.]

CALCUTTA: SATURDAY, NOVEMBER 4, 1848.

[VOL. XV.]

THE NORTH WEST.—For the last fortnight the news from the North West has been exceedingly limited, and consists chiefly of military movements, and the marches of forces to join the "army of the Punjab" at Ferozepore. The most absurd and contradictory rumours are in circulation, such as that Whish had been destroyed, and Moolraj has surrendered, &c., which may safely be set down to the oriental imaginations of the retailers. One fact is observable, that Shere Singh has abandoned Moolraj with the view of effecting a junction with the troops of Sirdar Chutter Singh, and has drawn after him many of the Dewau's soldiers. The Goorkhas and other tribes, who had taken service with Moolraj, appear inclined to abandon his cause and leave the whole ones of the rebellion to the Sikhs alone. Nevertheless the siege has not been recommenced, and it is even asserted that no active operations will be carried on till Christmas. Everything in the military arrangements appears to be uncertain and vacillating. Col. Eckford's Brigade has been thrice ordered and countermanded, the last time after he had been a day's march on his route. The Commissariat complains of want of carriage, and even the Commander-in-Chief was delayed for some days by the want of tent-pitchers. It is hinted that the Governor General will only proceed as far as Umballah, but we scarcely think he will stop short of Ferozepore or Lahore, where alone his presence can be useful. The capture of the fort with the name, we have now six versions of it, appears to have encouraged the Brigade engaged, and ere long we hope to see the Sikhs driven to make a stand in an open field or surrender their leaders to the award of the Durbar.

Since this was written a *Delhi Gazette* extraordinary has been received, which mentions a daring attempt on General Whish's life.

THURSDAY, OCTOBER 26.

The *Delhi Gazette* mentions an attack to be made upon some fort, he calls Rungrungal, by a force under the command of General Wheeler, with a few light guns.

The Governor General reached Rampore Reaulah on the 20th instant.

The *Hurkaru* states, that vessels which have been injured by the late gale continue to arrive. The *Powerful*, Capt. W. Smith, yesterday brought in an Arab ship, the *Faiz-rohani*, which had anchored off the floating light, and it is furthermore stated by the *Englishman* that the crew had not tasted fresh water for six days.

Three natives have died of hydrophobia from the bite of dogs in Serampore. It is highly necessary that some steps should be taken to abate the number of these animals, the good dogs effect as scavengers is more than counterbalanced by the excessive nuisance. Serampore is crowded with beasts without owners or keepers, whose only amusement seems to consist in their ferocity, not to mention the nightly concerts in which they emulate the jaegers. To the European portion of the community the annoyance is slight, as they seldom walk in the districts favoured by their presence, but to the natives it is serious.

FRIDAY, OCTOBER 27.

A Court Martial is recorded in General Orders, which exhibits strongly the objectionable features of the rigour of military law. A private, named James Morgan of the 18th Royal Irish, having been convicted of an assault upon a Sergeant, was sentenced to receive 50 lashes, and to be imprisoned for one year. It appeared, however, that the Sergeant had purposely irritated the man, and the Commander-in-Chief, in consideration of the circumstances, issued an order which exhibits a highly commendable spirit of inquiry into the merits of each particular case brought before him: "This prisoner, while drunk and under great excitement, was taken in the first instance to the quarter guard to be confined, in breach of the standing orders for her Majesty's service; and while at the quarter guard the

manner of the Sergeant in command appears to have been such, as could only tend to aggravate the prisoner into the commission of the serious offence of violence to a superior, which, but for these irregularities, he would have had no opportunity or temptation to commit. In consideration of these circumstances, the Commander-in-Chief is pleased to remit the corporal punishment and six months of the imprisonment awarded by the court; but as violence to superiors can under no circumstances be excused the prisoner will undergo the remainder of the sentence, six calendar months' imprisonment, to be reckoned from 28th of September, 1848, the date of the sentence."

SATURDAY, OCTOBER 28.

The *Delhi Gazette* states that the Sikh troops in Bunnoo had left the valley with the view of joining either Moolraj or Shere Singh, who are bidding against each other, it was supposed the latter would be successful as his force is the more popular of the two. He will join his father between the Jhelum and Chenab, and their united forces will probably attempt an expedition against Lahore. In Peshawur all was quiet.

From the extracts of Cape papers published in the *Englishman*, we perceive, that Pretorius still keeps the field and has set a price of three thousand pounds upon the head of Sir H. Smith, piece of audacity that will not tell in his favour should he fall into the hands of the British.

The *Mafoss* lectures that all the troops and recruits Allahabad are to be immediately marched to the Frontier.

The *Hurkaru* states, on the authority of private correspondents, that the feeling of nationality has been again aroused among the Sikhs, that parties of five hundred are constantly on their way to Chutter Singh and his son, and that even the people of Mooltan throng to his standard.

The *Straits Times* mentions that fever has broken out to a great extent in Labuan; this will tell greatly against the success of the colony, and perhaps defeat all Sir J. Brooke's efforts for the establishment of Europeans.

MONDAY, OCTOBER 30.

The *Bemares Recorder* narrates an escape which took place among some of the convicts at Ajmere. Eleven prisoners formed a plan to overpower their keepers and make their escape. They contrived by some means or other to obtain possession of a sword and a gun, but one of them had his head struck off by a burkundaz, and another disappeared. Nine of them, however, kept together and made their way to a small hill about two miles off, followed by two Burkundazes. The Burkundaz, who had cut off the man's head, gave information of their escape, and a party of sowars were sent out to arrest them. The resistance was most desperate, and five of the nine were slain. We do not quite comprehend this story. If the Burkundaz could cut off the head of one, he could stop the rest, and how they could, with only two weapons among nine men, offer a desperate resistance to a party of sowars we cannot perceive.

The *Englishman* reports that the Barque *Hope*, has foundered, with Capt Willie, his wife, and three children, Miss Sheriff and Mr Ridsdale, the Superintendent of the Military Orphan Press. It appears that the Captain had rigged the long boat with the view of saving himself and the passengers, but finding the sea too rough returned with them to the cabin where all perished. We have subsequently learnt that Captain Willie could have saved himself, but refused, saying, as "life would be worth nothing without my wife and children."

A correspondent of the *Englishman* states that during the late flood at Chittagong, the water almost reached the Company's Salt Golahs, which contained at the time 50 lakhs worth of Salt, and the floor of which is said to be below high water mark in a spring tide.

TUESDAY, OCTOBER 31.

The *Bombay Times* informs us that the Government had transmitted the names of eight officers to Colonel Sleeman, with a request that he would send all he could spare to join their regiments in the field. Lieutenant Elliott of the 8th N. I. was to depart immediately, and Lieutenant Tiernan as soon as he could be relieved.

The *Hurkaru* narrates the detection of a system of petty robbery on the river. It appears that the native merchants are in the habit of sending goods up the country on board the Government steamers, and usually get them on board in a native dingee, in which with the connivance of the supercargo dispatched by the owners, part of the goods are abstracted. Eleven cases of the kind were yesterday brought before the Magistrate, but the crime, except in one instance could not be traced to any individuals, to those on whom it was proved six months' imprisonment was awarded.

The same paper states that the Government steamers *Nerbudda* and *Megna* in tow of the *Bhajeruttee* and *Goomtee*, will shortly proceed up the river with 400 men on board for the Upper Provinces.

The *Hindu Intelligencer* affirms that three hundred witnesses will have to be examined in the case of Rajah Radha- cant Deb and the other Zemindars.—*Friend of India.*

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Piano Forte,	8 " "
Singing,	8 " "
Guitar,	8 " "
Harp,	16 " "
Italian,	5 " "

A charge of Rs. 4, per Month, will be made for the use and repair of Pianos, &c. &c.

Dancing, (if required,) on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate for Medical attendance, Washing, &c., Rs. 5 per month. A Charge will be made for the Medicines supplied to each Child.

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NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Tomorrow, November 5th, at ten o'Clock, A. M.

NOTICE TO CORRESPONDENTS.

We trust that in future, Correspondents in forwarding Letters, &c. to the *B. C. Herald*, will have the goodness to pay the Postage.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorphy-hutta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 20.]

CALCUTTA: SATURDAY, NOVEMBER 11, 1848.

[VOL. XV.

ARRIVAL OF THE OVERLAND EXPRESS.

The Express with the overland mail reached us about 7-45 A. M. There is little news brought by it.

A new Irish rebellion is raging in Waterford headed by Messieurs. O'Gorman and Doherty, but it appears to be about as contemptible an affair as the Smith O'Brien one.

France continues apparently tranquil.

The Schleswig Holstein affair remains still unsettled.

For the German an Italian intelligence we must refer to the summary.

The Gazette of the 22d September announced the honours conferred on Lieutenant Edwardes.

Her Majesty was on her return from her visit to Scotland at the time the mail left.

The sudden death of Lord George Bentinck is announced, as is also the demise of Captain Pollard.

The harvest accounts were favorable.

The state of the commercial market is reported as dull and discouraging, though holding out some indications of becoming more animated. Money there is no scarcity of.—*Calcutta Star, Extraordinary, November 6.*

We must record an act of official censure of the Tractarian party, in the refusal of the Archbishop of Canterbury to preach at St. Mark's college, Chelsea, the training school for lay helpers, clerks, schoolmasters, singing masters, readers, and other lay assistants to the clergy. The reason of the refusal is, that the service of the Church of England, as performed at St. Mark's church, is overloaded with ceremonial observances, and involves too much rigging. The defence is an appeal to the Prayer-book.

Who would have expected, after all that has been written of the Irish rebellion, and while we were patiently waiting for the trials of the prisoners, that we should be called upon to record another rebellion? yet so it is. We have again an army of more than four thousand encamped upon a hill in Waterford, hid behind the slate quarries, the cold shoulder of a mountain, a most defensible position, and which, according to the contemporary historians, is defended with consummate skill and strength.

We have still to record a *surface* tranquillity in France. Prince Louis Napoleon has been elected by five departments as their representative to the National Assembly, and he was elected last Thursday for a sixth department, that of the Seine, by 116,014 votes.

There have been revolts—almost rebellions in the interest of the democratic parties, and against the legislative bodies, at Vienna, and Frankfort, and Berlin. The first alarms the Emperor, and may lead to much worse; the second is provoked by the Diet having on careful consideration revoked its vote against the armistice,—cannon have roared in the streets, and blood has flown like water from the wounds of men who seriously did not know for what they were fighting. Are we wrong in having treated the revolutionary mania as a disease which spread by contact and infection? The account of the funeral of six distinguished victims of the Frankfort riot reached us to day, but the Parliament, whose vacillation excited them, is still brewing mischief. There is no new central ministry. How can there be; The new ministry of Prussia will be reactionary. How can it be otherwise? At Vienna there is a difficulty in getting any man to act as minister. In all these cities it is to be feared more blood must be shed. The cool headed Germans thus butchering each other for an unsettled opinion, present a fearful aspect, but greater horrors have appeared in Italy. On terra firma, indeed, the different countries are gradually reducing their late extravagances into order, but in Sicily fearful things have occurred.—*Englishman Extra, Nov. 6.*

SUDDEN DEATH OF LORD G. BENTINCK.

Wherever men of English birth are gathered together, the startling news of the sudden death of Lord G. Bentinck will be read with no ordinary interest.

INQUEST ON LORD G. BENTINCK.

The jury immediately returned a verdict that his lordship had died by the visitation of God—to wit, of a spasmodic of the heart.

