

THE
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CATHOLIC HERALD.

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

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1.] CALCUTTA: SATURDAY, JANUARY 1, 1853.

[Vol. XXIV.

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 1.

THE NEW YEAR.

ANOTHER year has gone down to the dust of Time carrying with it the hopes and wishes, the disappointments and successes of millions of the human race. The New Year succeeds but not to prospects more brilliant than those that lightened the commencement of the career of its progenitors. It will look on the same fierce passions, the same stubborn resolutions, the same unchangeable vices that have desolated the earth before and have poisoned the fountains of mercy and peace. It will look on folly, fluttering like the moth, round the dazzling blaze of pleasure. It will look on Ambition toiling and toiling and toiling, ever up-hill, never looking downwards, till it reach the summit only to find that it is but a barren waste. It will look on Science busier than ever in accelerating the march of time and developing the physical resources of the Earth, but still powerless to promote the moral regeneration of the human species. It will look on Murder

and Robbery doing their old deeds of blood and violence by new instruments, the fruit of progressive civilization. It will look on famine and misery homeless and naked within sight of luxury and repletion. In a word the New Year will witness the same chequered scenes of life on which the Sun has shone since the dawn of creation.

But in the midst of this cheerless sandy desert, there is a green oasis on which the New Year will delight to dwell. It is the small devoted band of benevolent unselfish hearts that exists in every community, redeeming by its virtues and softening by its purity the otherwise intolerable selfishness and tyranny of the aggregate mass. The follies of the multitude would run into madness but for the humanizing influence of the virtuous few.

To these brave and devoted hearts then do we turn in full confiding hope that the New Year has dawned on them only to excite them to renew their vigorous exertions in the cause of Charity and Education. By the kindness of a correspondent we are enabled to present them as a New Year's Offering, a full and we have every reason to believe an impartial Report of the Annual Examinations which recently took place. To their fostering benevolence we again confide the cause of the Widow and the

Orphan; and on their Christian zeal, we once more throw the burden of our Educational Institutions. The past Year was one of severe trial to the Mission. The departure in consequence of impaired health of our venerated Archbishop, was speedily followed by the lamented death of the Rev. Mr. Shanahan who was cut off in the very prime of life. A heavy outlay was also caused by some necessary alteration in the Great Hall of St. John's College; and to crown the difficulties of the past year the Very Rev. Mr. Kennedy our newly appointed Vicar General has been compelled to leave India at a moment's notice pursuant to high medical authority. These circumstances have necessarily weighed heavily on the Funds of our Mission, and we are convinced, that we have only to advert to the matter in order to enlist the sympathies of those who at all times and in all seasons, through good and evil report, have come forward with hand and heart to assist the devoted Laborers in the Vineyard.

CORRESPONDENCE.

THE CHRISTMAS EXAMINATIONS.

MALE ORPHANAGE.

THE Annual Examination of the pupils, belonging to the Male Orphanage took place, in the New Building, on Friday, the 17th instant, in the presence of Rev. Father Formosa, Rev. Father Mascarenhas, and of the other Clergy of the Cathedral and St. John's College. The number of ladies and gentlemen present on the occasion much exceeded that of former years; a fact, which indicates that a feeling of greater interest is beginning to pervade amongst the Catholic Community of Calcutta, in regard to the Institution. This is as it should be:—a manifestation of such feeling in this way has two-fold advantages,—it proves to those who have the charge of the school, that their exertions are duly appreciated, and makes them still more zealous in their labor of love; at the same time it serves to encourage the

pupils to advance with greater speed in the career of improvement. When we arrived at the School Hall, the pupils of the third class were undergoing examination; and the ready answers which they gave to questions in the several studies, in which they were examined, showed that they had been well grounded in what they had gone over. The most interesting part in the examination of this class, consisted in "the lessons on objects," which they had been taught according to Pestalozzi's system; and we must own that we were highly delighted with the knowledge which some very little boys showed in regard to the properties of metals, glass and other substance which were held out to their view. After this class was dismissed, the two senior classes came up in succession, and were examined in studies of a higher rank. The attention of the pupils of the 1st class was directed to the following subjects, during the past year:—Natural Philosophy, Geometry, use of the Globes, Sacred History and History of England, Composition, Reading, Grammar, and Geography. There was not time enough to test the classes in all that they had professed to have learnt;—their examination was therefore confined to Geography, Natural Philosophy, Geometry, Arithmetic, and History. In Geography they seemed to be quite *au fait*; they were perfectly acquainted with the situations of places, which they pointed out on the Maps, and gave ready and correct answers to questions, put to them in regard to the population, and commercial resources of countries.

In Geometry, some of the lads were examined in the 3rd and 4th books of Euclid. In this branch of study they appeared to have been well grounded; as the answered very correctly questions deduced from propositions they had solved. In Arithmetic the lads were exceedingly expert. They worked with great facility questions in Practice, Simple Interest, Decimal and Vulgar Fractions, and the Extraction of the Square Root. It is evident that much pains were taken after them in this branch, by their excellent teachers, who, in the whole course of their instructions, seem to be particularly desirous of making their charges fit for

useful employment. We nearly omitted to mention that there were several speeches, and pieces of Poetry recited, which elicited great applause. The examination closed at about 1 o'clock, when we were gratified to hear some Italian Songs, sung by two lads in very good taste, and a piece of Music played on the Piano by young Duffy, whose progress in this department in particular has been wonderful. The number of the children attending the school is now two hundred. The examination throughout gave entire satisfaction, and Rev. Father Tracy, who presided at the distribution of the prizes, took the opportunity of congratulating the Catholic community of Calcutta, for the benefits which the children of the poor derive from the labors of Brother Francis, and his worthy colleagues. He then impressed upon the minds of all present, the deep debt of gratitude, which the Catholics of Calcutta owe to the religious Brothers, for their unceasing exertions in promoting the interests of the children in their charge.

The business of the day having terminated, the assembly broke up, highly delighted at what they had witnessed.

CATHEDRAL FEMALE SCHOOL.

IMMEDIATELY after the examination of the pupils of the Male Orphanage, that of the girls, attached to the above school commenced. Several of the ladies and gentlemen, who were present at the boys' school, adjourned to the girls' department, in which were assembled nearly forty children, some of whom were very young. Catechism, Grammar, Geography, Reading, Spelling, Arithmetic, Needle and Fancy works, formed the whole course of their instructions. The children were examined in some of the subjects, and the answers they returned to questions, were satisfactory. They seemed to have been well taught in their Catechism. The examination lasted for a couple of hours, at the end of which prizes were distributed by the Rev. Father Tracy, who addressed the children a few words of encouragement, and dismissed them by wishing them a happy Christmas.

ST. XAVIER'S SCHOOL, BOW-BAZAR.

THE examination of the Bow-Bazar Male Orphanage took place at the school

Premises, on Friday, the 18th instant, in the presence of several ladies and gentlemen. We were not in time to be on the spot at the commencement of the examination; but we saw enough to be convinced in our own minds, that the school is in a high state of efficiency. The pupils attending the classes at present, amount to one hundred and forty, a number, far greater than that which was on the list, before the close of the past year. This alone is a sure indication that the labors of the Christian Brothers are well directed, and that they are now beginning to be duly estimated. Brother Bernard the superintendent of the school, having been precluded from taking a part in the examination, in consequence of illness, one of his colleagues, a young man, took upon himself to conduct the business of the day. The studies of this school were almost similar to those of the Orphanage; and the boys acquitted themselves on the whole very creditably. They were examined in History, Geometry, Reading and Arithmetic, and in all these they gave ready and correct answers to questions proposed to them. In Geometry, they were advanced to the 4th Book and were examined in some of the most difficult propositions in the 2nd and 4th Books, which they solved with great accuracy. They then read and parsed from a passage in their Reader, and were very quick at working questions in Arithmetic. Some of the lads came forward, and recited pieces of composition both in prose and verse, and seemed by their enunciation, and proper modulation of the voice to have been well attended to, in this important part of their education. The business of the day having closed, it devolved upon Rev. Father Tracy, to distribute the prizes. Before doing this, he made a very appropriate speech, in which he dwelt at length upon the exertions made by the Christian Brothers, to advance the progress of their pupils in their charge, and impart to them such instructions, as are calculated to make them good men, and useful members of Society. The Brothers, he said, labored without ceasing for the good of the children under their care; and they wanted nothing in return but their dili-

gence and application. The number of the pupils was nearly doubled within a year; and though from this circumstance their labors have increased, they do not regret it, for theirs is the labor of love;—on the contrary, they were never better pleased than when they saw their school-room filled, and their time fully occupied in the discharge of their onerous duties. But while the Brothers were doing so much good to the children, it would not be asking too much of their parents and guardians, and of the Catholics in general, to come forward and give them their support. The building, observed the Revd. Father, was rather too small for so large a number of boys; it required enlargement, and this may be effected if each individual offered his mite towards the object. The additional Building of the Orphanage was not contemplated about a year ago; but no sooner the thought occurred to His Grace the Archbishop, he took it in hand, and it rose as if by the power of Magic; and this we know was effected by means of public contributions. If the same public spirit was displayed here, a building similar to that of the Orphanage might be erected for the accommodation of the children, who have augmented in number, and are likely to increase more and more, as the successful efforts of the Brothers in their field of labor are better known. The Reverend gentleman then spoke in high terms of the attainments of the pupils belonging to the school, and distributed the prizes according to the order of merit, after which the assembly dispersed.

BOW-BAZAR FEMALE SCHOOL.

The examination of the children of the above school took place on Saturday the 18th instant, in the presence of the Clergy of the Cathedral and of St. John's College, and several ladies and gentlemen, who by their attention shewed the deep interest they took in what was going on before them. The third class of the Pay School was first called up, and examined in Magnall's general questions, Geography and English Grammar, in all of which their answers were very correct, after which the pupils of the second and first classes were examined in Geography, English Grammar, Globes and Arithmetic, and they performed their

parts exceedingly well. The examination of the Pay School having concluded, the children of the first class of the Free School were called up, and examined in Geography, Grammar and Arithmetic, in all of which they seemed to have been properly attended to. The examination here closed, and Rev. Father Tracy had again the pleasing task of distributing the prizes, after which he addressed a few words to the children, impressing upon their minds the necessity of being diligent and attentive; which he thought was the least return they could make to the excellent ladies, for the care they took after their education. After this the assembly broke up. We had nearly omitted to mention, that in the upper landing place, there was exhibited a splendid collection of Fancy and Needle-works, and Embroidery, done by the children, and which certainly do them much credit.

INTALLY CONVENT, AND THE FEMALE ORPHANAGE.

ON Monday, the 20th instant, we were much gratified at witnessing the Annual Examination of the young ladies, attached to the Intally Convent. The Very Rev. the Vicar General, and almost all the Clergy of the Vicariate were present on the occasion, as well as a very large number of ladies and gentlemen, amongst whom we were happy to find several friends and benefactors of the Catholic Institutions of Calcutta. The classes were examined in the various studies to which the attention of the pupils was directed during the year; and from the full and satisfactory answers, which the young ladies returned to the numerous questions put to them, it was evident, that much care was bestowed upon their education. When we arrived at the place, we found the Examination had commenced. A young lady then came forward, and recited a piece of Poetry, in a clear and audible voice, and with due regard to the rules of good acting. The performance was indeed both creditable to herself, and to her able instructors. Immediately after this the young ladies of the 1st class were examined in several of their studies, which comprised the History of Greece, Grammar, Geography and Magnall's Questions, and the result was very

satisfactory. The Examination here closed, and Rev. Father Tracy was asked to distribute the prizes. After the performance of this agreeable duty, the Rev. Father made a short address to the children of the School, exhorting them to be diligent and assiduous in the prosecution of their studies, and to be grateful to the excellent ladies, who had been under God's blessing, instrumental in having effected so much good amongst them. The Rev. Father then informed those present, of the charitable feeling which influenced the young ladies of the Convent, who had voluntarily come forward, and made over their Fancy Works, with the view of their being sold for the benefit of the poor Orphans. There were several tables in the hall, literally covered with excellent specimens of Knitting, Crochet, and Carpet Works of all descriptions, several of which were taken away by the ladies present. The generous sympathy, which young girls manifested towards the poor Orphans will, we trust, not be forgotten; and that it may operate beneficially in rousing the charity of the Catholics towards such deserving objects.