Lord William George Frederick Cavendish Bentinck was born on the 27th February 1802 and was the fifth child but second surviving son of the present Duke of Portland, by Henrietta, the sister of the Viscountess Canning, and co-heiress of Major-General Scott. Lord George completed his education at Oxford; and entering the army, attained the rank of major in the brigade of Guards. Nearly twenty-five years since, he for a season entered political life as private secretary to his uncle, Mr. Canning, when that statesman was premier. Mr. Canning was accustomed to say, that if his pupil would overcome his constitutional indolence, he was capable of achieving high political distinction. However, on losing stimulus of his kinsman's example and counsels, he fell into political unimportance, and entered on that course of sporting life in connexion with which he was longest and best known to the English public. Entering Parliament in 1828, as member for Lynn Regis, he continued to represent that borough till his death. He voted for the principle of the Reform Bill, though he opposed its details; and remained a silent member, till Sir Robert Peel gave up protection in 1846; when stepping forward in front of the agricultural party, he commenced that vigorous war in its behalf on which his latter fame has been built. He supported the Jewish Relief Bill, and Mr. Watson's Roman Catholic Relief Bill; and had announced his intention to support the payment of the Irish Catholic clergy by the Irish landlords. His last characteristic declaration in favour of governmental order in Ireland, and contemptuous disclaimer of Irish popularity, is fresh in the recollection of our readers. An indomitable party captain, but at the same time a rash and intractable party councillor, Lord George's removal from the political arena will probably have important influence on the relation of parties at the present juncture. His personal qualities, both the many noble ones and the few ignoble, presented peculiar obstacles to the combination of party and governmental elements which have hitherto existed in isolation, or in such detachment as to be available for the use of a country now almost ungoverned.

LORD JOHN RUSSELL AND THE DISSENTERS.

Preparations are already making by the Dissenters of the metropolis for organizing an effective opposition to the anticipated measure of Government for the endowment of the Irish Roman Catholic clergy.—*Patriot.*

Diplomatic Relations with Rome.—The Act of Parliament (11 & 12 Vict., cap. 108) entitled 'An Act for enabling her Majesty to establish and maintain Diplomatic Relations with the Sovereign of the Roman States, contains only three short clauses. By this statute, her Majesty is empowered to establish diplomatic relations with the Sovereign of the Roman States. No person is to be received as an ambassador, &c., from the Court of Rome who shall be in holy orders, &c., and nothing in this Act is to affect any laws now in force for upholding the supremacy of the Crown. The Act become operative when it received the royal assent on the 4th instant.

A MARR'S NEST.—Tampering with our Native troops would appear to have reached the Presidency. An arrest was made yesterday by Mr. McCann, the Acting Superintendent of Police, Mr. McCannah, and others of the Police, of the well-known Periaub Chund and a party of his dependents, whose intrigues, it is said, have been known to the authorities for some few weeks past. emissaries had been at work, with what effect we know not, on the Regiments at Barrackpore—one in particular—and among the Native Artillery at Dum-Dum. There was to be a rise it is said in Calcutta which was to be given up to lost for three days! The rumour further goes that Regiments which

have marched recently for the Upper Provinces were in the conspiracy and were to revolt *en route*. We hope the truth and the whole truth will be made public and that the heaviest retribution of the law may fall wherever guilt is brought home. Some of the principal prisoners have, we believe, been sent off to Barrackpore.—*Calcutta Star*, Nov. 9.

THE PUNJAB.—The intelligence from the Punjab during the past week has been scanty, and devoid of interest. No movement has taken place, except on the part of the enemy, who appear to hold full possession of the country lying between the Indus and the Ravee. The important position of Ramnugur is said to have been abandoned by Lieut. Nicholson, who has retired to Lahore, under orders from the resident.

THURSDAY, NOVEMBER 3.

A private letter to the *Englishman* mentions that the scarcity of grain in Kussoor is becoming excessive, and that gram, after rising to 12 seers for the Rupee, has become unattainable, as the dealers declare they have no more, an expedient adopted by them in all probability to raise the price upon the arrival of additional numbers.

The *Colombo Observer* mentions that the depression of property in the Island is such, that a coffee plantation with 140 acres of coffee in full plant was sold by auction for £100.

FRIDAY, NOVEMBER 3

The *Delhi Gazette* draws a formidable picture of the spread of disaffection in the Punjab. According to his account, the forces of Chutter Singh, Shere Singh, and the rebels from Bunnun have coalesced, and expect to be joined by those from Peshawar and Attock. We understand from the same authority that the fort of Rungungal has been razed, and General Wheeler has marched towards Motree with the intention of destroying it also.

The *Bombay Telegraph* and *Courier Extra* narrates that a most terrible typhoon has occurred in the Chinese Seas, which has destroyed many vessels and cost numerous lives.

SATURDAY, NOVEMBER 4.

The *Englishman*, on the authority of some Australian papers which we have not seen, estimates the revenue of New South Wales at 67,919 a year, of which more than one half is supplied from the taxes on wines and spirits. Of the 54 millions yearly raised in England nearly one-tenth arises from the consumption of intoxicating drinks, and the expense of production is on an average 75s. per head, so that the 30,000 odd pounds may be raised in New South Wales without supposing any enormous amount of drunkenness, more especially as great quantities are consumed by the shipping. The average rate of taxation appears to be about thirty shillings a head; in England it is 40s., but the difference is much greater as the productions of the country are cheaper, and the endless poor rates, county rates, tithes, &c. have not yet infested the Colony.

The *Madras Spectator* intimates that the Government has at length determined to compel the Nabob of the Carnatic into some arrangement for the settlement of his debts and liabilities.

MONDAY, NOVEMBER 6.

The Sikhs, according to the *Mofussile*, are within four days march of Lahore.

TUESDAY, NOVEMBER 7.

The following is extracted from the *Bombay Times* in a letter from the Sandwich Islands, dated July 29th, 1848:— "The account seems so extraordinary that we consider it worthy of being recorded. We are in the greatest state of excitement imaginable. Ships are arriving and leaving every day with emigrants to California; every trade and profession is deserted; every nation, and colour are mad for gold: these islands, and all the shores of the Pacific, are pouring forth their hosts to go gold-digging, which, together with about 10,000 Mormons, make up a motly population. A space of about sixty-five square miles, and a mountain range of 600 miles whence flows the Sacramento River, is said to be formed of gold dust to an unknown depth. Everything is dreadfully dear there—all things have to be imported; agriculture and trade are totally neglected. As vessels arrive, their crews immediately run. The garrisons are abandoned; regiment after regiment of planters have deserted: nothing but gold, gold, gold! By the latest

accounts, labour was not procurable at one dollar an hour: a cook's wages were twenty-five dollars a day! A careful man might collect from twenty-five to two hundred dollars of dust a day!" The account is so circumstantial that we are almost inclined to believe in its truth, and if so it must necessarily lower the value of gold throughout the world.

ST. JOHN'S COLLEGE, 3, PARK STREET.
THE REV. J. MCGIRR—Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately to educate Candidates for the service of the sacred ministry in order to multiply labourers in the Vineyard of the Lord, and to secure a succession of good Pastors.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for Candidates for the sacred ministry, of distinguished piety and.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made to educate in St. John's College, young gentlemen not designed for the clerical profession, at the monthly charge of 25 Rupees for each Boarder, and of 21 for each day Boarder; Day Pupils eight Rupees per month. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English, Grammar, Geography, History; the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received during or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary:—Also, an extra charge of One Rupee per Month will be made for the use of Books and of One Rupee per Month for washing.

Reference for further information to be made to the Principal of the College.

CONVENT SCHOOL OF ST FRANCIS XAVIER BOW-BAZAR.

Established, A. D. 1844.

A day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Loretto Institute in Ireland.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English Education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

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SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, NOVEMBER 18, 1848.

[VOL. XV.]

ARRIVAL OF THE OVERLAND EXPRESS.

The Express with the Mail of the 7th of October came in at 9-15 A. M. this morning, taking us completely by surprise. It appears to be even more destitute of interest, if that be possible, than its immediate predecessor. The Queen has returned from Scotland Cuffey and some of the more violent of the Chartists have been transported for life, but Smith O'Brien's trial drags its dull length along and had not terminated at the time the Mail left. Both England and Ireland are in a state of quietude, and we hear no more of the second parody on rebellion in the Green Isle, but we are sorry to add, that cholera would seem to have made its appearance in Sunderland.

Mr Charles Robert Mitchell Jackson has been appointed to the office of Advocate-General at Fort William in Bengal Louis Napoleon has arrived in Paris and taken his seat in the Chamber, and that is all that need be said of him France remains tranquil—on the surface.

The Duches De Montpensier has been safely delivered of a daughter—the heiress apparent of that unenviable monarchy, the Spanish Throne.

Germany is externally quiet. Austria is every where triumphant over Italy, but the Hungarians appear to have risen in revolt and murdered the military Governor, Count Lambedz, who had, we presume, been sent to restore order and coerce them.

The United States is in the usual state of excitement consequent on the approaching election of presidents. General Cass is to be supported by the Irish interest.

Sir Charles Grey had met with a serious, if not a fatal accident at Jamaica, consequent on a fall from his mule.

Sir Charles Napier appears to have been making an absurd exhibition of himself we are sorry to say at a Cheltenham dinner.

There was a visible improvement in the Money Market—money being almost as cheap as during the spring.

The Indigo and Sugar Markets continue firm, while Salt-petre has experienced a fall of 6d to 1s.:

Amongst the deaths we notice those of Lieutenant General Sir Charles William Maxwell, C. B., K. C. H., Lieutenant General the Hon. G. Murray, Lieutenant Col. Everest—6th foot, and Major Weynys of the Scotch Greys.

The cholera is now said really to have arrived. Two cases are reported at Sunderland, where the grim stranger landed on our shores on the occasion of his last visit and others are announced in Edinburgh. An order in Council has been issued for the enforcement of the act for the prevention of the spread of epidemic diseases.

Italy.—The affairs of Italy progress slowly but satisfactorily. Count Rossi has formed a Cabinet at Rome. The King of Naples and the Provincial Govt. of Sicily have accepted the mediation of England, proposed by the English and French admirals. Messina has been declared a free port, and an armistice offered by the victors, from which the leaders in the late struggle are alone omitted. To this we may add that Syracuse, Catania, and other places have capitulated; so that King Ferdinand saw in his grasp a victory over his revolted subjects. It ought to make in his favour that, under such circumstances, he has accepted a mediation, the basis of which is that the Parliament of Sicily shall be a separate one, and that the Administration shall be composed of Sicilians. In the north of Italy a temporary calm prevails. Rudetzky and the King of Sardinia have signed an armistice, in anticipation of a peaceful settlement of the great dispute. The independence of Venice having been admitted by Austria, the risk of Collision between the Germans and the Italians is much lessened.

As if former settlements of the kind had not afforded sufficient evidence, in their results, of their uselessness, another European Congress is talked of. This Congress, it

seems, is to be for the settlement of the affairs of Italy, Austria having a peculiar fear of letting the Italians act for themselves, lest, they should, after centuries of quailing attempts, stumble on unanimity. For a long time, the question was whether there should be such a Congress at all. Some of the powers were in favour of it; others against it. At length, however, this preliminary difficulty having been got over, now the bone of contention is,—where shall the Congress be held? Austria wishes to fix on Inspruck, but the Sardinian King fears that the Imperial influence would be strengthened by the local political atmosphere. As to the basis and the objects of the Congress, the most contradictory and circumstantial statements are current. Of course, none can know the truth but the high contracting parties.

The Emperor of Austria, to pave the way for a settlement, has published a proclamation, granting an amnesty, and promising a Constitution to the Lombardo-Venetian Kingdom, as soon as tranquillity shall have been restored. Another proof of wisdom in the present rulers of the Austria empire.

The Cholera.—A notification was received yesterday in town from Edinburgh, announcing the appearance there of malignant cholera in five cases, three in one part of the city, and two in another. Three of the cases had proved fatal within twenty-four hours. The College of Surgeons had advised the immediate formation of a local Board of Health. Dr. Sutherland, who had been investigating two cases of cholera occurring at Sunderland on board a vessel from Hamburg, had, on Thursday, been directed by the General Board of Health to proceed to Edinburgh and take steps in aid of the organisation of a local Board of Health and measures of prevention or alleviation.

The Cholera.—Enforcement of the Quarantine.—Yesterday notice was posted at Lloyd's, intimating that in consequence of several deaths from Asiatic cholera having come to the knowledge of her Majesty's privy council, occurring on board vessels trading from Hamburg and other northern ports, orders have been issued to the heads of the customs at the various ports to place all description of craft coming from the place above described under quarantine laws, and not to allow them to proceed until they have been inspected by the medical officers appointed by Government. The General Steam Navigation Company's steam-ship Countess of Londale, while coming up the river yesterday afternoon with the Hamburg and Bremen mails, was stopped off Gravesend, and ordered to turn back and ride quarantine in Stanzate-Creek. The mails are delayed in consequence. From information furnished the Government, it appears that the reported cases of cholera at Sunderland are too true. On Saturday afternoon the brig Oth arrived there from Hamburg with the mate, Mr Rackley, dead on board. None of the crew were permitted to land. The medical officers visited her and reported the man to have died from cholera. The brig was placed under quarantine. On Tuesday the Volante, from Hamburg, reached Sunderland. She lost her cook on the passage, and it seeming also a case of cholera, she was ordered to ride quarantine. At ten o'clock on Tuesday night the mate was seized suddenly ill, he died at seven o'clock on the following day. Dr. Sutherland, one of the Government medical commissioners, who was about to proceed to Hull, was telegraphed for from Hull. On his arrival at Sunderland, an inquiry was instituted, and these cases were decided to be cholera.—*Calcutta Star, Extraordinary, Nov. 13.*

THE CONSPIRACY—The papers have stated that a plot has been discovered during the last week, to seize Fort William, plunder Calcutta, and murder the Europeans, and that it was traced up to Sikh emissaries, who, through the agency of the notorious seditious Rajah of Burdwan, Pertab Chand, had been tampering with our Native troops, though apparently without any success.

THE INSOLVENCY OF THE DEYS.—We are happy to say, that the adjudication has been reversed, and we have thus been spared a spectacle which would have placed our legal institutions in the most odious light before the Natives of Hindoostan.

GOOMSOOR.—Some time back we received a letter from Russelonda, relative to a statement copied into this journal from the *Englishman*, that Chokra Bissye was still at liberty, and amused himself with attacking detached villages, and plundering the inhabitants, and we regret, that we have inadvertently neglected to notice it. It comes from a party in the best position for knowing the truth, and whose assertions are fully entitled to our confidence. We are assured that the statement, except as regards Chokra Bissye, is entirely without foundation.

THURSDAY, NOVEMBER 9.

A letter from Hyderabad in the Deccan advises that Government should adopt some measures with reference to the Arabs who, infest the Nizam's Capital, and who by their endless quarrels and combats, complicate relations already totally inexplicable, and it is suggested that they would form a highly useful force in the Punjab.

FRIDAY, NOVEMBER 10.

The *Englishman* reports a case in which the provisions of a will have been set aside under somewhat singular circumstances. Prince Jamerodeen one of the sons of Tippoo Sultan at his death made a will by which he declared Budderodeen, his reputed son, to be merely so by adoption, and therefore cut the property away from him, and left it to a charity. The son of Budderodeen filed a Bill in Court with regard to the two-thirds secured by Mahomedan law to the members of a family. A prior suit had been instituted by other relations, but upon the appearance of the son of Budderodeen, they immediately waived their claim, and thereby expressed their belief in his father's legitimacy. In consideration of this circumstance, and after careful examination of the facts relating to the question of legitimacy, a decree in favor of the complainant with regard to two-thirds of the property was ordered to be filed.

SATURDAY, NOVEMBER 11.

We perceive from the *Hawk* that Mr. Colville was yesterday sworn in as one of H. Majesty's Judges, and it is stated that the appointment to the post of Advocate General will be conferred on Mr. Jackson, of the Chancery Bar.

MONDAY, NOVEMBER 13.

The intelligence of the death of the king of Persia is, we are sorry to say, confirmed. The country is, however quiet and his son Vullyal Nazire-ut-dowlah, has ascended the throne.

We perceive from the *Bombay Gentlemen's Gazette*, that a native millionaire of the name of Wassenjeo Jewraj, reputed to possess about 50 lakhs of rupees, has determined to visit Benares with an immense retinue, and there expend some three lakhs of rupees in donations to the Brahmins, who will doubtless extol his piety to the skies.

TUESDAY, NOVEMBER 14.

From a Chinese letter to the Editor of the *Englishman* we perceive that estates are still selling at nominal prices, and that the demand for labor is undiminished. The Mulbars, however, have taken fright at the late disturbances and can only be tempted over by ruinous disbursements. Forty-two planters have started off for South Australia, and many more are expected to follow.

Mr. G. A. Bushby yesterday resigned his office of Home Secretary to Mr. Halliday, preparatory to his departure for the Residency of Gwahar. Mr. Halliday has occupied the post of Secretary to the Government of Bengal eleven years, during which period there have been ten changes in the office of Governor of Bengal.

The *Singapore Free Press* mentions that it is almost impossible to execute the new law of Insolvency, as the Recorder has three stations to visit, and the notices must moreover be published in the *Calcutta Gazette*. Some officer ought to be appointed to each station, and the publication in the *Calcutta Gazette* altogether dispensed with, unless the parties had mercantile connexions in the Metropolis.—*Friend of India*.

THE COLONNA.—A meeting of the privy council was held at Dublin Castle on Wednesday, the Lord-Lieutenant

presiding, when it was determined to put in force in this country the act passed last season for the prevention of cholera or other epidemic diseases. The council was attended by the Lord Chancellor, the Earl of Charlemont, the Right. Hon. F. Shaw, and Sir William Somerville, chief secretary. A proclamation to the above effect was published in an *Extraordinary Gazette* issued the same evening.

A movement is already stirring against the supposed intentions of the Government on the subject of the payment of the Roman catholic clergy in Ireland. It is needless to observe that some of the chief statesmen of the day, of all parties, are in favour, on political grounds, of some such plan. The tocsin of agitation has been sounded in three quarters. The Orangemen of Ireland and the Tories of England object to the endowment on purely religious grounds; the dissenters put more prominently forward their objection to any state payment whatsoever. The third class of opponents are to be found among the Roman Catholic priesthood themselves, who feel great repugnance to the proposition. Ministers are charged by the Orangemen with a high crime and misdemeanour, in that Mr. Redington condescended, in his official capacity, to negotiate with the Rev. Mr. Muckay for the surrender of Meagher, and they declare also that the law officers are, by Castle command, so "managing" the state trials at Clonmel. On the other hand, the London Dissenters have held a meeting of their most influential members, at which they pledged themselves to oppose to the utmost the obnoxious proposition.

FRANCE.—General Cavaignac and his ministers are more at their ease since they obtained the vote of confidence from the Assembly by so large a majority.—*The Atlas*.

CONVENT SCHOOL OF ST FRANCIS XAVIER, BOW-BAZAR.

Established, A. D. 1844.

A Day School for young Ladies under the direction of the Ladies who have arrived from the parent house of the Immaculate Institute in Ireland.

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SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, NOVEMBER 25, 1848.

[Vol. XV

MONS. HENRI DE VALADARES.

We copy with much pleasure from the *Star* of last Thursday, the following high testimony to the merits of our interesting young townsman, Mr. Henri De Valadares, who has lately returned to India after devoting some years to the study of music in France. "We went to Mons. Valadares's Concert last evening, with the expectation of having a treat. The Solo upon the Violin by Mons. Henri De Valadares was truly beautiful. Mons. Valadares is a perfect master of his instrument, and makes it speak most eloquent music. From the opinions we have heard expressed of the performance last night, and the attendance thereto, we should say Mons. Valadares will meet with the success he deserves." Ed. B. C. H.

There has been a most extraordinary run upon the Bank of Bombay, in consequence of the recent discovery of some forged notes in circulation in the Bazar. The facts of the forgery, which were given briefly in our paper a few days back, are now supplied in detail. We understand, on good authority, that the total amount of the forgeries is only Rs. 8,000, and that notes representing Rs. 6,000 are already in the possession of the officers of the Bank. Yet such has been the panic in the Bazar, that in the course of little more than twenty-four hours, there has been a run, to the large extent of fifteen lakhs of rupees, on the institution the stability of which no one would dream of questioning. The forgeries do not even appear to have been recently executed. The guilty parties are, we believe, all in custody. The run is over, and the Bank was never in a stronger position, so that public confidence will immediately return, and the persons who have been eager to get rid of them, in the course of a few days exchange it for notes again, and it is to be hoped, see the folly of their present proceedings. We should mention that the parties who fled to the Bank to get their notes cashed were almost all Marwaries.—*Telegraph and Courier*, Nov. 11.

We are glad to hear that Mr. Gale, late of the *Riondon*, whose letter in reply to Captain Bilen we published yesterday, has been fortunate enough to obtain the appointment of Second Officer on board the *Nancy Dawson*, a fine little Yacht, which arrived here the other day, engaged in the prosecution of a voyage round the world.—*Bombay Telegraph* Nov. 11.

THURSDAY, NOVEMBER 16.

The *Bombay Telegraph and Courier* publishes some important intelligence from Germany brought by the Austrian Lloyd's steamer which left Trieste on the 10th ult. Another insurrection had broken out in Vienna, and the Emperor had again fled, it is not stated whether, but it is rumoured to Lintz. General Brada has been slain, and Latoni, the minister of war, was hung up on a lamp post as a target for the mob. The insurrection is said to have arisen in consequence of the determination of the Emperor to resist the Hungarian revolt.

A letter from Cairo to the *Englishman* details some of the new measures of Ibrahim Pacha to raise money. He is about to lessen by one-half the salary of the Beys, bashas, and the rest of the Bureaucracy who infest the country, and thereby enable him to lighten the taxes upon the poor Fellahs, who, however, will be but little better off, as the officials retain their power, and will not fail to make up the deficiency.

The *Madras Entol Service Gazette* mentions that the tribe of cobra capellas is rapidly on the increase in the Presidency, a fact at variance with the usual disappearance of reptiles before the footsteps of man, and which the Editor ascribes to the increased growth of hedges of prickly pear which afford so safe a retreat to all reptiles.

We perceive from the *Jaini Courant*, as republished in the *Englishman*, that the Dutch have declared the two ports of Menado and Kema in the Celebes free from all restrictive duties of every kind whatsoever, and admitted all flags upon equal terms.

We extract from the *Bombay Telegraph and Courier* the following valuable notice from a London journal:—"A series of experiments was exhibited recently on the shingles of low water in front of Whitehall-wharf, Cannon-row, in the presence of Lord Auckland and several Lords of the Admiralty, the Speaker of the House of Commons, and many scientific gentlemen, to test the efficiency of the invention of Messrs. Payne to prepare wood in such a manner as to render it capable of withstanding the force of fire, and perfectly unburnable, though exposed to the heat of fires of burning masses of wood or coal. The experiments were as favourable as could be wished for.

FRIDAY, NOVEMBER 17.

The Governor General, according to the *Englishman*, left Allahabad by dak for Fuzallah. The cause of this change of plan is reported to be the receipt of letters from the Punjab announcing the breaking out of the plot in that country, and the prospect of immediate hostilities.

The *Bombay Telegraph and Courier* furnishes an account of certain discoveries of Gold mines in Egypt made by a Russian officer named Kacovovski, which it is expected will add largely to the revenue of that country.

The *Mohammed* estimates Clutter Singh's force at 19 Regiments of 600 men, his with the 6000 men under Shere Singh, the 4000 from Peshawar, and probably 2000 more from Bannoo, make up an army of 19,000 men; in an entrenched camp, with plenty of provisions. As to the state of their ordnance no accurate information has been received, but they are reported to possess about 70 or 80 guns.

MR. BAKWELL'S COPYING ELECTRIC TELEGRAPH.—Experiments were made on Friday between the Electric Telegraph Company's station in Seymour street and Slough; which we understand proved very satisfactorily that the same amount of power required for working the Needle-telegraph is amply sufficient for the copying process. Copies of the written messages were made on paper with a single wire, and it double the speed of transmission by the ordinary needle-telegraph; though, with the small model instruments employed in the experiments, rapidity was not attempted. With larger and more accurately constructed apparatus, we hear that Mr. Bakewell expects to be able to copy 800 letters of the alphabet per minute.—*Patriot*, Sept. 25.

SATURDAY, NOVEMBER 18.

Two vessels are now in the course of construction by the Peninsular and Oriental Company for the Bombay and Suez line, one of 150 horse power and 1,500 tonnage.