We left the Convent Hall with a deep impression of the great benefits derived from that Institution, amongst which we may reckon the inculcation of christian charity. We then proceeded to the Female Orphanage. Here the girls who were ninety in number, were arranged in a part of the school room, according to the classes to which they belonged. The children of the different classes were called up in their order, and examined in Grammar, Geography, Reading, Spelling and Arithmetic, in all of which as far as they were advanced, they answered exceedingly well. At intervals there were recitations of select pieces, in prose and verse; and these were performed in a manner, which we really did not expect from children brought up at a Free School. Some of the pieces had particular reference to their own state, and when the "Orphan" was recited, many a heart must have been deeply affected for the children, who have no homes to receive, and no parents to welcome them, in this season of universal joy!!

The arrangements made in conducting

the examination were admirable; as each class retired, a song was sung by the children, to serve as a relief. Some of the children sang by notes, and we need not add, that there was not a discordant voice amongst the whole. The examination closed at 2 o'clock, when Revd. Father Tracy was again called to distribute the prizes, which he did by making a short address to the Orphans before him. He said that he felt highly gratified at the exhibition which they made that day. Had His Grace the Archbishop been there, he would have been much delighted with the result of the examination; but though absent he would be no less pleased when he heard of the creditable manner in which they had acquitted themselves. After a few words of exhortation to the children, the Revd. Father gave out the prizes. At one end of the building, there was a long room, in which there was a most splendid display of Fancy and Crochet Works, and embroidery,—these were executed by the Orphans, and laid out for sale.

Before we left the Orphanage, we were asked to inspect the Washing room, Refectory and Dormitory, which in point of cleanness and neatness, cannot be surpassed by those of any establishment we have seen.

LORETTO CONVENT.

THE Annual Examination of the young ladies of the Loretto House, was held on Tuesday the 21st instant, in the presence of the Clergy, the parents and guardians of the children, and a few others, who were able to obtain tickets of admission. The visitors on their arrival were ushered into the Parlor, where they remained till 11 o'clock, at which time they were desired to step up-stairs, and take their seats in the Hall, prepared for their reception. As we entered the first hall, we were particularly struck with the appearance of every thing we beheld. The whole arrangement was in a style, which in point of taste and elegance may not be seen in any establishment in India. Tables were covered with splendid specimens of Fancy Works and Penmanship, which reflected much credit both on the teachers and the taught. Immediately after the Ladies and Gentlemen present had taken their seats,

the third class was called up, and examined in Geography, History and Grammar, in all of which they afforded much satisfaction. Then followed the examination of the two senior classes. The young ladies of the first class returned very full and correct answers to questions in History (both English and French) Grammar, principles of style in composition, French, Geography, and the use of the Globes—all present must have been struck with the amount of information which the young ladies displayed, on a variety of subjects. At intervals pieces of Music were played on the Piano, by some of the most advanced pupils in the Music class, with exquisite taste. There were duets played on two Pianos simultaneously, and they had, indeed, a very grand and pleasing effect.

After the examination had closed, the company adjourned to a spacious room, a part of which was enclosed, and fitted up for a stage, on which some of the young ladies appeared in characters, and performed several plays, with great effect. The first of these was Hannah Moore's "search after happiness." This was acted by three young ladies,—whose distinct enunciation, was remarked by all who heard them. "The two Martyrs," a play in two acts then followed. The acting throughout the piece was very good, and could not but make a favorable impression on the minds of the audience, in regard to the delivery and beautiful intonations of the young performers. After this a French play, in two acts entitled "*le June Martyr*," was brought upon the stage. The pronunciation of the language, we need not add, was excellent:—one young lady, in particular, who personated "the Sultan," did her part so well, and her accent was so correct, that we were at first led to believe she was of French extraction; but we labored under a mistake. We afterwards learnt that she had acquired the French language at the School, and her correct accent was derived from constant practice. This of itself speaks volumes in favor of the instructions imparted at the institution. The vocal powers of several young ladies were brought into requisition during the intervals, between the plays and acts;—time passed off so agreeably, that we could scarcely believe, we were two

hours on our legs witnessing the scenes before us.

At the termination of the plays, the assembly dispersed highly delighted with everything they had seen and heard. The impression upon our mind was, that the Loretto Convent was an honor to the Catholic Community of Calcutta, and a most durable monument of His Grace the Archbishop's exertions for the cause of education.

ORIGINAL POETRY.

THIS WORLD IS BUT A SCENE OF WOE!

(For the Bengal Catholic Herald.)

Oh mortal man! look round and see,
What sighs and *tears* encompass thee.
Go, tread the fields at early morn,
And see what glittering pearls adorn
The beaded grass, and shone so bright,
What are they? but the *tears* of Night.

When noon burns hottest go, and rove,
Lone in a cool, sequester'd grove;
Where all is event like the fast!
All save the moaning of the blast!
Hush! heard ye not those grief-ful sighs,
All from the leafy trees arise!

When gentle Evening in the West,
Appears in gay effulgence dress,
Oh! there's the time when Fancy's reign,
Begins upon the eye-crowded brain,
And objects lov'd and best arise,
Before the mourner's thoughtful eyes.
Methinks I hear the voice of *weal*
Swell slowly on the silent gale!
Oh! then where'er I turn my eyes,
But *tears* I see, I hear but *sighs*,
Grief meets my sight where'er I go,
E'en Happiness consists in woe:—
The nymph so fair called Happiness,
Is brightest found when in distress
Pause then, oh, mortal! man and know,
This World is but a scene of woe!

T. P. M.

Patna, Bankipore, December 1852.

Selections.

OPENING OF A CHAPEL AT BENARES, IN THE VICARIATE OF PATNA.

(From the Bombay Catholic Examiner Dec.
16)

The following is an interesting description of the solemn opening of the new Chapel at Benares. The gallant soldiers of the place, with the rest of the congregation, looked forward to the 14th of November, when the solemnity was to take place, as one of the happiest days of their lives; nor were any exertions wanting on their part to render that day most solemn. For several weeks, several of the congregation were occupied in qualifying

themselves for the performance of the chants that were to be sung on the occasion, and the result proved most satisfactory; whilst others were engaged in making preparations for the suitable decoration of the new altar. Nor did their laudable zeal end here, for they provided, at their own expense, all that was necessary for the illumination, &c of the new Chapel. These brave soldiers, and their brethren in faith before them, were hitherto, entirely destitute of a place for divine worship. The Chaplain from Chunar, when requested, always attended to administer the sacraments to the dying; but, in consequence of the distance, it often happened that he arrived at the scene of his labours when Death had already terminated the mortal career of his penitent. He occasionally visited Benares to celebrate mass, which function was performed in the quarters of one of the soldiers. There was the old Treasury, long abandoned, and in a wretched, unsafe state. This building had been applied for to Government by the then Chaplain of Chunar, and the concession was accordingly granted, but under such conditions, that he believed he could not accept it. Benares and Chunar having some four years ago, been annexed to the Patna Mission. Dr. A. Hartmann, when on his pastoral visitation, was, after many annoyances, put in possession of the Treasury, which, in the absence of better accommodation, served as a residence for the Chaplain and a Chapel for the celebration of divine service. Such, however, was the dilapidated condition of the building, that it seemed an impossibility to impart to it even a tolerable resemblance of a Chapel, unless, indeed, the fabric were in great part pulled down and reconstructed, which could not have been done without considerable expense. However, the Revd. Chaplain, F. Athanasius, who was last year appointed Chaplain of Benares, happily hit upon a scheme by which the building could, without any very great expense, be converted into a commodious and handsome Chapel. Having laid his bold design before the Engineer, he forthwith raised subscriptions and commenced work. Here many difficulties, presented themselves,—difficulties which would have discouraged a less enterprising person. The Protestant Ministers rejoiced at what seemed to threaten a failure. But seeing the work—a desperate one—going forward, the newspapers sought to draw down odium upon the Engineer, who through the same medium, justified himself, and exposed the bigotry and unchristian intolerance of those gospel preachers.

From the description of the new Chapel, it would appear to be constructed with great taste and elegance, and its proportions entitle

it to rank as a Church rather than as a Chapel. From this brief account we can well imagine the joy and happiness of the Catholic congregation at Benares on the occasion of the opening of their Chapel.

At six o'clock on the morning of the solemnity, the congregation assembled in the temporary Chapel within the same compound, and moved in procession to the portal of the new Chapel. The Revd. F. Athanasius, assisted by the Revd. Chaplain of Chunar, F. Augustin, recited a prayer imploring the divine assistance in this solemn action. The Choir then chanted the *Asperges*, while the officiating Priest, moving with the procession around the Chapel, sprinkled the wall outside with holy water. This done, the cross-bearer, with the acolytes holding torches, the Choir and clergymen entered the Chapel and prostrated themselves before the altar; chanted the Litanies of all Saints, and arising moved in procession inside, singing Psalms, and the officiating Priest sprinkling the walls with holy water. On the conclusion of this ceremony, the people standing outside were allowed to enter. The Rev. F. Athanasius delivered an impressive sermon, and celebrated a solemn high Mass, assisted by the Revd. F. Augustin.

In the evening, at 6 o'clock, the congregation was again assembled for the solemn Vespers, after which the entire body moved in procession towards the temporary chapel, where the blessed sacrament had still remained. Arrived there, the hymn, *Pange lingua* was intoned and benediction given. The procession then retraced their way to the new chapel in the following order:—The Cross-bearer, and two Acolytes with torches, walking on his right and left, opened the procession, the choir chanting the hymn, *Pange lingua*; after them came young girls, clad in a beautiful uniform dress, srewing the way, with flowers, the censer-bearer with the burning frankincense, the blessed sacrament, carried by the Revd. F. Augustin, who was assisted in the office of deacon by the Chaplain. The torch-bearers, clothed in white church-dress, encompassed the blessed Sacrament, so that it seemed to move in a circle of light, and, as it was after nightfall, the effect was majestic and imposing. The congregation following in profound devotion, each individual holding a lighted taper in his hand. The blessed sacrament was then placed on the altar, the chapel being all in illumination. The *Litany of the Blessed Virgin*, followed by the *Te Deum*, were sung, and the solemn benediction given. May the blessing of God rest upon this devout congregation and its worthy Chaplain.

DID THE IRISH BISHOPS TURN PROTESTANTS AT THE REFORMATION?

A CHAPTER IN THE HISTORY OF THE IRISH CHURCH ESTABLISHMENT.

(From the *Freeman's Journal*, Oct. 16.)

We have taken the trouble, in the following statement, compiled from Harris's Edition of Ware's Bishops, to refute the oft-repeated assertion that the Irish Catholic Bishops adopted the change of religion at the Reformation, and thus transformed the Irish Church Catholic in the Protestant Establishment. The falsehood of this assertion is well known to all Catholics acquainted with Irish history; but it has recently been repeated so constantly by the defenders of the ascendancy of the Protestant Church, that some portion of the public might be deceived into belief that it had a foundation. Mr. King has put it forth in his "Red Book of the Irish Church"—Mr. Napier has proclaimed it in his place in parliament—and at almost every fanatical meeting at the Rotundo, it is uttered confidently from the platform. Yet, for all that, it is not the less devoid of truth—not the less a baseless calumny on the Irish Church. We have confined ourselves, in the following list, to the authority of the Protestant historians, Sir James Ware and Walter Harris, both bitterly opposed to Catholicity; yet we have ascertained from them that in a range of more than fifty years, from the branching of the schism by Henry VIII. to the close of the sanguinary reign of Elizabeth, and in the thirty dioceses which then formed the ecclesiastical division of Ireland, about six Irish Catholic bishops only were found to abandon the faith of their fathers.

In the reign of Elizabeth but *two* Catholic bishops joined the Reformation, and of these one was not an Irishman. Miler Magrath, of Down, the Irishman, is known to have repented, and returned to the bosom of the church; and Hugh Curwin, of Dublin, was an *Englishman*! What becomes, then, of the assertion that *all the Irish bishops* adopted the act of uniformity in 1560, except those of Kildare and Meath? Others, with more leisure for research, might easily make this subject more interesting, and a reference to Catholic authorities might suggest much additional information of value; but what we have done answers sufficiently the purpose which we had in view, namely, that of showing how utterly false is the assertion that the Irish Catholic prelates embraced the Reformation, and that the transfer of church property from one religious community to the

other can be defended on the plea that the property was rightfully carried over by the bishops who conformed.

In our present publication we can make room for no more than one province. The remainder of the list shall appear consecutively:

CHAP. I.

THE PROVINCE OF ARMAGH.

ARMAGH.

George Dowdall was consecrated Archbishop of Armagh in 1543, and died 1558. He was, says Ware, "a man of gravity and learning, and a very assiduous preacher," but, as Harris adds, "he was a most zealous man in for Popery;" and when Edward VI. sent his order into Ireland to enforce the use of the English liturgy, "Archbishop Dowdall set himself at the head of his Popish party and opposed the receiving it with all his might." For this he was deprived by a royal order of the title of primate, which was transferred to the more pliant Archbishop Brown of Dublin; and Dr. Dowdall going into exile, one Hugh Goodacre was intruded into his see. The legitimate prelate was, however, restored to the possession of his see and honours by Queen Mary, and died in occupation of them, all the suffragan bishops of Armagh, except Staples of Meath, having adhered to him in his opposition to the innovations.

Ware enumerates as successor, not to Dowdall, but to the Protestant and pseudo-bishop Goodacre, Adam Loftus, who was appointed by Elizabeth in 1562, and resigned on his removal to Dublin in 1567. This Loftus was a Yorkshireman, and the historian significantly adds that "the Queen (seeing him at Oxford) took notice not only of his parts, but of his comely person and address, giving him her gracious promise suddenly to promote him;" and accordingly "she soon after sent him into Ireland in quality of Chaplain to Thomas, Earl of Sussex."

There was an interval of some years between the death of the pseudo-bishop Goodacre and the appointment of Loftus, the latter may be said to commence the line of Protestant Archbishops of Armagh; but it is clear, that in no sense could he be said to bring with him to the new creed the successorship of St. Patrick or St. Malachy, which indeed he never possessed. Speaking of Brown, the English and Protestant Archbishop of Dublin, who consecrated Goodacre of Armagh and Bale of Ossory in the reign of Edward VI., Harris says, "but these bishops were not consecrated according to the old pontifical, or any other ritual then in force by the laws of this kingdom, which was not

authorised by act of parliament until the second year of Queen Elizabeth; and Dean Lockwood, at the time of their consecration, protested against the form of it, although at that time no other was used in England." In other words these men were not bishops at all, even such as would be so called by the Protestants of the present day; and their places in the hierarchy ought, strictly speaking, to be considered as blanks. But this is nothing to our purpose.

Armagh was not, it will be seen, represented at all by a prelate in the parliament of 1560.

MEATH.

Edward Staples, mentioned above, succeeded to the see of Meath, in 1530, and having veered about with every wind of doctrine, was deprived under Queen Mary, in 1554, and died soon after. It is gratifying to find that this disgrace to the prelacy was not an Irishman, having been born in Lincolnshire, and being sent over here to represent the English interest, which he thought it more important to adhere to than his religion.

This unfortunate man was succeeded, by Dr. Wm. Walsh, a steadfast Catholic, and an Irishman, who was consecrated to the see in 1551. For his adhesion to the faith he was cast into prison by Queen Elizabeth, and after thirteen years' incarceration and suffering was sent into banishment, where he died, at Alcala de Henares, in 1577; one Hugh Brady, a Protestant, having been in the meantime turned into the still occupied see by Elizabeth.

The illustrious Dr. Walsh was the prelate who represented Meath in the parliament of 1560, and was one of the glorious exceptions to the apostate and intruded bishops that flocked thither at the Lord Deputy's summons.

CLONMACNOIS.

On the death, in 1568, of Peter Wall, the last bishop of this diocese, of whose religion Harris says nothing, the see was annexed by parliament to that of Meath; the English garrison of Athlone having a few years previously plundered and utterly delapidated the old cathedral of St. Kieran, leaving nothing but the walls standing, so that even the Protestant historian blushes at the deed.

CLOGHER.

The first Protestant bishop of this diocese was Miles Magrath, who had been a Franciscan friar, and bishop of Down (though never installed as such), but was promoted to this see by Elizabeth after his change of religion. He, therefore, entered Clogher as a Protestant, and did not change as Bishop of Clogher.

His appointment dates in 1570, so that this diocese could have had nothing to do with the apostates of the parliament of 1560.

DOWN AND CONNOR.

Eugene Magenis, having been appointed to those sees as a Catholic in 1511, and having been present in the parliament of 1560, would appear to be one of those who then voted for the change in the liturgy, and other innovation.

KILMORE.

No Protestant bishop made his appearance in this see before the year 1585, when Sir John Perrot, the Lord Deputy, obtained permission from Queen Elizabeth to depose the Catholic bishop, John (or Richard) Brady, and intrude one John Garvey, Protestant Dean of Christ Church, Dublin, who, of course, were he even a Catholic, could not have been made bishop of Kilmore under such circumstances.—Harris says:—"It is observable that the see of Kilmore, lying in an unsettled and tumultuous country, had been much neglected by the crown of England; and that even after the Reformation the bishops of it succeeded, either by usurpation or Papal authority." The first usurper, however, was clearly the said John Garvey, and no bishop of Kilmore ever became a Protestant. Garvey probably never visited his see; but was translated to Armagh in 1489, after which fourteen years more elapsed before another Protestant appeared assuming the title of Bishop of Kilmore.

ARDAGH.

After the death in 1577 of Patrick M'Manon, Catholic bishop of this diocese, and a faithful adherent and suffragan of Dowdall, Archbishop of Armagh, and therefore no apostate, Ware says there was a vacancy until Lisach Ferral obtained the bishopric by a grant from Queen Elizabeth.—Whether Ware be correct as to the vacancy we are not prepared to say; but at all events Ferral came into the diocese as a Protestant, and assumed his functions, if he ever performed any, by the authority of the Protestant Pope, Bess; and there was consequently no apostacy on the part of any bishop of Ardagh.

DROMORE.

Ware confesses himself quite at fault in the history of this diocese, and has a hiatus in the list of bishops from 1511 to 1611, interrupted only by the name of one Arthur Magenis, whom he finds sitting in the year 1550; and then taking the oath of allegiance (he does not say of supremacy) to Edward VI. We find from De Burgo (p. 486) that Quintin Cagley was advanced to this see in

1536 by Pope Paul III., and there can be no doubt that the succession of Catholic bishops was kept up uninterruptedly. Bishop Tod, of Down and Connor, on whom the diocese was bestowed by letters patent of James I., in 1611, was the first Protestant bishop; and no bishop of Dromore ever abandoned the Catholic faith, unless it can be said that the above-mentioned Arthur Mage- nis did so in his submission to the King.

RAPHOE.

Of the bishops of this diocese, about the period to which we are referring, we find the following:—

Cornelius O'Cahan succeeded in 1527, and was sitting in the year 1550, but how long after does not appear. Henry VIII., in the 27th year of his reign, granted him the privileges of an English native and the English law, he being of Irish birth.

Donat Magonail was sitting in 1563, in which year we find him assisting at the Council of Trent, and he died in 1589.

George Montgomery, a Scotchman, of the family of the Earl of Eglinton, was, in 1605, Protestant bishop of Derry, Raphoe, and Clogher; but it is not probable that he derived much more benefit from the temporalities of those sees than the inhabitants did of spiritual advantage from his services, the territory in which this lay being, at that time, still infested by the "rebellious and Popish natives."

In Raphoe there was no apostacy, and our present Viceroy's ancestor, abovenamed, was the first Protestant assuming the title of its bishop.

DERRY.

In this diocese, as in the preceding one, no bishop bore the stigma of apostacy. We find that one Dennis Cambell, a Scotchman, was nominated to the see by government; but as he died in London in 1603, without having seen Derry, or received episcopal consecration, Ware does not rank him among the bishops, but gives the first place as Protestant bishop of that diocese to the other Scotchman mentioned above, George Montgomery, ancestor of his Excellency the Earl of Eglinton, and who obtained this see, for all it was worth to him, along with those of Raphoe and Clogher in 1605. This Montgomery was at the same time Dean of Norwich, a place which was no doubt much more valuable to him than all his Irish sees. (*To be continued.*)

IMPORTANT MISSIONARY STATEMENT.

We publish today, a document from certain Missionaries, some of whom have been long resident on this Frontier, o

very considerable importance to the interests of the Frontier Colonists. Of course, we do not pretend to say that this declaration can either change the essence of things, or clothe falsehood with the garb of truth; but it is the first one of these clear convincing and satisfactory proofs which put aside all scepticism as to the truth of what it asserts. Here, we have eye-witnesses, whose prejudices and whose interests would naturally enough give them a leaning to the other side, giving an honest and straightforward opinion as to the real causes of the Hottentot rebellion and Kaffir war. There is no shuffling—no unmeaning generalities—no cant nor poetry in what they say; they come to the point at once. The Hottentots had no cause, not to say no sufficient cause, no exciting cause, but literally no conceivable reason that would bear to be weighed for a moment, for their extraordinary conduct. This, we verily believe, to be the simple truth—a sort of instinctive love for mischief, idleness, and misrule—a hatred of order, cleanly habits, and restraint—a wish to shew the white man that Hottentots too could shoot and play at being masters. These motives, covered over with a quantity of cant, some hypocrisy, and some fanaticism, got up for the occasion from their familiarity with the history of the ancient Testament, a sort of indefinite notion that the whites had wronged them; which feeling eventuated in a strong determination on their part to be up sides with the Settlers and the English Government, and if the latter did not sing in with their grievances and come down with plenty of rations, a further determination to try their fortunes with Macomo.

The Frontier Colonists and the Frontier press have long since asserted the entire absence of any grievance on the side of the Frontier Hottentots. In England, and even in Cape Town, they are set down as interested parties, and their testimony is protested against. Here, we have the Clergymen under whose care many of these parties were placed, declaring that the Hottentots rebelled without any grievance—"the rebellion was utterly unprovoked;" and these men who make this assertion are Missionaries—eye-witnesses—residents at this moment on this Frontier. They are, in our opinion, equally candid and truthful in what they say regarding the causes of the present Kaffir war. It originated more with the Chiefs than with the commonalty amongst the tribes.

The new order of things established in British Kaffraria, tied up the hands of the Chiefs; they could no longer steal successfully, nor could they cover the thief. There were the Police, and M'Kinnon, and M'Leau, their own

subjects with fire-arms in their hands, well ed and disciplined, and well payed to be pies on the conduct of their Chiefs. This was galling. Then, there was no longer any encouragement for witchfinding; rain-making was at a discount; the Chief could no longer upale one of his fattest subjects and "eat im up." M'Kinnon would have the Chief before him, and those unpleasant things called fines, would be rigorously exacted; they could neither steal from the Colonists nor do what they liked with their own; and to Kaffir Chiefs, whose most prized objects were unrestrained tyranny, cattle, and slaves called wives, this state of things must have been intolerable. The deposition of Sandili, though merited was an unfortunate step; the appointment of a white man as his successor was till more injudicious. It appealed to the feelings and prejudices of the Kaffir tribes, while Umlanjani, whether his talent was natural or whether he was a mere tool, acted a most important part in making the common Kaffirs bull-proof, and thereby removing in their minds the great obstacle to the acquisition of our cattle. In this supposition the war is accounted for.

Did it ever occur to the Panogyrsit of Kaffir honesty at exeter-hall to ask the question, why is it that the tribes are so fond of ranging, thickly as bees in a swarm, around the Colonial border, while country equally fertile and well-watered in the interior is abandoned by them? These Missionaries would in all likelihood throw some light on his question. We are delighted to find that the Missionaries who have signed this declaration have also disclaimed that most disgraceful watch-word—that advertisement which bare-faced Pharisees have not been ashamed to parade as a letter commendatory of their favourite Missionary Society—that potent method of uniting two irreconcilable attributes, the spirit of a true Missionary and the spirit of mammon—that entity by no means ideal long known in the Cape Colony as the "Missionary interest." We are delighted to find that these Missionaries have classed it amongst those things "which ought not to be named amongst Christian."

There is another suggestion well worthy of the attention of the government, and if we ever have elections, we trust the constituency will instruct their members to adopt it, and that is the re-constitution of all the Missionary villages, so as to throw them open to whites as well as to the coloured population. By permitting the proprietors of small farms, and even to dispose of them in the market, and thus opening the Missionary stations to Europeans, a very general good would be

effected—the two races will have more kindly feelings towards each other, and examples like those recent ones at the Kat River will no longer be found. On the whole, this declaration of these Missionaries is under the present circumstances highly creditable to them as men and Qursumans, and it cannot fail to be serviceable to the cause of justice and truth. We cannot see, in the present unfortunate war, how the Colonists can be blamed; they are simply the victims and could not help themselves.—*Cape Colonist.*

PROPAGATION OF THE FAITH.

(Continued from our last.)