The *Bombay Gentleman's Gazette* reports a series of forgeries in Bank notes, that have taken place at that Presidency, and caused such alarm among the Shoofs as to create a serious run upon the Bank. The most active steps have been adopted to overcome the danger and discover the perpetrators of the fraud. We have often wondered that the imitative talent of the natives has been so little exerted in this way, but surely some chemical preparation might be employed, of which the materials are not procurable in India, and therefore beyond the reach of all but those whose wealth places them beyond the temptation.

The *Englishman* republishes extracts from Cape papers, with an account of an action between the rebels under Pretorius, and the Governor. The Boers were strongly posted and fought bravely for three hours, but were in the end put to the rout with great slaughter. Our loss was one officer and eight privates killed; and no less than eight officers and thirty-nine privates wounded. Sir H. Smith's proclamation is an amusing specimen of his peculiar style.

THE PUNJAB.—During the past week the gratifying intelligence has been received of a victory gained over Moolraj by the troops under General Whistler. A battery which he had erected on the outside of the walls of the town, greatly annoyed our position. On the evening of the 6th November it was determined to send a considerable

force under Brigadier Markham an hour before daylight to take the enemy by surprize. On that day it appears that intelligence of the defection of the troops at Peshawar had reached the camp, and, combined with the non-arrival of reinforcements from Scinde or Ferozepore, greatly disheartened the men. To add to the confusion, six Companies of General Courtland's Regiment went over in small detachments to the enemy, and the officers under whom they had been appointed to serve found themselves in a very awkward position, though they had reason to congratulate themselves on not having been attacked when the traitors left our camp. From various circumstances, the idea of surprize was given up, and orders were issued to the men to cook and eat, and to be in readiness at half past nine in the morning. They had hardly commenced when news arrived that Major Edwardes's camp was attacked in force by the enemy who had outflanked his batteries. They were driven back with great loss after a hand-to-hand fight in which his men exhibited their wonted valor. In the mean time, the troops under Brigadier Markham advanced to the rescue, and having made a detour to the right moved down on the enemy, cavalry and infantry engaging each other. Batteries after batteries were taken, and all the enemy's guns were shortly in our possession, with the exception of two which were withdrawn into the town. No Officers were even wounded, only two Europeans and four natives were killed, and about fourteen wounded. The loss of the enemy was very severe. Our success was most complete, and it reflects the highest credit on the skill and judgment of the Brigadier, whose manoeuvres are the theme of general praise in all the letters which have been published from the camp. The exact loss of Major Edwardes has not been ascertained, but it is believed to have been fully 200 men killed and wounded. The constancy and courage of his men shews clearly that all the bores raised by that officer and General Courtland are not tainted with the taint of treachery. But if we could believe that their fidelity has all along been doubtful, that would only enhance our admiration of the ability which enabled these officers, with such materials, to engage Moolraj twice with the most complete success, and to drive him from the open country to his citadel.

Meanwhile the grand army of the Punjab, with which the Comander-in-Chief intends to take the field in person, is rapidly congregating in the neighbourhood of Lahore. His Excellency's camp and that of Sir Walter Gilbert, with the 5th Infantry Brigade, under the command of Brigadier Mountain reached Kasoor on the morning of the 10th inst.—*Friend of India.*

DISCLOSURES IN LAMBETH.—An inquest has been proceeding during several days in the past week upon the body of Eliza Wilson, whose death was occasioned by an attempt at procuring abortion. The deceased, it appears, had been seduced by a man of the name of Orpin, and as it was stated by his advice applied to a Mrs. Dryden, and afterwards to a woman named Lindfield, to obtain the means of getting rid of her infant, Lindfield undertook to accomplish this criminal purpose, but the result was that the unhappy mother as well as the unborn child were sacrificed. From the disclosures in the jury room and before the police magistrates, there is reason to fear that a system of infanticide was regularly perpetrated by the parties implicated. The jury returned a verdict of "Wilful murder" against the woman Lindfield, and ordered the committal of Mrs. Dryden, and William Orpin, the seducer, as accessories before the fact.

MORE ARSENIC POISONINGS.—Two children, Fanny and Sarah Ann Kent, daughters of a journeyman currier living in Hare-court, Gloucester, having died under very suspicious circumstances, an inquest was held on the bodies, when evidence was produced that their death had been occasioned by taking gruel in which arsenic had been detected. The circumstances attending this case, happening as it does at a moment when a most extraordinary system of poisoning by arsenic has been discovered to prevail in the county of Essex, have given rise to very strange rumours.

EDUCATION—RUPTURE BETWEEN THE COMMITTEE OF THE PRIVY COUNCIL AND THE NATIONAL SOCIETY.—A memorandum and correspondence on the subject of education are now published, from which it appears that the disputes which had existed for some time between the committee of the Privy Council and the National Society has at last come to an open rupture, by the refusal on the part of the committee of council to make any further conces-

sions to the church. The result of this separation is a withdrawal of the National Society from the participation of the government grant.—*Daily News, Oct. 6.*

EL DORADO.—Letters from New York say:—El Dorado is no longer a fabulous locality, if we may believe the stories which come to us from our correspondents in that part of the world. On some of the branches of the Sacramento river, those in particular called the "Feather and the Fork," gold has recently been discovered in quantities scarcely credible. It is found in the sands of the shores of these rivers, in grain varying from the size of mustardshot to that of nearly an ounce weight. So abundant is this gold, and so extensive are the districts where it is found, that the whole American population of California has repaired to the banks of these rivers. Women and children have alike deserted their habitations to gather gold. The gains of these persons are said to be from four dollars to many hundreds in a day. All other business but this is for the present abandoned by the Californians. Soldiers, sailors, mechanics, oilers, and even the governor himself, have departed for the scene of action. Every thing that will hold water, or, on the contrary act as a sieve, is in demand, and the most extraordinary prices are paid for them by the gold washers.—*Ev. Times, Oct. 7.*

HOWRAH CATHOLIC CHURCH.

The annual Novena at this Church will commence on Friday 1st December. The masses during the festival will be performed at 8 o'Clock every morning. On Saturday evening 9th Dec. solemn Vespers will be sung at 6 o'Clock, and on the following morning, at 10 o'Clock, Grand High Mass will be celebrated; a Sermon in English will be preached after the Gospel, and the service will conclude with the Benediction of the Blessed Sacrament.

FR. PAOLO DA GRADOLI. Vicar.
Howrah, 24th Dec. 1848.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on Sunday, December 3, by those of the Society who besides Confessing and Communicating on that day, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, December 3, at ten o'Clock, A. M.

MADRAS VICARIATE.

Contributions in October, 1848.

Propagation of the Faith,	124	15	4
Military Orphan Asylum,	126	14	6
East India Orphanage,	74	2	6

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald.*

Received Mr. Renier, Mergui from July 1847, to June 1848, ... Rs.	12	0 ⁰
Sergt. Major Byrne, Agra, from March to September 1848,	7	0

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgly. hutta, under the superintendance of MR. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 23.]

CALCUTTA: SATURDAY, DECEMBER 2, 1848.

[VOL. XV.]

THE PUNJAB.—The intelligence from the Punjab during the past week is confined to the movement of the various brigades towards the Chenab. We are in daily expectation of hearing of the arrival of the Commander-in-Chief at the grand army collected for the pursuit of Shere Singh, Chutter Singh, and the other insurgent chiefs. It will be as strong in numbers as that which achieved the victory of Sohraon. Chutter Singh has gone towards Peshawur, but of the position or the designs of Shere Singh, no accurate information has been obtained. He appears to have abandoned Wuzerabad, and Ramnugger, and is said to have concentrated his troops beyond the Chenab, which we must, therefore, immediately cross. Should he continue to retire, as our troops advance we must follow him into the hilly districts, and shall be subjected to a very harassing warfare, and an overwhelming expenditure. How far we might have been saved this protracted campaign, if our troops had taken the field six weeks earlier, as soon as it was known that Shere Singh had left Mooltan, with a body of troops not exceeding 5 or 6,000 men, will of course become a matter of keen discussion. The general impression in every circle appears to be that, with a little more promptness and energy, we might easily have annihilated him and his bands, and prevented the revolt of the troops at Peshawur. One thing is clear, that the successive defection of Chutter Singh, Shere Singh, of the troops at Bunnoo and those at Peshawur, has synchronized with our inactivity, and will furnish a powerful argument for those who maintain that we should have crushed the insurrection of Moolraj, at once, at all hazards, instead of allowing it to ripen into a national revolt.

Golab Singh continues faithful, and will, of course, remain so, except some grand reverse should in his estimation render our retention of the Punjab precarious, in which case we shall find him a formidable foe. He is too well acquainted with our national character and resources to provoke us to a contest which may end in the loss of his kingdom. There is a report that the district of Peshawur when recovered, will be made over to the brother of Dost Mahomed, and that the line of the Indus will form our future boundary; but if such a measure has been contemplated, there will of course be no determination, till Sir Henry Lawrence has joined the Governor General's camp, which will probably be in the course of about a week from the present date.

It is said that the advance brigade of the Bombay troops has reached Mooltan, but the recommencement of hostilities will probably be postponed till the whole of the reinforcements have arrived. Moolraj has been quiet since his last defeat, and our own officers have been diligently employed in getting up races.

BURIAL GROUNDS IN INDIA—THE DETERMINATION OF GOVERNMENT.—We are happy to announce that the question has been definitely settled, and that the Government of this Presidency has followed the example of that of Madras, in sanctioning the "indecent infringement of custom and law," that "offence against order and decency" which the writer in the *Intelligencer* regards with such horror. The Governor of Madras some years ago took the lead in this liberal course, and directed, that "there should be no deviation from the practice which he has reason to believe has hitherto prevailed, of allowing the use of the burial grounds at the different stations under this Presidency to all denominations, without regarding the performance of any particular funeral service compulsory." Lord Dalhousie, on the first occasion on which the subject was brought officially before him, has at once come to a similar decision, as the following extracts from an official communication to the Military Board, dated the 28th of September last, will show:—

"It should be distinctly understood, that it is not optional with the Clergyman to give or withhold the key of

the Burial ground, which must be opened whenever it is required for purposes of interment by Europeans or Christians, of whatever sect or denomination."

The Lord Bishop has also been informed, that in respect to ground which has been consecrated by him, or ground which may be set apart hereafter at a station, for the purpose of burial, it is desirable that a sufficient portion should be reserved for the use of Dissenters."

THE TRIAL OF THE RAJA RADAKANTU DEB, his son, and Baboo Ramruttun Roy at Hoochly, for having instigated a conflict between two bands of *littals*, or club men, which proved fatal to several, has terminated, as was expected, in their acquittal. It was found impossible to substantiate their participation in this outrage, and they have obtained full legal absolution from the guilt and consequences of the transaction. We desire to offer them our sincere congratulations on the occasion. The acquittal of the Raja, more especially, will be a source of satisfaction to a large body of his friends and acquaintances, for there are few men in Calcutta who enjoy a larger share of public esteem. The Baboo Ramruttun Roy, though he has had a fortunate escape on this trial, was, as we learn from a native paper, detained by the Magistrate to be forwarded to Furreedpore to answer for a similar charge in that district.

THURSDAY, NOVEMBER 23.

The *Maurician* contains an article upon the commercial ruin that has overtaken the island, and reasons that the only mode of escape remaining is to attend exclusively to the cultivation of Silk. The island is particularly fitted for such a manufacture; the mulberry takes to the soil, and the cost of production is almost nominal. An inferior specimen was said to be worth from three to four dollars a pound, and a hope was entertained that by the aid of machinery, it would be rendered equal to the finest produce of the South of France.

The *Englishman* publishes two letters from Mooltan with the information that Moolraj has offered Rs. 4,000 for the head of any British officer, and that the officers are getting up races. This is one of the most characteristic notices we remember to have seen for an age. An Englishman would appear to be, literally, a racing animal; in the heat of the West Indies, or amidst the snows of Canada, or under the cannon of a fort, he exhibits the same national partiality for racing and for betting.