But, alas! dark and disastrous days arrived; a gloomy and destructive torrent of blasphemy was vomited forth from the infernal abyss. Its lava stream burst from Great Britain into France, accumulating more fearful strength as it passed on, and then the fertilizing well-springs of Christian charity, which had diffused such moral beauty over that great country, were dried up. Infidelity, with its demoniacal sneer and cold-blooded selfishness, with its presumptuous promises of regeneration and universal happiness, promises which 'it realized by the incessant stroke of the executioner's knife, stalked forth to wage war against all that was most venerable and cherished in the church. With hellish instinct and tiger-like ferocity it sprung first on the religious orders, and, after a while, aided by a profligate nobility, whom it repaid for their services on a scaffold, it succeeded in sweeping every vestige of those institutes from the soil of France. Nor were its ravages confined to that kingdom. Its revolutionary armies broke into other countries, and even, although after some short-lived triumphs their prowess was beaten back, yet the pestilential maxims which they scattered still remained, chilling every generous impulse, corrupting and degrading every national character, until a people once renowned for high-minded and chivalrous feeling did not blush to huxter with the Jews and stockjobbers of London, for the sale of that conventual property which the piety of their ancestors had bestowed to promote the glory of God, to uphold the dignity of public worship, to provide relief for the poor of Christ, and to afford succour to the distant Pagau. In the year 1822, after the Spanish and Portuguese revolutions, what a dismal spectacle did the world present to the view of the true Christian. All the religious orders suppressed, or on the eve of suppression, consequently the principal sources from which the missions were supplied, totally destroyed. Ireland, whose singular history leaves the reflecting mind little room to doubt that she is destined to act some lofty part in the future annals of Christendom—Ireland, who in happier days sent forth innumerable missionaries to bestow the gospel light on the Saxon and the Piet, on the Frank and the German, on the Lombard and the Norman—Ireland, who, thanks be to God, is once again the nursing

mother of apostles—witness the distinguished prelates who grace by their presence our assembly to-day—witness the noble college erected in the suburbs of your city—witness the bands of generous youths who are there preparing to relinquish all that the human heart holds dear, country and home, and friends and relations, and every comfort of life, that they may emulate the glorious deeds of their sainted countrymen in bygone years, toiling, and combating and, if necessary, laying down their lives for the salvation of their perishing fellow-creatures. And, O! if the prayer of an humble priest can avail them aught before the throne of God, may He, who has promised that every cup of cold water given for His sake shall not pass without its reward, recompense their magnanimous devotedness by according to His own boundless munificence. May he every day grant them a still greater forgetfulness of self, a still deeper contempt for the wretched baubles of this brief existence, a still more inflamed zeal for the honour of their crucified love, a still more tender devotion to the immaculate Virgin, to her who will guard them in every danger, and beat down before them every formidable obstacle. May He secure for them the victory to which their young heroism aspires—the victory beneficial alike to the conqueror and the conquered, and when their last battle-field is won, and the weary warfare of life is at an end, may the many souls they will have saved meet them at the threshold of eternity, and conduct them with triumphant acclamations to the judgment seat of God, to receive the effulgent reward promised to those who instruct many unto justice. But at the period to which I have alluded the College of All Hallows was not in existence, and though Ireland made some feeble attempts to send forth missionaries, yet she could scarcely find priests enough for her own most pressing wants. Thus while the church in Europe was fighting for her very existence against the violence of open foes, and the still more dangerous evils of crafty statesmen, not a hope seemed to remain for the nations enslaved under the tyranny of Paganism. A few bishops and priests, might still, indeed, be found thinly scattered, specks of light amidst immeasurable regions of darkness, but there was no prospect of a succession. The very wants, and fears, and desires of these missions were unknown. But God is ever with His church; His infallible word is pledged that the gates of hell shall not prevail against her. In vain shall the puny efforts of man, aided by the powers of darkness, attempt to crush her. Her elastic spirit will only spring up with renewed vigour from beneath the pressura. She may for a while seem overwhelmed in one spot by the waves of persecution, but soon is she seen rising in another, unharmed and indestructible amidst the wreck of empires. Should even the religious orders, valiantly fighting by her side, perish in the shock of that conflict which the world will ever wage against the faith and morality of the gospel, still will the church triumphantly pursue its onward course to fulfil its lofty destiny, until in which the Lord Jesus will destroy the wicked one in the brightness of his

coming. And thus at the terrible crisis of which I have spoken, God provided other means to supply the province left vacant by the destruction of the religious orders. I here was in the south of France, the very kingdom from which those evils chiefly emanated, a poor woman, whose truly Catholic heart uncramped by the petty boundaries of the country, mourned over the woful fate of the millions who were grovelling under an idolatrous or heretical creed, and anxiously yearned to relieve them. But she was poor, and had no means to afford relief herself—she was unknown and could exercise no influence over the more wealthy. Yet such was the instrument that God, who baffles all human calculation, selected to found the wonderful association which now counts its members in nearly every civilised nation on the earth. The mighty waters which flow on in their majestic and exulting course, bearing fertility to many a parched and barren land, may be traced to this obscure source, hidden far away from the gaze of man. Undeterred by the difficulties of her position, this poor woman advocated the cause she had at heart with her acquaintance, and soon infused her own burning charity into the hearts of those with whom she came in contact. They devised their plans they contributed their weekly mite, and added what was still better, their daily prayers. Others soon joined. The association was formed. The coadjutor Archbishop of Lyons gave it his sanction and his blessing. Soon it spread throughout France. It penetrated into Italy, Germany, the Spanish Peninsula. It was introduced into this country by that great and illustrious prelate now no more, who crowded your streets with monuments of his piety and zeal, and who was always ready to welcome, and to spread institutions promised to promote the honour of God and the eternal welfare of man. Many years did not elapse before this noble society was established in North and South America, in India, and even in Australia. And view the blessings it has conferred, and is every day lavishing. It has numerous bands of missionaries in China, in Tonkin, even in Tartary. It has found daring hearts to brave the pestilential atmosphere of Western Africa. It has heralded the approach of civilisation across the Rocky Mountains. It has already converted islands in the far off Oceania, and at this moment hymns of praise and thanksgiving are poured forth from artless and innocent hearts, where but a short time since reeking abominations cast their foul vapour into the face of heaven. Hitherto I have been addressing you as if I were soliciting your charity merely for the Pagan and the stranger. But are there none of your own countrymen in distant lands, whose only hope of ever obtaining the succours of religion rests on this wonderful association. See the multitudes whom the tide of emigration is yearly sweeping from your shores, and flinging forth to the very outskirts of society, where it is impossible for them to provide the means of subsistence for a priest. And, Oh! my brethren, who can

describe the feelings of an Irish Catholic, expiring in the wilds of Canada or the black woods of America, without a minister of God to soothe, and cheer, and reconcile him to his heavenly Father? What a prayer of agony shoots through his brain, when he casts a hurried and affrighted glance over the transgressions of his past life, and then gazes with speechless terror on the shoreless ocean of eternity on which he is about to enter. What misery wrings his bosom when visions of the morning of his days crowd around him in this dark hour of distress. The humble chaplain in his own much-loved land of sorrow, when on every recurring Sunday he was able to participate in the incomprehensible advantages of the great propitiatory sacrifice—the venerable form of the aged priest who first poured into his opening mind the sublime truths of religion—who first listened with a parent's solicitude to the humble confession of his youthful miseries—who first placed upon his lips the adorable body and blood of his merciful Saviour—O, could he see once more the priest of the living God to receive the assurance of his repentance, and pronounce over him those words of pardon which, according to the promise of incarnate truth, shall be ratified in heaven, how willingly, how joyfully, would he encounter death! But that he, a Catholic and an Irishman, whose fathers suffered and bled to transmit to him all the blessings of the true faith—that he, who would have fearlessly mounted the scaffold sooner than prove false to his religion—that he who hoped to breathe his last sigh within its protecting arms, should be left unassisted to contend against the awful justice of God—that he should die without confession, without communion, without the very means which Christ provided to strengthen him in this awful moment—that he should die what to him appears the death of a dog. Oh, brethren, why should I attempt to describe the madness of his misery. Should I not rather appeal to yourselves, and ask what would be your own feelings were you aware that no priest could attend you in your last sickness, and that you should die without a single sacrament. Yet if the association for which I appeal were not enabled to extend widely its charity, such would be the lot of thousands of your own emigrant fellow-countrymen—countrymen do I say—nay of your own flesh and blood; for is there a family who has not some relative toiling in those distant lands to secure a competency? Ah, my brethren, how dear should not this association be to your best affections when you learn that even before a single fraction was transmitted from Ireland to England to its funds, it had bestowed munificent aid to provide priests in those vast countries where the English language is spoken, and last year, it forwarded no less a sum than 29,000*l.* to the United States and the other provinces of North America. And then the poor Irish soldier, alas for him as he expires on the arid plains of India, or amidst the fastnesses of the Kaffir's land. The wealthy empire cannot afford him a clergyman to give him that succour which he would prize more highly than all the skill

of surgery—than all the relief that science can afford. But your society does not forget him. Did not it send its martyred priest the heroic Father Francis, to accompany him even to the deadly field of Moodkee? Oh! how the darkening eye of the dying warrior lit up once more with joyful lustre as it beheld the venerable man hastening through the serried ranks of death to reconcile and hallow his immortal spirit ere it left for ever its frail tenement of clay. And that undaunted priest, little did he heed the roar of artillery, or the quick flashing of the musketry, the brandishing of the sabre and the spear, or the maddening shouts of the warring strife. He passed along calm and fearless as a being of another world; and when he had performed his errand of mercy he fell, the glorious saint! butchered by the infidel swords, into a befitting grave, on the dead bodies of those whose immortal souls he had sent before him as imperishable trophies to the realms of everlasting bliss.—Such are some of the blessings your society has conferred; such are some of the triumphs it has achieved. And will you, my brethren, refuse to cooperate in this noble cause by your prayers, your alms, your exertions? Will you, who are called on to collect the contributions of the faithful, shrink from the benevolent task through the cowardly fear of meeting a repulse, or the selfish indolence which will endure no trouble in the service of Him who toiled under the heavy weight of the cross for our salvation? Will you assert that you are too poor yourselves, that you have too many claims at home to allow you to supply the wants of others. Ah, my brethren, if Spain and Portugal, if France and Italy had, during the last two centuries, opposed such an argument to the supplications of our own countrymen, where would the faith of Ireland be now? Will you sit down with bigoted hearts to calculate how much you may lose by contributing to the funds of this great association? I allow, my brethren, if you refuse to assist your fellow-creature in his utmost need, you may be one halfpenny in the week richer, for such is the subscription. But are you Christians—are you human beings, if to preserve this despicable trifle you suffer an immortal soul to perish? But why do I use this language?

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Donation from J. McClelland, Esq., M. D., thro' Very Rev. Father Formosa, Rs. 100 0
 Ditto from Mr. P. Bently, thro' ditto, ... 50 0
 Ditto from Mrs. Bently, thro' ditto, ... 50 0
 Ditto from Mrs. L. B. Oliva, thro' Rev. J. A. Tracy,
 Ditto from Mrs. C. Cornelius,
Through Mr. N. O'Brien.

A Friend, Rs. 10 0
 S. H. R., 3 0
 C. S., 1 0
 T. D. W., 10 0
 G. B., 10 0

W. H. S.,	3 0
G. O. W.,	5 0
P. S.,	1 0
Thos. C. I.,	3 0
J. P. M. K.,	5 0
O. H. P.,	3 0
A Friend,	1 0
A Friend,	2 0
J. M. P.,	5 0
P. D. C.,	2 0
S. D.,	5 0
D. Balfour,	5 0
C. Lazarus,	1 0
D. L. T.,	2 0
J. D.,	5 0

CLERGY AID FUND.

Christmas Collections at the Catholic Cathedral,	89 12
Ditto at St. Thomas' Church,	24 2
Ditto at Dum-Dum, through Rev. J. Prendergast,	32 8
Ditto at Serampore, thro' Rev. W. Stephenson,	13 14

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of November last

H. M., at Burdwan,	Rs. 5 0
Mr. F. Pereira,	2 0
„ J. Baptist,	2 0
„ Robt. Deefholts,	1 0
„ Richd. Deefholts,	1 0
„ E. Baptist,	1 0
„ J. King,	1 0
„ Chas. A. Pereira,	1 0
„ J. F. Pinto,	1 0
„ M. T. Lepies,	1 0
„ J. Leal,	1 0
„ F. Stuart,	1 0
Mrs. R. DeLallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botelho,	1 0
Mr. E. Botelho,	0 8
„ W. Salvador,	0 8
„ P. Gill,	0 8
„ Wm. Martin,	0 8
„ J. Andrew,	0 8
„ J. Brown,	0 8
Mrs. R. Pyva,	0 8
„ R. Lepies,	0 4
„ E. Martin,	0 4
„ E. Ambrose,	0 4
„ J. Francisco,	0 4

Donation

From a Protestant Lady at Burdwan, thro' Mr. L. Pereira,	Rs. 25 0
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Expenditure.