The Mauritian papers are full of the refusal of Sir W. Gomm, the Governor to sanction their "Association." This was a meeting of the most influential parties in the island to petition Government upon what they consider their grievances. And ordonnance that no more than fifteen persons shall meet together to discuss political questions has been revised, and the Colonists and Governor are now arrayed against each other. Now the rule touching the fifteen people stricken with the carottes loquendi, may be a very sensible regulation, but is exceedingly out of date, and it is moreover useless, as there is nothing to prevent the islanders forming twelve affiliated clubs of a dozen members each.

FRIDAY, NOVEMBER 24.

The *Colombo Observer* furnishes a list of the rates at which vehicles are to be let out for hire over the island, according to the new ordinance, from which it appears that for a two horse carriage, for 12 hours, 7r. 6d. is to be paid, or nearly 4 rupees. In Calcutta we may imagine the consternation of Cook and Co. or Hunter and Co. at such an "interference with the rights of property," as the slaveholders phrase it, and such a blow at the aristocratic, although somewhat inconvenient luxury, of paying a gold mohur a day for a carriage; and we fear that even the native proprietors with their more moderate charge of 6 rupees, would swell the *Hindu Intelligencer* with their complaints.

MONDAY, NOVEMBER 27.

The *Poonah Chronicle*, in allusion to a recent case of hydrophobia in that city, intimates his opinion that a tax upon the owners of dogs, would more effectually decrease their numbers than the present mode of extirpation. The evil of these bands of vermin comes every now and then prominently before the public in some terrible case of the destruction of life, and then drags out of notice, but the inhabitants of the great cities, at least, whose rest is nightly broken by their howls, might take measures for their reduction.

TUESDAY, NOVEMBER 28.

The following is the result of yesterday's opium sale:—

	Chests	Average	Total produce
Behar	2220	Rs. 762	Rs. 16,87,500
Banarea	820	... 734	.... 6,02,050
<i>Friend of India.</i>			

THE CHURCH—A BROGARLY SUIT.—In the County Court of Yorkshire, held at Pocklington, on Monday last, the Rev. Lord de Saumarez, Vicar of Huggate, in the East-Riding of this county, appeared as the plaintiff in an action brought for the recovery of fourpence alleged to be due by a labourer, residing in the parish, for Easter offerings. The case is not yet decided by his Honour, but whatever that decision may be, it will not remove from the Church and the noble and reverend plaintiff that odium attendant upon such shabby proceedings. That the Church should litigate for fourpence, or a number of fourpences, is not very creditable to the parties concerned. The time has been when the Gospel of Christ was delivered to the poor man "without money and without price." But this was before noblemen were vicars, and ere Easter dues had been sanctioned by the Roman Pontificate. We had thought that enough of scandal had been brought upon the Establishment by the collection of Church-rates; but the inglorious work of adding to that scandal has been left to the Rev. Lord de Saumarez, by instituting an action against a labouring man for the recovery of fourpence, as Easter dues.—*Yorkshire-man.*

A NEWLY-INVENTED MACHINE has been announced in the American papers for folding newspaper and other printed matter. It is to be connected with a cylinder press, so that the sheets come forth from the press already folded in the required form. The inventor warrants it to fold 3,600 sheets per hour, of any size, with the greatest accuracy.—*Record, September 28.*

THE ANNUAL EXAMINATIONS.

At the Catholic Female Educational Institutions of Calcutta, will be held at the Loretto House, on the 21st instant.

At the Cathedral and Bow-Bazar Schools, on the 22nd instant, and at the Convent and Orphanage Schools Intally, on the 23rd Inst.

The presence of the Benefactors to the Free Schools and Orphanages is requested at the Examination of the Pupils of these Institutions.

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Under the care of the Christian Brothers.

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BOW-BAZAR MALE SCHOOL.

Under the Christian Brothers.

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ANNUAL EXAMINATION.

At the several Catholic Educational Institutions in Calcutta.

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No. 3, Park Street.

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J. MCGIBB, RECTOR.

*St. John's College,
Nov. 29, 1848.*

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FR. PAOLO DA GRADOLI.

Howrah, 24th Dec. 1848.

Vicar.

ACKNOWLEDGEMENT.

Received on account of the *Bengal Catholic Herald.*

Monsieur Querles Vourles, France,
from November 1848, to October
1849, Rs. 10 0
J. J. Shillingford, Esq., Purneah,
from February 1848, to May 1849, 13 12

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-lutta, under the superintendence of MR. J. F. HELLAMY

SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, DECEMBER 9, 1848.

[VOL. XV.]

ARRIVAL OF THE OVERLAND EXPRESS.

Events abroad have given new life to the republican spirit, which, in its recent failures appeared to have received many wounds. That spirit, however, animates a hydra, and though cropped at Frankfort and at Strasburg, the monster has put forth new heads in Austria, and especially at Vienna. The Germans of the Archduchy, who were recently so inveterate against the Magyars, they have suddenly found in their revolt a reason for their sympathy. Troops, already corrupted by the revolutionists, were to be sent from Vienna to act against the Hungarians; they objected to move, mutinied, and were supported by the citizens, the National Guard, and the students. The minister of War, the venerable Latour was applied to alter the destination of these soldiers. He refused; his hotel was invaded and searched; he was found concealed, dragged forth, and the moll, emulous of the Hungarian in the murder of Count Lamberg, covered his body with gashes, smote him down, riddled him with balls, and then hung him on a gibbet, having first treated the dead with every species of horrible indignity and brutal mutilation, as if to afford another proof that only demons inspire these ultra liberal reformers; for how can any good result from revolutions inaugurated with such deeds as Messina Pesth, and Vienna have witnessed at the hands of men who profess to struggle for the progress and enfranchisement of the human race? While this tragedy was acting near the place, the faithful part of the National Guard, to prevent the troops from being rung by the insurgents, sought to defend the Cathedral; there they were besieged, and the traces of balls upon the pictures and statues and the stains of blood upon the walls and floors, remain to show with what deadly purpose they were bent, and how the holiest things and places are desecrated in the rage of civil war. In another part of the city, the troops, finding resistance hopeless, were retiring from the barracks. They escaped, and encamped between the Swartzenberg Gardens and the heights of the Belvedere. There remained Count Anersperg, with 20,000 men, without making any move against the city. The Emperor fled from Schonbrunn with all his family, and 5,000 troops by way of body-guard. The revolutionists were in possession of all the gates save one! General Breda had been shot from his horse while opposed to a body of the Academic Legion; the arsenal was besieged and taken, arms were given to as many as would have them.

The last news from Hungary is, that every thing was done to perfect the separation from Austria. The news from Vienna had excited the wildest feelings of delight, and the Army was immediately called upon to follow Jellachich to Vienna, and to prevent his attacking the city.

In Prussia, the King has been directed by the Parliament of Berlin, to lay aside his title of King 'by the Grace of God.' On his birthday, however, when receiving the congratulations, of the Parliament, he took care to remind them, as, indeed he did at Cologne that 'there were princesses in Germany, and he was one of them,' and that he was still King 'by the Grace of God.' To us it appears, that the parliament has left a barren sceptre in his hand, and that he is temporising, 'biding his time,' and still hopes to see himself Emperor of Germany.

The Reichsverweiser is about to send 50,000 men to reinforce the army of Radetzky, in Lombardy. The ministry at Frankfort has taken precautions against a threatened assembly of a Radical diet of Berlin, composed of members of the 'Left' of the Frankfort Parliament of that of Berlin, and of the Radical legislators of many German States.

In Italy, it appears that the news of the doings at Vienna has greatly kindled up the fire of the War party, and Charles Albert may be forced into a renewal of hostilities, while the hope lasts that the dissensions of Magyars and Coasts, which from a great part of the army of Radetzky, is tearing it to pieces.

The state of things in Sicily continues. The whole island, save Palermo, is subdued to Naples; but the Sicilians still look to England and to France for aid, in which they must be disappointed.

With the exception of some riots at Harro and Pecamp on account of the export of potatoes, there has been very little disturbance in France; a few skirmishes in demonstration of hostility to the fifty per cent. tax have been held in several departments, and one or two Ultra Republican banquets, with singing of the Carmagnole, Cahira, the Marseillaise, &c. and such violent toasts and shouts as 'Vive Rospal!' 'Vive Robespierre!' 'Abas les aristocrates!' 'Vive la Guillotine!' 'Vive l'Enfer!' &c., have been got up; but these are few and far between, and extreme cases.

In Holland, the States General have met and the King has complimented them on the past, and bade them have confidence in future.

Spain is on the eve of events. A grand Carlist conspiracy, for the surprise of Barcelona and the taking of Catalonia, in the name of the conde de Montemolin, has just exploded.

Belgium is perfectly tranquil and prosperous, and is receiving all the travelling world.

William Smith O'Brien has been found guilty, and sentenced to the death of a traitor. That the sentence will not be carried into execution we have a moral certainty, first, because of the recommendation of the Jury, who obscurely hinting at the eccentricity of the prisoner's conduct, 'for many reason,' recommended him to mercy.

Mr. Meagher succeeded Donohoe in the dock, and created an interest very different from that which surrounded his predecessor. His youth, his eloquence, his mistaken courage, his name and family, were all in his favour. The court was daily crowded during his trial and among the auditory a large proportion consisted of the ladies. His carriage in court was less bustling and anxious than that of O'Brien, and had of the coarseness and bravado of O'Donohoe; he was entirely self-possessed, and he addressed the court on the array, and eloquently protested against a system by which in a Catholic district of a Catholic country, only 18 Roman Catholics were on a panel of 300 jurors. He was ably defended, but has been found guilty, with his trial the intent of a Colonel ceases, and the scene changes to Dublin, where the conspirators Duffy and others will be tried immediately.—*Calcutta Star Extraordinary*, Dec. 6.

LAHORE.—The Cavalry Brigade, with some Horse Artillery, was brought up early on the morning of the 23d to the banks of the Chenab.

Here the brave Curceton fell, fighting with the 14th Dragoons, in which he had first earned his spurs. Colonel Havelock in a grand charge lost his arm, and was left for dead on the field, but he has since been brought in, and up to the 24th was doing well. We lost eleven officers in killed and wounded; while the number of rank and file amounts to killed and wounded about 150. The honor of the day belongs to our brave soldiers and officers; but the advantage of this first encounter rests with the enemy. The engagement, which appears to have been without an object, was unsuccessful, and we have given Shere Singh the triumph of having captured one of our guns.

The whole of the Punjab appears to be up in arms against us. A body of the enemy is said to have taken up a position between Lahore and Ferozepore, to pick up stragglers, and intercept our communications. Even our own peaceful province of Jullundur, has felt the impulse of the national movement, and Mr. Lawrence has been obliged to call for succour.

We regret to hear that Major and Mrs. Lawrence, Lieut. Bowie, and Mr. Thompson, the apothecary, have been treacherously delivered up by Sultan Mahomed Khan to Chutter Singh, in reward for which he has been invested

with the Nizamut of Peshawar. They are now in that town.

Captain Herbert continued to hold Aatock, though besieged by a large portion of Chuttur Singh's army; but the garrison had manifested a strong disposition to fraternize with the enemy, and the fall of that important post cannot be much longer protracted.

THURSDAY, NOVEMBER 30.

The *Calcutta Star* reports that the request of the Pilot Service, that their remittances may be made through the Government Agency has been complied with; but it does not inform us at what rate the rupee is to be considered.

TUESDAY, DECEMBER 5.

The *Englishman* announces that the Nizam has appointed Syf Jung to the Vizierat in place of Suraj-ool-Moolk. The new Vizier is only known as a great Talookdar, but report speaks favourably of him.

A notice appears in the Bombay papers to the effect, that the duty on Malwa opium will remain fixed viz. 400 Rs. a chest till May, 1850. This will doubtless inspire the speculators with confidence, and probably add as much to the revenue of Government by the steadiness of the traffic, as any addition to the tax could have produced.

WEDNESDAY, DECEMBER 6.

Brigadier Wheeler has carried Kaleewallah in gallant style, cutting up six hundred of the enemy.

We perceive from the Madras papers that Sir H. Smith has gained a complete victory over Pretorius.

We perceive from the *Herkyn* that Dr. McClelland has been appointed Geologist in the room of Mr. Williams as a temporary arrangement.