Paid Servants wages and contingents,	Rs. 22 3
Ditto one bottle of Altar Wine,	11 0
Ditto Organ for tuning Organ,	4 0
Decoration of the Altar for Christmas, and mending a part of the mat,	23 7
Two pairs of colored Glass Candlesticks,	5 0

THE HONGKONG HOSPITAL AND REFUGE.

ALL charitable Institutions constitute the leading characteristic of Civilization, as they exhibit the state of moral, intellectual and religious progress of any people. Among all the Institutions of this nature, those having for their object charity towards the destitute and the sick are, undoubtedly, the most useful and necessary. In so vast a community as ours, there cannot fail to be many sick and poor, who require the help of others towards the re-establishment of their health, and the relief of their miseries. To establish, therefore, an Hospital for the former, and a Refuge for the latter, is the heart-felt wish of the undersigned. He has already adopted various measures for carrying his beneficent design into effect, but requires the concurrence of others who are able to co-operate with him in his enterprise, both as to its fulfilment, as well as to its preservation. The undersigned, therefore, earnestly solicits all those in whom the sentiments of humanity are inherent, will be pleased to afford him any contingent pecuniary means in their power towards the accomplishment of his philanthropic views. He entertains the hope that his endeavors will not prove unsuccessful, and that soon the poor will find relief to their wants, and the sick attendance in their sufferings.

FR. JEROME MANGIERI.

V. Prefect Apostolic in Hongkong.
Hongkong, Oct. 19th. 1852.

Donations for the Hongkong Hospital and Refuge.

Mr. P. S. D'Rozario,	Rs. 25 0
„ T. E. D'Rozario,	10 0

Catholic School.

ADELAIDE VILLA.

61, Finchley Road, St. John's Wood
London.

Mrs. and Miss MEADE receive twelve YOUNG LADIES as boarders. The greatest attention is paid to the comfort, health and morals of the Pupils. The religious instruction is kindly superintended by the Rev. Gentlemen of our Lady's Church, St. John's Wood. Most eminent professors attend for all accomplishments.

For further particulars, reference to be made, (by kind permission) to the Right Rev. Dr. OLLIFFE, Vicar Apostolic of Eastern Bengal, DACCA.

THE BENGAL CATHOLIC HERALD.

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

No. 2.] CALCUTTA: SATURDAY, JANUARY 8, 1853.

[VOL. XXIV.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 8.

AN EMBASSY OF A NEW KIND."

THE great Madiai Mission has received a signal blow at the hands of the Tuscan Minister. Lord Roden as the head of the Evangelical Embassy petitioned for admission to an audience by the Grand Duke of Tuscany, and nothing doubting in the pure simplicity of his heart, that the anxiously desired audience would be granted, had prepared the following Address:

Monseigneur your Imperial and Royal Highness is already acquainted with the object for which we have the honor to apply to you. Not only we have avoided all recourse to diplomatic intervention, which would have compromised the exclusively religious character of our proceedings but we manifest at present the express desire that this step should not serve as a starting point for any future political action. There are here merely simple christians, representing mi-

lions of other christians who want to have no other arms but prayer, no other force but that of their divine master. This is an embassy of a new kind and which we venture to say, manifests our respect for the sentiments of the prince to whom it is sent. Our brethren said to us: 'Go, not in the name of such or such a Protestant power, but in the name of the Lord Jesus. Go carry to the Sovereign of Tuscany the expression of the profound sympathies which the situation of M. and Mme Madiai excites. We venture to hope these sympathies, so general as they are will be taken into consideration by his Imperial and Royal Highness.'

We will not commit, Monseigneur the impropriety of expressing an opinion on the law which has been applied and on the manner in which that has been done. It does not certainly belong to us to meddle in the legislation or administration of justice in your States we will merely desire to add a word which will justify our proceeding by shewing that what we desire for our co-religionists, we do not refuse to the persons who are strangers to our faith. The Roman Catholic religion is free in the Protestant countries which we represent. Your Imperial and Royal Highness comprehends why we mention this fact; how could we have ventured to address our petition in favour of the two Madiai; if we did not know how ourselves to respect the liberty of the Roman Catholic religion. We should have failed, Monseigneur in the profound respect which we owe to your imperial and Royal Highness, had we hesitated to use this language to you. Respect is not merely on our lips, it is in our hearts. The evangelical Christians, who have sent us here, have all learnt in the Holy Scriptures to honour established powers, and their prayers for your Imperial and Royal Highness are joined to those which from all parts of Europe and America now are raised

for the two Madiai. We venture to hope Monseigneur. that your reply will afford the greatest joy to those who have sent us.

All these fervid Apostolic preparations were rendered fruitless by the Tuscan Minister signifying to the pious protestant Earl, that the Grand Duke "not believing that he ought to listen to any kind of intervention in the case, regrets not being able to accord the audience requested." This was rather scurvly treatment for Lord Roden and his evangelical colleagues who forming "*an Embassy of a new kind*" desired to go, *not in the name of such or such a protestant power, but in the name of the Lord Jesus.* What callous indifference in the Tuscan Court to such solemnly delegated apostleship! Surely it was at least necessary to ask for their credentials! But no—these apostolic men were sternly told that the Madiais were guilty of the crime of protestant propagandism which as attacking the religion of the state was punishable by the laws of that state. But the Roden Embassy was not to be so put off—it was decidedly *an Embassy of a new kind* and took its stand on new ground. It asserts that the Catholic Religion is free in the Protestant Countries which the members of the Embassy represent. That is—the pains and penalties in England to prevent Catholic Bishops assuming their legitimate titles, Priests using their robes of office, or the Laity joining in solemn public processions, are the indications of that perfect freedom which is typical of the evangelism of England. Prussia but very lately manifested a strong legislative hostility to Catholicism as was witnessed in the heroic struggle of the Archbishop of Cologne. The Protestant Swiss Cantons have not been behind hand in their evangelical work so characteristic of this "*Embassy of a new kind*"; by dispossessing the monks of St. Bernard of their little all, they have destroyed a body of men who for centuries have been renowned for their disinterested and persevering humanity. And yet the members of this *new kind of an Embassy* have dared to say that they respect the liberty of the Roman Catholic Religion.

But notwithstanding the falsity of the

assertion, a falsity daily proved by the virulent and vindictive efforts to put down Catholicism in the United Kingdom by every means short of absolute despotism, the evangelical Earl of Roden cannot surely have forgotten that not a quarter of a century ago, Catholic Emancipation was wrested as it were from the tenacious grasp of the Sovereign and his Ministers and that even now, there are clauses and restrictions which keep down a freeborn Catholic subject of the highest birth from aspiring to two or three offices of state to which a Protestant subject of the meanest origin is eligible. And yet we are formally told that English Protestants know how to respect the liberty of the Roman Catholic Religion!

Englishmen are peculiarly boastful that universal religious toleration is practised in their free and happy country. This is certainly an idle boast, so long as the whole stupendous machinery of the State is put forth to protect the Aristocratic and richly endowed Church of which the temporal Sovereign for the time being is the acknowledged spiritual Head. All other religionists, no matter how diametrically opposed they may be in their respective principles of belief to the doctrines and practices of the Law established Church, must pay tribute towards maintaining her worldly grandeur. The legal enforcement of the Sunday as the Sabbath of the Christian dispensation, is a gross breach of that toleration which Protestants profess to observe. The Law steps in to fine and imprison those who taking their own view of scriptural injunctions, should dare to deviate from the beaten puritanical path. How can such state interference be reconcilable with the profession of religious freedom? And if the Government of England is justified in upholding the strict observance of a religious precept by the arm of its temporal power, why should the Tuscan Government be condemned for exercising a similar privilege in order to protect its subjects from the danger of being perverted by those whom it necessarily recognises as Wolves in Sheep's clothing? The principle is the same in both cases—the difference is merely as to the degree.

Selections.

CONVERSIONS.

BOMBAY.—The very Rev. F. Michael, Vicar of the Church of N. S. D'Esperanca baptized an Hindoo adult, who had anxiously and perseveringly requested to be admitted into the bosom of our Religion.—*Bombay Catholic Examiner.*

The war of Potestantism against the Catholic Church begins to bear the fruits which were to be expected. We have already spoken of the book and of the suspension of Pastor Luthemuller of Stockon, to-day we call the attention of our readers to another conversion in the person of the Protestant Pastor of Bunzlau Hasert. Behold in what terms he himself announces it in the 80th No. of the Bunzlau Journal :

"I shall soon be a member of the Catholic Church. Two years have sufficed to cause this resolution to rise and ripen in me. I come to declare it openly to all my honorable brethren assembled in general synod at Brezlau, in giving them my most hearty farewell. At what was passing, they said : ' is he going to become a Catholic.' Yes, oh my God vouchsafe to grant this grace to many others! It is what I wish to all the world leaving to every one the right of being that which is given him to be, as all depends from the grace, all I ask of my honorable countrymen, of my Brethren in Jesus Christ, is not to refuse to follow the attraction. That they attribute not my returns to folly or to superstition, that they judge not before the coming of the Lord who will one day lay bare the hearts, while men do not see but what is under the eyes. On my part I am ready to give at any time an intelligible explanation to all those who shall have the same sentiments. Bunzlau, Feast of St. Hedwige, 1852.

HASERT,

to this day Protestant Pastor."

Though married and father of many children Mr. Hasert has no fear to sacrifice to truth all his material interests, the Sunday which followed the date of this declaration, he attended Mass in the Catholic Church.—*L'Univers.*

It is most consolatory when, amidst the great slaughter of souls, the Lord is pleased to heal some by calling them back to their true mother, the Catholic Church. On the 15th September three Protestants were received at Turro, by the Very Rev. Count Tiberias Soderiene, D.D., Sarah and Elizabeth Rossiter, and a third, whose name it is not necessary to mention. These conversions recalled to the Rev. gentleman those

happy days which he passed in the Rocky Mountains, where he spent several years in baptizing the poor but obedient Indians. May the Almighty grant his merciful light to this country, so that after a third century of apostasy, and the sad experience of those effects which result from not hearing the true Church, this people may return, and again listen to the voice of their Pastor; may they henceforth be no more "children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, where they lie in wait to deceive;" but, recollecting what is said by St. Peter, may they understand that "no scripture is of any private interpretation." Let them listen to the voice of that Church, which has been built upon a rock against which the gates of Hell shall not prevail—"then will there be one fold and one shepherd."—*Correspondent.*

LETTER OF THE REV. DR. CAHILL.

TO THE RIGHT HON. THE EARL OF DORSET.

New Brighton, Saturday, Oct. 21, 1852.

MY LORD EARL.—Some few months ago our gracious Queen, in a speech from the throne, very emphatically announced her royal determination to uphold the principles of the Protestant church, and she called on her servants there assembled in her presence to assist her in maintaining the liberties of the Protestant constitution. There must be, my lord, in the royal mind some hidden fear of this church being in danger, in order to account for the large space which this idea has taken up in the royal oration. If this declaration had been made by your lordship, or by any one of the present ministry, it would still command an important attention; but when it proceeds from the head of your church—from the ecumenical source of all Protestant truth, it comes before the world invested with all the realities of parliamentary gravity, and English history. For the first time in my life I do agree with the sentiments deduced from a royal speech; and I do, therefore, believe that your church is in imminent danger at the present moment, and I believe, moreover, that neither her most gracious Majesty, with all her royal power, nor Lord John Russell, with the base Whigs, nor your lordship, with the most judicious combination of Whig and Tory, which your skill in parliamentary chemistry can produce, will be able to stay much longer the downfall of an institution which is a libel on God's Gospel, a fortress of public injustice, and the scandalous disturber of our national peace. The danger to be apprehended, however, will not proceed, in the first instance, from an external enemy; it will come from her own long internal rottenness; and the public shame, and the public common sense, and the public indignation, will soon be seen struggling for the mastery in levelling with the earth, and

eradicating from the soil, this Anti-Christian monster which has been reared on the plundered foot of the widow and the orphan, and which now makes its enormous daily meals and annual feasts on the life-blood of the entire nation. The long silence of the Catholics under your shameful and shameless calumnies, and our superhuman endurance under savage parliamentary insults and lies, such as are actually unknown in any other country in the whole world, have had the effect of encouraging our insatiable enemies, in place of mitigating their fanatical ferocity. The oblivion which our writers have cast in charity over the first flagrant iniquities of your church has been misunderstood by your professional bigots who, like a swarm of locusts, crowd every thoroughfare in the empire, enabling the passenger of all nations to read, in the malignant domination of their brows, in the hatred of Catholicity, the fury of unappeasable malignity, and not the mild spirit of Christianity, is the predominant feeling of their hearts and the very mainspring of their entire conduct. The Catholic public, too, have forgotten the early pedigree of the Reformation, and have, therefore, considerably relaxed in their watchfulness against their deadly foes; and hence the public mind must be again roused to a universal resistance against a congregation of calumniators who, not content with living on the plunder of our ancestors, are engaged, year after year, in maligning their victims, spreading abroad uncharitableness, disturbing the public national peace, and positively and without any doubt, damaging the name and maternal interests of England throughout the entire world. As Lord John Russell and your lordship have been the principal promoters of this strategic evangelism, I have decided on addressing to you twelve letters on the subject just referred to. They shall be divided into three sections, in which I shall prove beyond all doubt, firstly, the unscriptural enormities and the theological incongruities of these Protestant principles which you say are now endangered; secondly, I shall demonstrate beyond all contradiction that this Protestant constitution has committed the largest crime of plundering the poor ever recorded in history; and thirdly, I shall enumerate, in the satisfaction of every impartial man, the historical records by which *this church* is charged with spilling more blood of innocent, and defenceless, and unoffending Catholics than has ever been shed by the most ruthless tyrant that ever crimsoned the page of human woe. In the treatment of this subject I wish to inform you that I mean no offence to the present generation of generous-hearted, honest Englishmen; my charges are not against individuals, but against the anti-Christian system of which they are made the wretched dupes. Nor shall I found my observations upon exclusively Catholic authority, or on hearsay, however respectable the testimony, or on *loose* historical assertion. I shall quote all my proofs from your own grave historians from the Protestant synods of Germany, Switzerland, Holland, and France; and I shall complete by demonstrations from the acts of the English parliament. I shall not confine my views on the horrors of your evangelical system to Great Britain and unfortunate Ireland.

I shall trace them through northern and central Europe; and I shall place before the Christian world the clear fact, viz., that in whatever country Protestantism has been introduced in the *room of Catholicity*, there may be traced all the maddening disorders which have ever accompanied and followed it, namely, ferocious bigotry, relentless persecution, sanguinary atrocities, social disunion and the universal wasting public brand, of beggary and national distress graven by the ruthless bigot on the heart and the bones, and the marrow of the wretched subdued Catholic. And if I shall fulfil faithfully these my preliminary promises, there is no honourable English or Irish Protestant (who will take the trouble to read my proofs), who can, as scholar, a gentleman, and a Christian, be reasonably angry with me for exposing to the public indignation a system calling itself the Gospel of Christ, and which, on examination, will be found an iniquitous aggregate of hypocrisy, lies, rebellion, spoliation, murder, and blasphemy. I own it requires much deliberate reflection before these grave charges should be made against your national church, and addressed to so extended a personage as the Earl of Derby. I feel this responsibility and I fully conceive my position; but I again repeat my charges, and I shall forfeit all claim to truth, if I do not perfectly substantiate every point I have adduced. It is with feelings of tremulous confusion that the historian of the present day will even attempt to write the *details of the crimes* of this infamous band of anti-Christian monsters; and hence, who can describe what must have been the bewildering, the shocking, the racking woes of the persecuted past generation which witnessed and bled under their terrific realities.

The first unparalleled imposture which "the Reformation" invented, and which it has practised to this day, was the self-appointment and self-consecration of Henry VIII, to assume the title of "Head of the Church." One might suppose that a man who robbed the convents of Englishmen to the amount of millions of money, built and secured by the ancient laws of the realm, would be ashamed to appear before his countrymen stained, as his character was, with this public profanation; one might believe that a monster who had divorced three wives and beheaded two (one of them probably his own daughter), would be afraid to let the eye of mortal to see his hands reeking with the blood of his innocent victims. Through all the past history of mankind if such a demon succeeded in escaping the arm of public justice, or the hand of the revenging assassin, he fled from human intercourse to bury his guilty head and racking conscience in the lonely cell of perpetual penance, in order to expiate the thrilling enormity of his black crimes. But your apostle, the first head of your church, seemed rather to rise than sink by his iniquities; they appear rather to qualify than incapacitate your gospel-founder for his exalted spiritual post; and hence he stands before your tabernacle with his feet hands lifted in prayer to God! yes—in prayer to God—your accredited proto apostle—your appointed bishop, and your consecrated Pope!—the guardian of innocence—the model of virtue—the terror of vice—the teacher

of gospel truth—the ornament of religion—the standard of evangelical perfection!—the infallible guide to Heaven—the successor of the Apostles, and the Vicegerent of Christ himself on earth! He appointed and consecrated himself (Act Par. 1532) Pope and head of the church: and he appointed Tom Cromwell (Act 1533) his “vicegerent in spirituals;” and he gave him, as his *vicar-general* a commission, with nineteen sub-commissioners named by his “English Holiness,” to report on the discipline and moral conduct and faith of all the religious orders of England! The only parallel that could be devised to equal this incomprehensible *farca* on Christianity would be to see the devil ascend the Mount where our Lord delivered his first sermon, and to hear him address the multitude on the eight Beatitudes in mimicry of our Saviour, without any attempt during his discourse to conceal either “his cloven foot or his tail” from the congregation. Do you wonder, Sir, why we Catholics laugh and shudder at this your first hierarchy? Can you be surprised why a learned Catholic trembles at this blasphemy of the Holy Ghost, this mockery of Christianity, this jesting with God, this sporting with the Gospel, thus jibing, with damnation? There is nothing like this scene of palpable mimicry of Christ and the Apostles to be found in the entire record of the most insane infidelity. It surpasses in atrocious and tragic infamy anything that has ever happened in the whole world, and it stands before all mankind as the first page in the charter of your religion, the inauguration of your hierarchy, and the undoubted source of “the Reformation.” There are many faithful courageous Englishmen who resisted this monstrous iniquity; and if you wish to learn their names, go to the prison of your apostle where thousands of your own countrymen died in confinement; go to glorious France, where hundreds of your relatives fled for safety, and, Sir, go to the reeking block, where you can read in the martyred blood of the illustrious More, the venerable Fisher, and in the shameful murder of the noble lady the Countess of Salisbury. Read, Sir, there the origin of your creed, the law of your gospel, and the decalogue of your ethics. If these astounding scenes, were enacted under the excitement of mere popular or mere political fury, they should not find a place in this letter to your lordship, which is intended for the discussion of the *religious foundation* of your church; but they were the acts of Henry as your ecclesiastical superior (see act)—they were executed in the name and under the sanction of this new church as such—they were agreed to by the Drummonds, and the Russells, and the Derbys of that day of English infamy, and in the preambles of the acts of parliament the assembly sat in deliberation “in the spirit of the Holy Ghost,” and hence these acts of Henry form, without contradiction, a record of your ecclesiastical jurisdiction, and not of your political history. There is no generous, candid English Protestant at the present day who, I believe, does not blush at the recital of these atrocities, and yet he lives contentedly and unconsciously under the very same hierarchical law, is governed by the reigning monarch as the head of the

church, pays religious obedience in faith and morals to the persons called, appointed, and commissioned to lead men’s souls to heaven, and all this by virtue of the royal prerogative as the supreme spiritual authority of the realm. Take away the crimes of your first founder, and your present system is perfectly the same—namely, human commission, human jurisdiction in the kingdom of Christ! You might as well apply the laws of gravitation to the soul as to adopt a temporal rule to produce the spiritual results of grace. You might as well tell the world that original sin is remitted in baptism according to the laws of hydrostatics, as to assert that the queen or king of any country can give *ex officio* a commission to save the souls of their subjects. It is the monarch alone of that spiritual kingdom who can frame its laws, appoint his officers, give them authority, define their duties, and decide rewards and punishments; and this leads me to examine this principle of supremacy in the reign of Edward the Sixth. Mr. Cobbett has already glanced at this subject; but Mr. Cobbett was no theologian: I am; and he confined his views to England. I shall extend mine to every country in Europe where your gospel has been preached; and I hereby humbly request of the ambassadors of Catholic courts now resident in London (to each of whom I shall send a copy of this letter), that they will so far have mercy on Ireland as to publish my proofs in each of their capitals, in order to inform their nations of the inevitable injustice exercised towards us by the cruelty of the English government, and to warn their countrymen of the danger of permitting English missionaries and English spies to reside amongst them, calumniating their creed and revolutionizing their laws.

One can scarcely avoid bursting out into a commingled torrent of indignation, contempt, and horror against the band of plunderers, infidels, and assassins, who, in the face of civilized Europe, could set up a child of ten years of age as Pope the Second, thus placing the nation in a position of spiritual ruin, and perpetuating the mid apostasy of the last reign. This, my lord, is a new practical spiritual phase of your church. In the late reign the king proclaimed himself Pope, but here we have a born Pope—a born bishop—an apostle in swaddling clothes—coming into the world with a mitre on his head—the inspiration of the Holy Ghost transmitted to him from his father, Henry, like freehold property—the grace of God raining in the child’s pure blood by virtue of the character and ecclesiastical position of his father—a born saint, like his father—and, like a child born with a wooden leg, holding the crozier in his new born hand, and wearing the mitre on his apostolic hereditary head! Lord Derby, are you serious in belonging to a system of such disgusting, incomprehensible folly? You might as well assert that a hawk could beget a whale as that a bishop could be naturally elaborated from the blood of Henry VIII. But this is not all; this child-Pope made the “Book of Common Prayer,” and almost entirely drew up the Thirty-nine Articles of what is called your creed. And what renders the thing so utterly shameful is, that this weak sickly boy never, perhaps, saw the book or

read one of the articles referred to; so that this principle of the hardship of the church, which, in itself, is so ludicrous, is, besides all this, a most monstrous, notorious, palpable lie, as the baby-Pope, who is said to be head, has actually, and in point of fact, no more part in this Reformation-jugglery, than the Grand Turk. The idea of a child making articles of faith and composing prayers, through an act of parliament as *head of Christ Church*, is so palpably ridiculous, that the Catholic at once asks you—"what insanity has come over you to leave a learned old Pope and a council of bishops in order to follow a child in a cradle and a senate of shopkeeper." You decide religion as you decide the duty in your manufacture; you settle the way to Heaven as you fix the direction of a turnpike-road—namely by a majority of votes; and in the face of mankind you set up a baby in a cradle as the expounder of the gospel, although it cannot read; as the teacher of the gospel, although it cannot speak; and as the head of your church in all its duties; although it has not got one idea in its head of any one thing in this world!

But the principle has to be examined in a new astounding third phase, *viz.*:—After the death of Edward it is to be seen residing in a young woman of six-and-twenty years of age! of course, she, too, is the sanctified descendant of the first head, Pope Henry. She, too, it seems, inherits her father's sanctity; but the inspiration of the Holy Ghost does not fall upon her till the mature apostolic age of twenty-six Blessed family! to have men, women, and children all born apostles—angels of grace. This lady Pope—this royal nun—this consecrated virgin, was the person who completed the inspiration of the far-famed Thirty nine Articles of your faith, not more than ten of which any educated respectable Protestant can conscientiously believe. Some of them are contradictory, others absurd, and two or three of them impossible. You, my lord, who are so deeply read in canon law as to see heresy in our cavats, and to read the violation of your constitutional laws in our shoes and hosiery, will you say how many of these articles do you believe? I never knew any Protestant who had such a capacious draught of sanctity. Lord John Russell, although a Presbyterian, a Poesyite, a Methodist, a Protestant, and a Pagan, (as he has expunged baptism), does not, perhaps believe from these five creeds of his so many as these Thirty-nine Articles of godliness. I believe it to be true, my lord, that—like razors made to sell, but not to shave—those articles are made more for show than devotion. Excuse me, my lord, if I at the present moment smile in your face at seeing your name enrolled in such an incongruous, insane system of absurdity, imposture, and infidelity. But, my lord, I am not quite done with this young lady-Pope. There is a new feature in her apostolic reign, which we learn from an act of parliament passed in the year 1671, and in the thirteenth year of her reign, to which I refer you. In this act, passed by her parliament of Englishmen (manufacturers of faith), and subscribed, of course, by her holy hand as head of your church, it was enacted (Christ