The Queen, on her return from Scotland, travelled by express train on the Sabbath, to the horror of the "unegoood and the rigidly righteous." The Duchess of Sutherland, being summoned to the death-bed of her father, the Earl of Carlisle, was positively refused a conveyance by the mail train from Perth, on the Sunday, although the carriages were empty.—*Friend of India.*

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NOTICE.

On Christmas Night there will be a Solemn High Mass and Sermon in each of the following Churches, viz., the Cathedral, the Church of the Sacred Heart, Durrumtollah and that of St. Thomas, Middleton Row, Chowringhee. On Christmas morning Mass will be celebrated as usual, at the Chapels of St. Xavier Bow Bazar and St. John Boitacamah, at the Fort Chapel, and at that of the Great Jail.

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*St. John's College,
Nov. 29, 1848.*

BOW-BAZAR MALE SCHOOL.

Under the Christian Brothers.

The Pupils of this Institution will be examined on the 22d Dec. at 10 o'clock A. M. The presence of the Friends and Benefactors to the Institution is also earnestly requested.

HOWRAH CATHOLIC CHURCH.

The annual Novena at this Church will terminate on To-morrow, Sunday, December 10th when a Grand High Mass will be celebrated at 10 o'clock, A. M.; a sermon in English will be preached after the Gospel, and the service will conclude with the Benediction of the Blessed Sacrament.

This Evening, Solemn Vespers will be sung at 6 o'clock.

FR. PAOLO DA GRADOLI.

Howrah, 24th Dec. 1848.

Vicar.

FOR SALE AT THE CATHEDRAL LIBRARY.

O'Connell's letters to the Wesleyan Methodists.

Price Four Annas.

And the following Tracts, One Anna each.

Alcuin on Confession.

Reasons for Subscribing to the Authority of the Catholic Church.

Dr. Milner's Refutation of Religious Persecution.

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SUMMARY OF INTELLIGENCE.

No. 25.]

CALCUTTA: SATURDAY, DECEMBER 16, 1848.

[VOL. XV.]

SUMMARY OF EUROPEAN NEWS.—The Mail unfortunately arrived last week just as we were going to press, and we cannot give any précis of the intelligence it brought without being a full week behind the time, but some of our readers may possibly expect to see it, we have drawn up the following brief sketch. In England every thing was tranquil in a political point of view, the under-current of feeling said to exist has nowhere manifested itself, and but for the unprecedented commercial distress, Great Britain would exhibit an appearance of peace. In this respect, matters are evidently approaching a crisis, and it is to be feared that the crash of many of the railway lines cannot be far distant. The Editor of the *Economist*, one of the best statistical writers in England, draws a most gloomy picture of their condition, and prophesies further depression. The Napiers are again before the public, and have again demonstrated that they succeed in any line rather than in that of the press. Sir Charles's last letter has cost him the esteem of many, and irrevocably cancelled all hope of our seeing him Commander-in-Chief. Major Edwards has received a C. B. In Ireland the state trials have terminated; O'Brien, Meagher, O'Donoghue and McManus are sentenced to death, but it is generally believed that their punishment is to be commuted to transportation for life. Lord Morpeth has become Earl of Carlisle by the death of his father, and is removed to the Upper-house, and a sensation has been excited by a very dramatic story of the Sabbatical rigour of the Directors of the Glasgow Railway, the truth of which is strenuously denied by one of that body. 115 cases of Cholera have been reported, but the fatal disease appears mild in its ravages. The antiquated idea of contagion has been given up by the public authorities, and even the English public, to whom the Cholera is a bugbear, appear to take measures of precaution with quiet good sense. Cavaignac is still in power, but defeated in his

attempts of division, and Mr. Calhoun's speeches point unequivocally to a war between the Southern and Northern States.

THURSDAY, DECEMBER 7.

We perceive from a General order that the Military authorities have at length become alive to the evil consequences to subordination and discipline incurred by the avowed practice of gaming. A Resaldar has received a sentence of suspension for six months for gambling and breaking his arrest; but we hope that while the practice is thus checked among natives, some notice will be taken of the same vice among European officers. It is useless to punish an unlucky Resaldar, while the young men congregated at Benares are allowed to enslave themselves hopeless debts incurred in betting.

The Home correspondent of the *Hurkaru* gives a most fearful picture of distress in Ireland. In county Mayo, thousands are dying for want of food; the Unions, besieged by a starving population, are irretrievably in debt, and the hands of plunderers, resembling the Indian dacoits, rend from the poor the last morsel, while such is the diseased state of the popular mind, that a suppression of these bands by military force is stigmatized as tyranny.

Pestab Chund, the hero of the Calcutta plot, is said to be lying in the Russapugla madhouse; the fittest receptacle for such a fool.

The *Hindu Intelligencer* has the following sentence:—“We hear from a respectable quarter, though with what truth we cannot say, that the Magistrate of Burdwan, under orders from the Government here, has seized and carried away the muskets belonging to the Sepoys in the service of the Rajah of the place, in consequence it is said of the fears that have been produced by the discovery of the Pseudo Pertabehunder conspiracy.” We have great doubts of the accuracy of this information.

FRIDAY, DECEMBER 8.

The tumult at Allahabad has assumed a somewhat serious aspect, the absence of troops,—the 63d are the only regiment in the town—and the constant influx of armed Mahomedans, have excited the people to madness and though the direction of the popular feeling is not at present against us, there is no certainty how far we may be able to control the movement, while the emissaries of parties hostile to our supremacy are so active. The Judge went by dak to hasten the march of the 61st.

A private letter from Agra of the 24th says:—“I think there is a fear of a revolt here during the Mohurrum. The Bhurtpore Raja is here with 3,000 men, and the Sahib of Multra with a large number also, and the state prisoner Lall Singh being here also, people think there will be an attempt made on the town. Mr. Jackson, the Magistrate, has ordered that all the gates except our should be shut, and the troops held in readiness at a moment's notice.” Caution is a great virtue; but there is no fear of any revolt in our own provinces, till we are driven across the Sutledge by the Sikhs.

The *Agra Messenger* publishes an account of a band of murderers, who were discovered at the beginning of the year, and whose organized murders much resemble those of the Thugs, but without any mixture of superstitious feeling. This band under the disguise of gamblers visited every town in Upper India, and induced the natives to indulge in play. If the victim last, he was allowed to depart, but if otherwise he was followed, and either poisoned, or more openly murdered. Many scores of victims are said to have been discovered, and the depositions are taken on the same plan as that pursued in the extirpation of Thuggee.

SATURDAY, DECEMBER 9.

The *Bombay Telegraph and Courier*, as usual, furnishes late news from Germany, which will be found, in extenso,

never could speak three sentences intelligibly, yet Napoleon could speak one-tenth of Cromwell's intellect he may even now sway Europe. All the interest of the continent centres in Germany, where a fierce contest between the democratic and aristocratic powers, varied by a still fiercer strife of races, is exhibited, and the Frankfort diet, Vienna,

sovereignty fettered by a despotic monarch, and all the signs of the times recall Napoleon's ominous threat; “The House of Lorraine has reigned long.” Italy remains in statu quo, with slight interludes of murder, and Sicily relies on the armed mediation of England. In Prussia efforts are made to lessen still more the royal prerogative, but the king resists. During this strife, the Frankfort wise men are acquiring power, and have at length brought matters to a crisis by ordering every ambassador of the individual states in Germany to withdraw, and obey only themselves and the Regent Russia and Turkey are scarcely noticed in the whirl of events, but the papers speak of Bucharest as captured by the Turks, and Wallachia as occupied by the Russians. Should this intelligence be confirmed, Constantinople will become the apple of discord. In America the election of a President is the only topic alluded to, and General Taylor is still the most likely candidate, but the Union exhibits symp-

among our selectins. Vienna is said to have been stormed by the Croatians, and every republican found in arms put to the sword.

The *Calcutta Star* contributes same information from Egypt. Ibrahim Pasha is certainly ill, his body and mind also appear weakened. He has gone to Upper Egypt to recruit, a dangerous movement while political affairs are in so critical a position. He is making efforts to secure the Pashalic to his children, which will probably prove abortive, and the country appears to be worse governed than ever.

The *Englishman*, on the authority of private letters, speaks in the most dismal terms of the commercial state of England. The exports are decreasing and will in all probability continue to decrease; the bullion in the bank is diminishing, and discounts are rising. Even good paper is looked on with suspicion, and men are compelled to pause who can pay 30s. in the pound. A luminous article in the *Economist* demonstrates the enormous sacrifice of property consequent on the railway losses, which the editor affirms—and on all such subjects, his information is the best,—amounts to one hundred millions sterling; this money, be it remembered, is utterly gone, and in great part out of the pockets of the middle ranks, or that section of it denominated the ten thousand pounders.

MONDAY, DECEMBER 11.

The only news from the North-West is that the heavy guns have at length arrived in the camp of the Commander-in-Chief and that operations will therefore be immediately recommenced. Chutter Singh is said to have forty thousand men with him, but this is a manifest exaggeration, unless the camp-followers are reckoned, which is not improbable.

The *Madras United Service Gazette* reports a complaint made against Rev. Mr. Fitzsimons, a Roman Catholic priest, upon the following grounds. A Roman Catholic soldier died refusing to receive the communion, and the priest, though he did not look up the burial ground, declared his determination not to read the service over the body, which was accordingly buried without the performance of the ceremony, greatly to the annoyance of the other soldiers. Opposed as we are to ecclesiastical tyranny of all kinds, we cannot blame the priest in this case. He was absolutely prohibited by his own creed, on one of the points where his canon is borne out by common sense, viz. that a man not dying in catholicity shall not have Catholic ceremonies performed over him, and we are neither surprised nor displeased to find that the Government has refused to censure the priest.

WEDNESDAY DECEMBER 13.

TOTAL DEFEAT OF THE SIKHS.

The following important and most satisfactory intelligence reached us by Express this morning, and we hasten to lay it before the public:—“Lahore, 5th December. 12 at noon. A Jute has just been fired, announcing the defeat of Shere Singh by the Commander-in-Chief at Rammugger, who was in full retreat followed by the whole of the Dragoons. On crossing the river only a few disabled guns were found. An Eurasian had however come in, and informed the Chief the route their guns had taken. The Sikhs Georchuras made a charge at our guns, and in the smoke the Chief launched the 3rd Dragoons at them, who gave them a taste of their steel. From the hurried nature of the despatch, not much can be gathered, but the victory appears to have been most complete, and at a very small loss. The only officer wounded that the Chief had heard of when writing, was Captain Austin of the Artillery, and it was feared he would lose his leg.”—*Englishman Extra*.

FEAST OF THE ROSARY OF THE BLESSED VIRGIN MARY.

CATHOLIC CATHEDRAL.

The usual Solemn High Mass for the Feast of the Rosary will begin on To-morrow, (Sunday) the 17th instant, at 7 o'clock. The Rev. Mr. Gannon of the Madras Mission will preach on the occasion.

This Evening December 16, Solemn Vespers will be sung at 6 o'clock.

ANNUAL EXAMINATION.

At the several Catholic Educational Institutions in Calcutta.

ST. JOHN'S COLLEGE.

No. 3, Park Street.

The Annual public Examination at St. John's College will take place on Thursday 21st Dec. the Feast of St. Thomas the Apostle, at 10 o'clock A. M. The attendance of the Parents or Guardians of the Pupils is respectfully solicited. His Grace the Archbishop will Preside at the Examination and at the Distribution of Prizes.

Besides the regular monthly Examination of the Pupils, at which also the Archbishop is always present, a private examination of the several classes of the Pupils will be held on the 18th 19th and 20th Dec. In awarding the prizes, due regard will be had to these several previous examinations.

J. MCGIRR, RECTOR.

St. John's College,
Nov. 29, 1848.

THE ANNUAL EXAMINATIONS.

At the Catholic Female Educational Institutions of Calcutta, will be held at the Loretto House, on the 21st instant.

At the Cathedral and Bow-Bazar Schools, on the 22nd instant, and at the Convent and Orphanage Schools Intally, on the 23rd Inst.

The presence of the Benefactors to the Free Schools and Orphanages is requested at the Examination of the Pupils of these Institutions.