protect us!) that the crown of England should descend, if she had no lawful heirs, to her "natural issue." Do you blush, Lord Derby, to see the crown of Alfred and Edward given by your evangelical senate to such "an issue" by act of parliament! Do you blush to see the head of your church subscribe a public law of her own public shame!—signing her hand manual to an act which would degrade the most infamous inmate of the lowest of your London brothels—haunts of pollution! I fancy it was this act of parliament which Mr. Drummond read on the night when he spewed the filth of his Reformation creed on the spotless consecrated Catholic virgins of Europe. He mistook them for the virgin head of your church; he did—the wretched old Reformer—he did mistake them; and in his filthy language he was *protected* by the Speaker, and thus *applauded* by the whole senate of England. I say, Sir, he was—and Catholic Europe should never forget this insult offered to their honour, their morality, and their creed. My lord, what do you now say, so far as I have gone as yet, to the early foundation of your "reformed church?" Amidst the records of the human race there is a sense of shame in the most abandoned which prompts them to conceal their personal crimes—wretches who have lost every virtue, and are immersed in every vice, have still left in their black hearts one small remnant of untainted nature, namely, the inward feeling of condemnation of their own guilt. It is so in the most degraded wretch who expiates on the scaffold the enormities of a long obdurate life; it is particularly so in women, whose fine nature can never be utterly trampled out by vice but with her life. And hence when we find a Queen of a most powerful empire, the head of a church calling itself Christian, in the face of mankind, at the age of forty nine, summon a parliament to make her prospective shame legal by English law! and when we behold herself in person sign the record of her own crime she stands before the world the vilest miscreant, the most abandoned wretch, the most shameless monster in woman form that has ever stained the profligate records of either ancient or modern infamy. We have borne your calumnies too long in charitable forbearance—we have abstained these many past year from repeating the anti-Christian the scandalously-incongruous tenants of your abhorrent creed—we have carefully kept from the hands of the rising generation of Ireland the records of your church infamies—we have actually robbed our Irish children of the history of their fathers in order to maintain peace with you—but you have outraged our endurance—you and your church party, both Whig and Tory, have aided in calumniating us with an indecency of falsehood that mak even bigotry blush, and you have forced us to come forward against our inclination re-commence the exposure of your blood-stained creed, which will end, as sure as I am penning these lines, in the overthrow of this iniquitous establishment, and, perhaps, in the degradation of your country. We shall no longer be silent on a system of religion where your piety is vice—where your gospel is imposture—and where the charter of your creed is hypocrisy,

shame, and sin. In order to meet the objection, "that these acts of parliament had reference to the political, the religious, not prerogative of Elizabeth," I subjoin the words of the Synod of London—"The sovereign government of all her subjects, lay and clerical belongs to her in all matters, without being subjected to any foreign power."

Having thus glanced at the principle of the supremacy of your monarch, the next point in the regular order of your hierarchy is the ludicrous variety of your confessions of faith. From the year 1530 to the year 1557, Protestantism has issued not less than eighteen confessions of faith—all different, and varying not only in general principles, but contradictory in most of the articles of faith, and *contrary on the same point of belief* in not less than four essential dogmas of Christianity. Your confessions of faith are as follows:—Augsburg, 1530; Genoa, 1531; France, 1534; Melancthon's Apology, 1535; Scotch Confession, 1536; St. Lucas's, 1537; Dort, 1541; Czeuger, 1543; Sendamar, 1546; Saxon's, 1551; Wuertemberg, 1552; Book of Concord, 1556; Explications repeated, 1557. Now, my Lord, if any one of our theories in chemistry, in reference to the analysis or the product of any chemical agents, underwent 18 different contradictory, and contrary demonstrations, is there any science—scholar in the whole world who would take *his oath* that all these contrary theories were right; and, moreover, who would hang, behead, and quarter any one who should refuse to take his oath in the same contrarieties? And if this doctrine in science would make all mankind shudder, will you say in what language shall I attempt to explain your faith, which ascribes to the inspiration of the Holy Ghost eighteen different systems of the grossest lies, the most palpable contradictions, and absurd contrarieties? If the meanest man in Great Britain, were charged with wilful prevarication on his oath in his statement in eighteen different assertions, he would be branded as a debased wretch—a public perjurer; and hence to ascribe this conduct to the Holy Ghost, in your eighteen sworn confessions of faith, is a depth of blasphemy, a hardness of insane iniquity beyond the comprehension of the impartial observer; but, like an old juggler swallowing a dozen of razors at a time—a feat which would kill twelve ordinary men, your long habit of unpunished infidelity has accustomed you to stand before the gates of heaven, and call God a liar to his face. Saint Paul, endeavouring to express to us unity of faith, could find no other image by which he could convey his belief, except by likening it to the unity of God, in that remarkable passages of Holy Writ, where he writes to the Ephesians—"one Lord, one faith, one baptism." As this language is so clear, it follows that there cannot exist in true faith any change, contradiction, or contrariety, any more than in the very being of God; and it follows, moreover, from the clear logic of the text, that two or more, faiths are just as absurd as two or more Gods. But what signifies the testimony of St. Paul in comparison of Elizabeth, and what value can be attached to any scriptural record when placed in juxtaposition with an English act of parliament!

When a church has arrived so far in the mysteries of faith as to place at the head of all spiritual power a monster who has discarded three wives and murdered two; when it can propose for the salvation of the soul, a creed said to be made by a child in a cradle; when a public sin against the sixth commandment, by the head of a church is made legal by an act of English parliament; when the Holy Ghost is publicly declared on oath to have published for the guidance of the soul in sanctity eighteen avowed systems of palpable lies, in the short space of twenty-six years, I fearlessly say, if these records cannot be disputed, there is no candid Protestant who can complain if such a system of perjury, pollution, and blasphemy be vigorously denounced before the indignation and the horror of the entire Christian world.

Notwithstanding these synodical contrarieties we learn the strange doctrine from "the Synod of Charterton" that the entire varying Protestant communities of Europe are still "the one society" of true Christian believers—that eighteen different "distinct things" is the self-same "one thing," is a proposition so utterly incomprehensible as even to surpass the phenomenon of your supremacy. The only thing I ever read which can at all approach this article of your faith in point of absurdity is the Dutch tragedy representing Adam about to be created: at a certain part of the tragedy, when all eyes are turned to the deep, solemn tragedian who is about to perform the act of creation. Adam himself, the first man (though not yet created), comes out on the stage with a new doekin breeches, boots, and spurs, to BE CREATED!!! With these palpable absurdities, you call your church the spouse of Christ—a lie which makes the skin creep and the blood run cold to hear you connect with the name of the Saviour such an aggregate of obscenity and impiety. From the first year of your foundation, through the three hundred years of your existence, no three individuals of your coreligionists could agree in doctrine; and at this moment you present to the laughing world a congregation divided in all points, except the stereotyped doctrine of "hatred of Orthodoxy." Lord John Russell, who can agree to almost any form of faith, cannot admit baptism—the Archbishop of Canterbury, who is paid 24,000*l.* a year for the gigantic amount of his faith, will not admit holy orders as necessary even in time of general English cholera—our Doctor Whatley in Dublin, the pro-anti-Catholic Archbishop of Ireland, exempts all married clergymen from their attendance in blue Asiatic cholera. In their lordship's theological opinions, the attendance of clergy is only necessary in fine weather, when new kid gloves can be worn, when the tainted air does not blow from the east, when the patient can receive these apostles on Turkey carpets, and when there is no fear of the stench of the dying Christian coming "between the wind and their holy mobility." And, more strange than all, is the new change of the Bishop of Exeter, approving the practice of "hearing confessions"—what an edifying church you have! what a venerated senate! You abuse, malign, and insult us for the practice which your good Exeter now exclaims is the

secure road to Heaven. And this is what you call "the enviable wisdom of the English parliament, and the esangelical unity of the Reformation." And these are the laws which you call on us to respect and obey—this is the religion to which you hope to convert the Irish people—and this is the creed which you offer to poor old Erin, in the fourteenth hundredth year of her Christian age. The venerable old lady, I assure you, is not accustomed to see her apostles dressed in diamond rings and London boots. After her long tuition under St. Patrick, she is quite surprised to receive religious instruction from your Voltaires and Gaynes; she cannot understand why the education of faith in Christ *must* be preceded by the knowledge of potash and pyrites; and she is utterly astounded to hear men assert that the temple of the sciences of the saints *must* be approached through fields of Swedish taroips and nicely drilled mangel wurzel. After her long intercourse with Columbkil and St. Bridget, she has learned so completely the Irish accent, that she can with difficulty comprehend your lordship's Saxon tongue; and although she has often heard of the dialects of Oreck, and the vocalic varieties of the Eastern languages, she has never understood, till she read your eighteen confessions of faith, how there could be such a thing possible as varieties and dialects in the unchangeable professions of God's gospel.

If you gave me fair play, my lord, you do not set your *Times*, and your *Globe*, and your *Standard* and your *Punch* to ridicule and to abuse me—if you call on them to reply to me by argument, and not by abuse, I undertake to rid this nation of your Church establishment, and thus to save for the empire the eight and a half millions annually which it devours from the just revenues of the naked widow and the starving orphan. Depend upon it, my lord, that I shall lay bare the appalling foundation of your church before I shall have concluded my next three letters on that subject. And believe me I shall convince you that it is far wiser to make Catholic Ireland your friend, than to make all Europe your enemy; it is cheaper to secure the arms and the hearts of one million of Catholic Irishmen by the words of truth, honour, and justice, than to pay half a million a year to an inefficient militia, by a useless, a pernicious, an angry taxation. Rely upon it that your diplomacy will be more respected and feared by foreign nations at seeing peace than divisions in your own country; and take the advice of an humble individual when I presume to tell you, to commence the next parliament (where you will keep office precisely till the Christmas recess) by retracing your steps towards Ireland, and legislating for your country, not in the burning records of persecution and insult, but in the imperishable laws of eternal truth and public justice. And never forget the remarkable words of the illustrious Louis Napoleon the Third—"Who be to him (that is to you) who gives the first signal of collision, the consequences of which will be incalculable."

I have the honour to be, my Lord Earl, your lordship's obedient servant.

D. W. CAHILL, D D

CROCODILE'S TEARS.

A MILITARY FUNERAL is a picturesque and imposing spectacle. The solemn tread and slow time of the march; the wailing music; the muffled drums; the drooping flag; the reversed arms of the escort; the coffin, bearing the accoutrements of the dead soldier; the honorary salute over the grave; all impress the spectators and form a lesson for the moralist, even when he who is committed to his narrow couch is of the humblest military rank, and when the ceremony is of the simplest order. But when a nation buries its greatest General, and expends on his obsequies all the observances which State ceremonial provides, it is a sight most impressive and gorgeous. Within a few days, the Cathedral of St. Paul will receive with unparalleled splendour, the ashes of the Greatest Soldier England has ever known. And it is fit and just that the English People of all ranks, from the aristocracy of whom he was sprung, to the lowest trooper of the legion he commanded, should assist at the last rites humanity can pay to Lord WELLINGTON.

It is fit England should bury him like a King. For he was the pillar of her power. And in a life protracted beyond the ordinary space of nature, heaped on her immense and immortal services. Let her follow his coffin in tears; and place amid the requiems of her liturgy and the solvoes of her artillery, his idle sword to rest and rust for ever by the side of that conquering arm which never shall wield it more.

But what has Ireland to do in that procession of mourners? Why should she wear weeds and play the mute in that march to the grave? He never fought for her. He never legislated for her. He dedicated to the service of her ruthless mistress the life and intellect she gave him, and never during his long career of fortune and conquest did her one service; but plucked from his heart the reverence and affection which men pay to the soil on which they are born. Whenever there was a harsh oppression to be directed against her, whenever a restrictive policy was to be enacted towards her, his sword was ready to sustain its infliction, as his voice was ever loud and commanding in the councils of her oppressors.

WELLINGTON forswore Ireland in his life; and we are not yet so lost to national feeling, to national dignity—so traitorous to national identity—as to follow his corpse in simulated grief. We will not shriek after his hearse; let him rest until the resurrection morning without our benison or tears.

A section of the Dublin Corporation do not coincide in these views. They have ex-

coolingly genteel and cosmopolitan notions on the subject of this funeral; and, being addicted to strong situations, will go, like hired mutes, to display their Corporate costumes, and delicate sensibilities, at the monster burial of "their late illustrious fellow-citizen."

Well, be it so. Irishmen get credit, the world over, for a passion for funerals, and for an inveterate propensity for attending wakes; and no one has a right to interdict the gratification of such sombre and ghastly idiosyncrasies. There is a luxury in grief which none but mourners know. And, to people thus funerally constituted, it ought to be perfectly legitimate to bury the Grand Turk, or accompany JACK KETCH to "the silent tombs."

But we utterly deny that, in this proceeding, the Undertaker deputation of the Dublin Town Council are sustained by the sentiment and voice of this country. They will go to London and sit in Saint PAUL'S as West-British slaves—not in the capacity of Irish citizens. They have carried the vote of this compliment to the Duke of WELLINGTON in a house numbering *but one half* of their entire body. And for all the effect it will have here or in England as a national demonstration, the afflicted municipal senators might as well have carried the question round their own firesides.