CATHEDRAL MALE SCHOOL AND ORPHANAGE.

Under the care of the Christian Brothers.

The Annual Examination of the Pupils of the above named Institutions will be held on Friday, Dec. 22d, at 10 o'clock. The presence of the Patrons and Subscribers is earnestly requested.

BOW-BAZAR MALE SCHOOL.

Under the Christian Brothers.

The Pupils of this Institution will be examined on the 22d Dec. at 10 o'clock A. M. The presence of the Friends and Benefactors to the Institution is also earnestly requested.

NOTICE.

On the Evening of Sunday 4th instant, there will not be Vespers or Sermon in the Cathedral, or at St. Thomas' Church.

On Christmas Night there will be a Solemn High Mass and Sermon in each of the following Churches, viz., the Cathedral, the Church of the Sacred Heart, Durrumtollah and that of St. Thomas', Middleton Row, Chowringhee.

On Christmas morning, Mass will be celebrated as usual, at the Chapel of St. Xavier Bow-Bazar and St. John Boitacamah, at the Fort Chapel, and at that of the Great Jail.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-lutta, under the superintendence of Mr. J. F. BFLAWY.

SUMMARY OF INTELLIGENCE.

No. 26.]

CALCUTTA: SATURDAY, DECEMBER 23, 1848.

[VOL. XV.

THE MAIL reached Calcutta on Saturday morning, the 16th instant, by express, from Bombay, with intelligence to the 7th of November. The interest of the present mail centres in the transactions of Vienna, in the siege, the bombardment and the capture of the city by the armies of Windschgratz and Jellachich.

All the elements of strife and confusion are again boiling and bubbling in the Prussian cauldron, and it is impossible to foresee the end of those social and political disorders which have broken forth in a country, hitherto held up as a model to England and to the world in the department of national education. The Schleswig Holstein question sleeps for the present, and the King of Denmark, whose accession to the throne was associated with those due apprehensions which the turbulence of his disposition naturally created, has granted his people a Constitution, and left it to the Diet, in conjunction with his own Ministers, to frame its provisions. America is involved in the periodical delirium which attends the election of a President, and affords no contribution to the intelligence brought by the Mail, beyond the exertions and the prospects of the different parties in each of the States. In France, the Constitution, the Twenty-second during the last Fifty-nine years, has been accepted by 739 to 39 votes, and the adoption has been announced by an imperial salute of a hundred and one guns. How long it is likely to last is another question, not, however, very difficult of solution. The election of a President has been referred to the nation, and is to come off on the 10th of December next. The most popular candidate, at present, appears to be Louis Napoleon. A financial crisis still hangs like a dark and portentous cloud, over the prospects of that country, which there are but two modes of obviating; either by a system of unspurring retrenchment, or by the application of the sponge to the national debt, through the creation of new assignats.

The papers announce the death of Sir Henry Seton, lately one of our own puisne Judges in the Supreme Court, on his way to England.

THE PROGRESS OF EVENTS IN THE PUNJAB.

Just as our last number was going to Press we received and inserted an *Englishman Extra*, announcing the flight of Shere Singh, and the crossing of the Chenab by the army under the Commander-in-Chief. We subsequently learned that the intelligence had reached our contemporary by a private Express, which he had had from Lahore, with the view of giving his constituents the earliest intimation of the success of our arms, an instance of public spirit of which we have few examples, and which cannot fail to be duly appreciated. We only wish the intelligence thus obtained had been more worthy of the exertion and the expense it entailed; but this was the business of the military authorities in the Punjab, not of our contemporary in Calcutta.

CORCORAN'S CHINESE EMPIRE.—We have for some time had on our table a copy of a work recently published by Mr. Corcoran, entitled, *An Account, Geographical, Historical and Statistical, of the Chinese Empire*; from the earliest Antiquity to the Treaty of Nanking; comprehending, a full and circumstantial description of its dependencies and tributaries: Chinese Tartary, comprising Mongolia and Manchuria; Tibet; Formosa; the Loochoo Isles; Cochin China; Corea, the kingdom of Hami and Tonkin, in the Oordoo language.

In an Introduction of Twenty-two quarto pages, Mr. Corcoran has given us a disquisition on Chinese History, and on the still more difficult question of Chinese philology, in which he enters upon an examination of the disputed point whether the Chinese character is ideographic like the Egyptian, or phonetic, like the other languages which grew out of the confusion of tongues at Babel. Into this labyrinth we shall not attempt to follow him, but content ourselves with applauding the public spirit of the man who has

compiled so large a work on China, from so great a variety of authors, and translated and printed it in the Oordoo language. We think, however, that, if he should hereafter enjoy any leisure for such pursuits, it would be more beneficial to the community to select some other subject in which they can take a more immediate interest. We fear that the utility of the work before us will not be in proportion to the labor it has cost; and we are confident that a statistical, geographical and historical description of the whole of India, or of any of its divisions would have been more acceptable.

THURSDAY, DECEMBER 14.

No news having arrived to-day from the Northwest, we begin to fear that which we published in our last is, at least in part, incorrect as forty thousand men could hardly meet on the field and one side sustain a complete defeat, without considerable loss of life to the conquerors. It is remarkable, moreover, that the other Northwest journals have not deemed the rout of Shere Singh's army a matter of sufficient importance to warrant the issue of an Extra.

FRIDAY, DECEMBER 15.

The *Bombay Telegraph and Courier* states, that the annual sum given away at Poona to the Brahmans by the British Government, amounts to Fifty-five thousand rupees. This is presented at the Durbar to certain families who are called Herads, and whose only right to the donation appears to be that of prescription. We should be happy to hear more of the circumstances of this fund, and the class who receive it, unless we are bound by any specific engagement to perpetuate it, there are many more worthy objects to which it might be applied, for instance to the maintenance of a Hospital.

SATURDAY, DECEMBER 16.

We have received a *Delhi Gazette Extra* with Lord Gough's despatch, announcing the victory over the Sikhs and their flight. We are, however, unable to perceive the great results of which it speaks, as it appears that the guns, the only matter of a real importance, "have been either concealed or removed."

We perceive from the *Englishman* that Two lakhs of the Six obtained from the Deys, as shareholders of the Union Bank, will go to the Commercial Bank of Bombay, and thus recover nearly half their losses. We should like, however, to be informed how much must be deducted from this sum for the costs incurred in attaining it.

The *Bombay Times* mentions the fact, that sixty lives are lost annually in the Island from the want of proper precaution in the construction of tanks and wells.

The same paper asserts that that between 1837 and 1841 the difference between the amount of bullion,—about Eleven crores—received by the melder, and that delivered to the mint, was Three lakhs and twenty-five thousand Rupees, nearly five thousand a year. At present, under more skilful management, the balance is several thousand Rupees in favour of the output.

The *Madras Spectator* alludes to a new employment of Gutta Percha first adopted by Dr. Oxby, who has used it instead of bandages for limbs. The Gutta Percha is moulded round the limb in a warm state and then hardened to a sufficient degree of rigidity. The advantage consists in the more perfect support it affords to the bone. It is also suggested, that the same substance, which seems as universal in its uses as Holloway's pills, is admirably adapted for conveying goods hermetically sealed.

MONDAY, DECEMBER 18.

The *Englishman* supplies the following list of the quotations of opium at Hong-Kong, on the 15th Nov. —Patna 418 dollars per chest, Benares 490, Malwa 410.

The report of the fall of Vienna is confirmed by a letter published in the *Englishman*, but the slaughter, though great, was not so ruthless as at first reported. About 9000 men have fallen, but many more will suffer under the executioner. Prince Metternich still rules in Germany, though in exile, and so strong appears to be the reactionary movement, that we may yet see the ex-minister openly guiding the destinies of Germany.

The lighthouse at Cape D'Agulhas, one of the finest structures of the kind in existence, has been at length completed, and the lantern, after a preparatory test, raised to the summit of the column.

The *Madras Circulars* states that Rev. Mr. Nicholson, a Jesuit, has brought from Ceylon money to the amount of a lakh and a half of rupees, which have been subscribed by the Roman Catholics of the island for the renovation of the College at Negapatnam, belonging to the order,

TURSDAY, DECEMBER 19.

We are happy to observe that H. M. ship the *Pernon*, Capt. Fitzgerald, has reached home in safety, notwithstanding her unseaworthy state, which created so many fears regarding her.

An European seaman was killed on Sunday night, according to the *Hurkara*, in an affray with some American seamen in Calcutta. It is high time that some measures should be taken to check these outbreaks, which destroy the peace of Calcutta, and injure our national character. Not a week passes without some riot between the sailors of the vessels in the Port, and the natives, or Europeans, and it is notorious that a serious row may be raised in Lall Bazar or Flax-street at a moment's notice. The tars congregate in the little drinking shops there, and at any prospect of a riot some sixty or seventy half-intoxicated sailors are on the spot, aided by the Africans who infest the same locality.

A strong petition is to be got up in Calcutta against the laws which deprives private executors of any commission for the trouble and responsibility imposed on them.

The disturbances at Allahabad have been for the present quieted by the presence of the troops, but the papers announce that a serious fight took place about thirty miles off between the Hindoos and Mahomedans, in which the Mahomedans were victorious.

The *Bombay Gentleman's Gazette* gives an account of the sufferings endured by the Parsees in Persia, against whom a regular persecution has been commenced, and who are flying in numbers to Bombay. Their co-religionists in the island are extremely desirous of affording the remainder some assistance, but cannot perceive any efficient means, and loudly express their wish that the British would conquer Persia and relieve their countrymen; a wish not very likely to be fulfilled.

The *Calcutta Star* has intimated a determination to substitute read, money payments for the credit system, to clear up the account from the ensuing year, and to reduce the price of the paper in advance to 50 Rs. year.

The *Poonah Chronicle* states, that the office-bearers of the Military Fund have refused to admit Lieut. Randall as a subscriber to the Fund, because "he was not a commissioned officer at the time of his entering the service," in other words because he rose from the ranks by good conduct, and is thereby, inferior to those who gained their commissions by money or interest. This is carrying the patrician feelings of the officers to a shameful extent; the matter ought to be referred to the whole body. The same power that created their officers, created him likewise, viz. the fiat of the Court.

WEDNESDAY DECEMBER 20.

The *Probhakar* explains the strange panic of the natives of Calcutta in relation to the Medical College. Some person actually contrived to make the people believe that human sacrifices were there offered for the success of our arms in the Punjab. We have heard much of native credulity, but can scarcely credit this.—*Friend of India*.

NOTICE.

Subscribers to the *Bengal Catholic Herald* who are in arrears, and these who pay in advance for the year, are requested to make remittances to Messrs. D'ROZARIO AND Co.

BENGAL VICARIATE CLERGY AID FUND.

With the view of providing means to pay for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, the Archbishop deems it expedient to appoint two days in each year, viz. Christmas-day and Easter Sunday, on which he requests that each of the clergymen of the Bengal Mission shall, as far as circumstances may permit, collect from the faithful under his care, such subscriptions, as the latter may piously contribute for the important purposes above-mentioned. A collection will be made at Mass, both on next Christmas Night, and at the Masses on Christmas morning, in the Cathedral and St. Thomas' Church, and in the several Chapels at Bow-Bazar and the Circular Road, during Divine service. Those who cannot attend, are respectfully requested to forward their subscriptions to any of the Catholic clergymen of Calcutta, or to the Wardens of the Cathedral. In the other Churches, both in the city and in the country districts, the Archbishop confides to each clergyman's zeal and discretion, the establishment of such arrangements, as may best promote the success of the present undertaking.

NOTICE.

On To-morrow Evening, Sunday 24th instant, there will not be Vespers or Sermon in the Cathedral, or at St. Thomas' Church.

On Christmas Night there will be a Solemn High Mass and Sermon in each of the following Churches, viz., the Cathedral, the Church of the Sacred Heart, Durrumtollah and that of St. Thomas', Middleton Row, Chowringhee.

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Pastoral charge of the Archbishop of Tours. Protestantism and the Churches in the East.

MADRAS VICARIATE.

Contributions in November 1848.

Propagation of the Faith,	Rs.	164	3	8
Military Orphan Asylum,		117	3	7
East Indian Orphanage,		68	13	0
Wallajapettah Church,		224	8	0
Madras Catholic Expositor,		81	8	0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-butta, under the superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 27.]

CALCUTTA: SATURDAY, DECEMBER 30, 1848.

[VOL. XV.

PROGRESS OF EVENTS ON THE PUNJAB.—Our weekly notice of the Second Punjab war, might on this occasion be very appropriately comprised in one line—"No progress whatever reported during the past week." But the reader will naturally expect some reference to our position and prospects. We find that the Steamer was detained at Bombay to convey home the news of our success on the banks of the Chenab on the 3d of December last, and a great Victory will consequently be announced throughout England, and the Tower guns will probably be employed in firing a Royal salute, for the occasion. The next mail will undeceive the public, and shew them that the advantages of the victory have been entirely on the side of the enemy; that Shere Singh has retreated with his guns and ammunition, and taken up, at his own leisure, a much stronger position than he occupied on the banks of the Chenab; and that we have not ventured to follow him to his entrenchments. There is no longer any doubt that Sir Joseph Thackwell might with perfect ease have taken his guns on the 3d, and was restrained by superior order; and that if the burning ardor of our troops had not been so injudiciously restrained, Shere Singh's quiet retreat would have been converted into a disorderly flight. It is now said, that our troops are not to attack Shere Singh though he is within twelve miles of our posts, till after the fall of Mooltan. It was not expected that the siege could recommence before the 25th of December, and if the place falls into our hands within a week after that time, our troops will be enabled to attack Shere Singh just *one month* after we lost the opportunity of smashing him on the Chenab. What the Duke will say to this kind of campaigning, is another thing. It is said, that Major Lawrence is in Shere Singh's camp, and is treated with much consideration, but is strictly guarded. It is said, that Chutter Singh has gone to Peshawur to meet Dost Mahomed who is said to have arrived there with 12,000 Afghans. It is said, that Duleep Singh is to be sent with all his Court to Ramnuggur, with the view of exciting a loyal feeling in the people. But this is most probably an idle, if not a malicious, rumour. Any such public homage to the throne of Runjeet Sing seems incompatible with the design, which there can be little doubt has been formed, of overthrowing it; and our great guns will be much more efficacious in kindling a flame of loyalty, than the appearance of the little boy.

PESHAWUR.—The intentions of the British Government regarding the Punjab have not as yet been officially disclosed. The Minutes of the different members of Council are hermetically sealed, and nothing short of an order of Parliament can unwork them. But if we are to place any faith whatever in universal and uncontradicted rumour, both in England and in India, the annexation of the country to the British dominions has been fully determined on, and we only wait for the consummation of Lord Gough's military tactics to carry it into execution. The greater the impediments he may encounter in the annihilation of Shere Singh's and Chutter Singh's insurgent troops, the more will the necessity of disarming the Punjab, and garrisoning it, exclusively, with British troops, become apparent. The impolicy of leaving any opening in our arrangements for a third Punjab war, is enforced by every week's delay in subjugating it at the present time, and every additional lac, or crore, it may cost us.

THE LIGHTING OF CALCUTTA AND THE MUNICIPAL COMMISSIONERS.—Our object in alluding to this subject is not merely to express our regret, that none of the European gentlemen in Calcutta should consider it their duty to take a share in the interesting labors of the Municipal Committee, but, to draw the especial attention of the public to the astonishing discovery of Messrs. Staites, as described in the article copied by the *Hurkaru* last week from the *Daily News* of the 14th of November.

It has always been a matter of deep regret that the City of Palaces should not be lighted up with gas; and that it

should have no better illumination at night than the wretched lamps which serve little other purpose than to make darkness visible.

We cease to regret that a large sum has not been irretrievably expended in gas works. By this new invention, it would appear that the whole city might be lighted up far more brilliantly by this electric light than by gas, and apparently at one-fourth the expence.

Accustomed as we are to the wonders of modern science, we are still overwhelmed with astonishment at the magnificence of this new triumph, and a wish involuntarily rises in the mind that the metropolis of British India should be among the foremost cities to benefit from it. But the course of improvement among us is so lamentably sluggish, that unless a degree of energy of which we have as yet no example, can be attained, there is little hope of the introduction of this glorious light into our streets for the next ten or twelve years. There are four and twenty Directors of the East India Company in Leadenhall Street, and many of them enjoy sufficient leisure for the consideration of measures calculated to improve the country they are selected to govern. "What is every body's business is nobody's business," is an old aphorism, of the truth of which every day affords us pregnant examples. It will also, we fear, be exemplified on the present occasion, unless some one member of the Court should kindly take this matter under his own individual patronage, and resolve to become the instrument of conferring this great boon upon us, by watching the progress of the discovery, and its gradual adoption in the towns in England, and establishing a correspondence through the official organ, with the public authorities in India, and allowing nothing to interrupt or to damp his efforts until he has succeeded in conferring the same blessing on the cities of the East. The energetic exertions of one of the Directors have been the means of setting statistical researches on foot throughout India. We require the same energy and perseverance in some other member, to secure for our benighted cities the advantage which Europe will now enjoy from this great discovery.

THURSDAY, DECEMBER 21.

Our information from the North West still deals exclusively in negatives, Mooltan has not fallen, the army of the Punjab has not moved, Shere Singh is not found, and provisions are not plentiful; lastly, the pontoon bridge could not sustain the weight of an eighteen pounder.

We perceive in the *Englishman* a letter of Mr. Newmarch to the Governor General, in behalf of his illustrious client, the late Ranee of Lahore, in which he states that the Ranee has not sufficient money wherewith to pay her servants. This completely exonerates Mr. Newmarch from the suspicious entertained by a few that he is influenced by mercenary considerations in the advocacy of her cause. There is no tribunal in this country in which such a case can be heard and determined; and we are happy to hear that it is to be brought early in the next Session under the notice of Parliament. The President of the Board of Control will then be constrained to place the documents on the table of the House, on which the necessity of removing her from the Punjab was founded.

The Madras papers announce a rumour that the Government of that Presidency intend to abolish their mint, and rely only upon those of Calcutta and Bombay. The report is not improbable, as the establishment has little business to do, and it is not likely to increase while the glut of silver coin continues. We believe it is universally admitted that the mint of Calcutta is able to produce as much coin as is required for the whole of India.

Recent orders are said to have arrived from the Directors of the Oriental and Peninsular Company to arm all their steamers. A report of the same nature was current two months ago, which proved incorrect, but the order is un-

doubtedly the dictates of prudence, growing out of the disturbed state of continental affairs.

The great problem started by the French chemists appears by our last accounts to have been realized, viz., the fixing of the electric fluid so as to afford a brilliant and steady light. If the accounts received of this discovery,—the honour of which rests with Mr. Stalle,—be correct, gas is for ever superseded for all purposes. The light afforded by this new invention is more brilliant, less injurious to the eyes, and above all less expensive, a great recommendation in these half-batta days. Calcutta will not then languish for light, and many a thief and robber will own with a sigh the usefulness of our 'English witchcraft.'

FRIDAY, DECEMBER 29.

The *Hurkaru* informs us, that the Agent of Messrs Glyn, Halifax and Co. have given in their adhesion to the Union Bank Scheme, so that the sum now represented by the consenting creditors amounts to 45 lakhs of rupees. The penalty period expires on Christmas day, after which those who have not sent in their assessment are liable to be assessed ten per cent higher.

MONDAY, DECEMBER 25.

The *Calcutta Star* mentions that the *Waltley* was obliged to put back to Koolgore, having encountered so heavy a sea as to render fresh caulking necessary in her upper works. She will however be again ready for sailing in about four days.

TUESDAY, DECEMBER 26.

The *Bombay Times* has been favored with the perusal of letters from Bushire, stating that the son and successor of Mahomed Shah of Persia was at Tabriz at the time of his father's death, and was immediately proclaimed King, under the auspices of the English and Russian ambassadors, and a Council appointed till his arrival. He is said to be very partial to us, and is surrounded by a staff of British officers; our star may, therefore, be again in the ascendant in Persia.

The *Calcutta Star* states that Major Lawrence was sent in with his Moonshee by Chutter Singh to Shere Singh, and that the Moonshee was deputed by the latter to Lord Gough to say that the Major should be delivered up, as well as the Sikh guns, if hostilities were allowed to cease. His Lordship, of course, replied that he would not treat with rebels with arms in their hands.

WEDNESDAY DECEMBER 27.

The following is the result of yesterday's Opium sales.

Behar chhs.	2,930	average Rs.	812	Proceeds	1,804,075
Benares	820	"	801	"	659,525

Friends of India.

THE "NEW LIGHT."—Some very interesting and important experiments were exhibited on Monday in the great room of the Hanover-square Rooms, to prove the power and efficacy of electric light, for which Mr. W. E. Stalle, the inventor, has taken out a patent. The light is not a flame, but an incandescent light: it resembles a spark of the most brilliant and vivid fire, about the size, or rather less than the burner of a common argand lamp. There is no combustion, nor will the light produce combustion by coming in contact with combustible substances. The power is immense; resembling day or sunlight, and obscuring the light of candles in the manner that rays of daylight obscure them. The great room was illuminated by the operation. The light is generated or produced by a battery of 44 plates, of the dimension of 1½ square yards. It is understood to be self-regulating, and to be so cheap, that any person can afford to pay for it—a rough calculation is, that it supplies a light equal to that of a hundred candles, for an hour, at one penny.—*Patriot*, Nov. 6.

The following is an extract of a letter from Naples, dated 23d October:—

You will have heard of the said affair at Vienna. The result is awful, but necessary absolutely to prevent a continuance of such useless anarchy as had been there displayed.

A very large military force surrounded the city; attacked the Republicans, took it and put all to the sword who were found fighting against them. It is an awful affair, but all who wish for order will be glad that the constituted authorities have gained the victory.

The particulars came by a courier yesterday. Nothing new in Sicilian matters. The answer from the English Government is not yet arrived; it might have come three weeks ago, but I am of opinion that when all is ready, the Government will act—and dare the Admiral to stop him by force—for in this case all Europe will judge between them.—*Bombay Telegraph and Courier.*

EDUCATIONAL MOVEMENT AT BIRMINGHAM.—At a special court of the Council of Queen's College, held on Tuesday, the Rev. Mr. V. Thomas communicated to those present the munificent offer of Dr. Wilson Warneford of 2,000l. Queen's College, in the 3d clause of its prospectus, June 5, 1848, invited the friends of the institution to endow professorships to establish prizes, and, in short, to promote and encourage all means and methods for carrying out her Majesty's gracious purpose in superadding to the original studies of Queen's College supplemental course of instruction. Dr. Warneford thought he saw a want which should be supplied in clerical education, viz., instruction in the pastoral duties; he also felt it to be a duty to help parents in straitened circumstances in their endeavours to educate their children for the Church. He proposed to give the sum of 2,000l. to trustees for the endowment of a Professorship of Pastoral Divinity, that students might be taught the ministerial duties in their various branches, the sum to be invested in trustees. The proposal was received by the Council and unanimously adopted. Lord Redesdale and the Hon'ble W. Ligo were elected honorary governors and members of the Council. Plans were placed on the table for the completion of the west wing of the College. The Council expressed a hope that the friends of education will aid their exertions in the formation of an economic museum by donations, or loans of models of machinery, &c.—*Hurkaru*, December 28.

NOTICE.

To the Members of the General Committee for the Orphanages and Free Schools the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on Sunday, January 7, 1849, at ten o'clock A. M.

NOTICE.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on Sunday, January 7, 1849, by those of the Society who besides Confessing and Communicating, shall have complied with the other conditions, prescribed by the Sovereign Pontiff.

NOTICE.

Subscribers to the *Bengal Catholic Herald* who are in arrears, and those who pay in advance for the year, are requested to make remittances to Messrs. D'ROZARIO AND Co.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner and on the most reasonable terms, at the *Bengal Catholic Orphan Press—No. 5, Moorghutta, adjoining the Cathedral-House.*

ACKNOWLEDGEMENT.

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Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghutta, under the superintendence of MR. J. F. BELLAMY.