We are exceedingly happy that the true relation of Ireland to this question was emphatically described by one able and patriotic member of the Corporation. Mr JOHN MARTIN'S speech upon the motion saved the honour of the country. It was the speech of a true servant and councillor of the People. We have not before us full reports of the addresses of the seven gentlemen who voted with him. But true, popular, and independent sentiments were spoken by Messrs. PLUNKETT, BARIOW, and DENVER. Their words stripped the force of all ingenious and sycophantic subterfuge. If their votes did not prevail, their manly and honorable protest, at least, is echoed and confirmed by the suffrage of the Irish people.

It is absolutely amusing to read the arguments by which some gentlemen vindicated Lord WELLINGTON'S claim to the honour and gratitude of Ireland. Mr. MAUSSELL grounded it upon the fact that WELLINGTON had given Ireland Catholic Emancipation. History refutes the falsehood. Under the very chamber where it was uttered stands the statue of the man who *did* liberate Catholic Ireland.

Another title advanced for the Duke to our love and gratitude was, that he resisted the abolition of the Irish Lord Lieutenantcy. For

which act of patriotism, we freely grant, he deserves the thanks of all the hungry retainers and suttlers of Dublin Castle; and the especial gratitude of the present Viceroy and the purveyors of his household.

We will remind the worshippers of the Duke of WELLINGTON of a grave fact. Five years since Ireland was plunged in famine and calamity. The people were dying in thousands, of hunger and its family of plagues. The charity of the world flowed in upon her like a sea. From Constantinople to Washington came the alms of the universe in food or money. Upon the list of benefactors who were melted to pity and to charity one name had no place. Of all his hoarded wealth, and he had the revenues of a King, our "late illustrious fellow-citizen" did not subscribe a guinea—not the day's pay of a common soldier. He buttoned his breeches pocket as impenetrably as old RALPH NICKLEBY or ARTHUR GRIDE; and left his native country to starve and be damned. That cold, alienated heart was as stone to the cries of the hungered. Let his worshippers write this upon his grave.

More Catholic Ireland, "which he Emancipated," when he dare not refuse the boon to his mutinous soldiers, owes him one other memory. When he was on the grave's brink his last vote in the Senate was given for the restoration of the accursed Penal Code. The "Dook," the great Irishman, the patriot fellow-citizen of Mr. Catholic COBB and Mr. Protestant MAUSSELL, gave his vote and proxies for the "Ecclesiastical Titles Bill." He was a bigot as well as a miser, this wonderful Irishman, to his last hour.

It is an unpleasant task to write thus of an unburied man. But his admirers have forced us to break a silence we would desire to keep, for it is decent to have a truce with the dead.

The Undertaker deputation have been treated as they deserve. The Earl-Marshal of England has written to the Lord Mayor, stating "that no place can be allowed them in the funeral procession;" but, that TWENTY FIVE places will be allocated for the *twenty nine* of them (for of course the Lord Mayor will accompany his merry-men) in Saint PAUL'S. If this be not a rap on the knuckles, we are no judge of the rebuff, contemptuous. TWENTY FIVE places, for TWENTY NINE Irish Corporators! Well done, Lord NORFOLK. Stick them up in the dome; or at least give them a back row in the gallery reserved for the Duke's Irish relations. They are not proud, bless you. They'll sit with the servants, or stand with the javelin men. Anything at all, so as they get a "soight" of the

grand company. They are but Irish, poor devils; and are used to homely usage.

We venture to suggest to Mr. FRANCIS CORD, as he has worked very enthusiastic in this national "Undertaking," that a part is open to him which will add a novel, but strictly Irish interest to the spectacle. We recommend him to attend in "character" He is going to bury a Celt; let him appear as an Irish BANSHEE. We'll be happy to supply him with an original and moving *caecine* in the vernacular.—*Nation*, Nov. 6.

THE LITTLE SISTERS OF THE POOR.

(From Dickens' *Household Words*.)

Almsgiving takes the place of our work-house system, in the economy of a large part of Europe. The giving of alms to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability, as a means of grace, is more prominently insisted on than among Protestants; consequently systematic taxation for the poor is not resorted to. Nor is there so great a necessity for it as in this country; for few nations have so many paupers to provide for, as we English are accustomed to regard as a natural element in our society; and thus it happens, that when, about ten years ago there was in France no asylum but the hospital for aged and ailing poor, the want of institutions for the infirm but healthy was not so severe as to attract the public eye.

But there was at that time a poor servant, woman, a native of the village of La Croix, in Brittany, Jeanne Sugon was her name, who was moved by the gentleness of her heart, and the fervour of her religion, to pity a certain infirm and destitute neighbour, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned, by their helplessness, a claim on her attention. She went about begging, when she could not work, that she might preserve life as long as nature would grant it to her infirm charges. Her example spread a desire for the performance of similar good offices. Two pious women, her neighbours, united with Jeanne in her pious office. These women cherished, as they were able, aged and infirm paupers; nursed them in a little house and begged for them in the vicinity. The three women, who had so devoted themselves attracted notice and were presently received into the order of Sisters of Charity, in which they took to themselves the name of "Little Sisters of the Poor," *Petites Sœurs des Pauvres*.

The first house of the Little Sisters of the

Poor was opened at St. Servan; in Brittany. A healthy flower scatters seed around. We saw that forcibly illustrated in the progress from an origin equally humble of the Rinke Haus, near Hamburg: we see it now again in the efforts of the Little Sisters, which, flourished and fructified, with promptitude and usefulness. On the tenth anniversary of the establishment at St. Servan, ten similar houses had been founded in ten different French towns.

The *Petites Sœurs* live with their charges in the most frugal way upon the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institution are truly the crumbs falling from the rich man's table. The nurse fares no better than the objects of her care. She lives upon equal terms with Lazarus, and acts towards him in the spirit of a younger sister.

The establishment at Dinan, over which Jeanne Sugon herself presides, being under repair, and not quite fit for the reception of visitors, we will go over the Sisters' house at Paris, which is conducted on exactly the same plan.

We were ushered into a small parlour, scantily furnished, with some Scripture prints upon the walls. A Sister enters to us with such a bright look of cheerfulness as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire, and at once leads us into another room of larger size, in which twenty or thirty old women are at this moment finishing their dinner: it being Friday, rice stands on the table in the place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in or near to the state of second childhood. You see an old dame fumbling eagerly over her snuff-box lid. The Poor creatures are not denied luxuries—for whatever they can earn by their spinning is their own money, and they buy with it any indulgence they please, among which nothing is so highly prized or eagerly coveted as a pinch of snuff.

In the dormitories on the first door some lie bedridden. Gentler still, if possible, is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

We descend into the old men's department, and enter a warm room, with a stove in the centre. One old fellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now, for her is always warm. The chills of age, and the chills of

the cold pavement, remain together in his memory; but he is very comfortable now—very comfortable. Another decrepit man, with white hair and bowed back—who may have been proud in his youth of a rich voice for love song—talks of music to the Sister; and on being asked to sing, blazes out with joyous gestures, and strikes up a song of Beranger's in cracked, shaggy voice which sometimes—like a river given to flow under ground—is lost entirely, and then bubbles up again, quite thick with mud.

We go into a little oratory, where all pray together nightly before they retire to rest. Thence we descend into a garden for the men, and pass thence by a door into the women's court. The chapel bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court, and enter a large room, where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her age to recognise in this Sister really her own child, who is certainly far away, and may possibly be dead. The Sister embraces her affectionately, and does nothing to disturb the pleasant thought.

And now we go into the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent in the neighbourhood, are stowed for a long time with great care. The Sisters say that they produce a very tolerable result; and, at any rate every inmate is thus enabled to have a cup of coffee every morning, to which love is able to administer the finest Mocha flavour. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy, and I think, a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee, and to collect food for the ninety old people that are in the house. As fast as she fills her cans she brings them to the kitchen, and goes out again; continuing in this work daily till four o'clock.

You do not like this begging? What are the advertisements on behalf of our own hospital? what are the collectors? what are the dinners, the speeches, and the charity sermons? A few weak women, strong in heart, without advertisement, or dinners, or charity sermons; with urgent appeals to a sympathising public; who have no occasion to exercise charity, by enticing it to balls and to theatre benefits; patiently collect

waste food from house to house, and feed the poor with it, humbly and tenderly.

The cans are now to be emptied, the contents being divided into four compartments, according to their nature, broken meat, vegetables, slices of pudding, fish, &c. Each is afterwards submitted to the best cookery than can be contrived. The choicest things are set aside; these, said a Sister, with a look of satisfaction, will be for our poor dear sick.

The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves. Two serve in the kitchen, two in the laundry; one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having her special department. The whole sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor, is all the Little Sisters get for their hard work.

UNITED STATES.

THE BLOOMERS—THE WOMEN'S RIGHTS CONVENTION.

The Bloomers, and other kindred spirits, are making a great stir all over America, and have lately held convention meetings at Syracuse preparatory to a grand national demonstration to obtain their political and social rights. They demand—1. The vote in all political election. 2. Freedom to be elected Members of Congress themselves. 3. To be lawyers, judges, physicians. 4. To be called by their own name as well as by their husbands!

The convention sat many days, during which some odd scenes took place. We give the following as a sample of the movement for "Women's Rights" in the States:—

Miss Eliza Jones, a preacher and lecturer, said that, for herself, she did not talk about women's right, but took them. She wanted to sit on the judicial bench, and to fill the presidential chair.

The "Reverend Miss May" said that many "silly young women thought themselves in love when they were only idle."

Miss Lucy Stone agreed with the Quakers, that women ought to speak when the spirit moved them. The pulpit ought to be opened to ladies, though they could not be ordained just at present.

Miss Paulina Davis moved a resolution that, as the "Family" is the supreme institution in the affairs of mankind, all that the world needs is its reformation, so that the individuality of women may be rendered "sacred."

Women, said Mrs. Ernestine Rose, were slaves from the cradle to the grave. They must not wait for men to make them free; as well might the slaves of the south expect their mas-

ters to make them free. Women must work out their own freedom.

Miss Lucretia Mott did not believe with the Quakers that if slaves and women were quiet God would, in His own time, bring about their freedom. The women would now battle for their own rights, and no longer consent to be treated as a mere "relict," even after their husband's death. They had obtained some rights already. Fifty women were employed in the mint of the United States, and she knew a lady studying the law.

Mrs. Rose said if women were ignorant, it was because they had been like the poor slaves of the south, whom their masters kept ignorant, and then accused them of being so. Women were kept down by the laws, and if it were not for her beauty she would not be regarded half so much as she is, and "God knows that isn't much."

Mrs. Nichols (editor of the Wyndham county paper) said that she found by Blackstone that she had actually "no existence," or, if any, "it was suspended during coverture."

Miss Lucy Stone contended that women, when properly educated, had too much taste for the fine arts to be confined to the kitchen to wash dishes.

Mr. Brigham (we presume one of the spectators) said ladies would find their proper sphere was in the domestic circle.

"But what are you to do?" exclaimed Miss Martha Wright and Miss Doctor Hunt. "We are in a state of single blessedness."

Mr. Brigham said the "Devil often lured women out of their proper sphere."

A Lady—which side do you join—God or the Devil? (Roars of laughter.)

Mr. Brigham—I side with God and truth.

Miss Anne Partiman (a "Shakeress") was indignant because a Clergyman had told her that a woman was the "wickedest thing God ever made." "If," she told him, "one rib taken from man was so awfully wicked, what must the whole body of man be?" (Shouts of laughter.)

Miss Lydia Jenkins (a Bloomer) said that tyranny always endeavoured to fetter the tongue; but it should not fetter hers.

The Rev. Mr. Hatch said women were losing their influence by these conventions. (Hisses.) If women run with horses, they would be betted upon!

Miss Susan B. Anthony, of Rochester (her face pale with rage, and her lip curled into intense bitterness)—Then the intellectual men who have come here are horses. (Much laughter.)

The Rev. Mr. Hatch hoped the day would never come when dress would confound the outer character of the sexes, and made some indecent remarks amidst cries of "Shame."

The President said he had so outraged the convention that he could not be allowed to speak any more.

The Rev. Mr. Hatch—I have only three lines more.

Shouts of "Have done," "Get out," "Indecent." Some of the women hanging their heads for shame, some looking fierce indignation, and

their pencils moving rapidly, taking notes for reply.

One old Gentleman exclaimed—I thought it was a Minister of the Gospel who was about to speak, and not a rowdy.

Mr. Crandall—Indecent puppy!

Here the Reverend gentleman retired coolly and deliberately, amidst a storm of hisses and tremendous excitement.

The Reverend (Miss Antoinette Brown then rose to reply to the reverend male antagonist. She said—I shall not reply to the gentleman's ribaldry, for I don't think that his manners can be improved. (Thunders of applause.)—*Tablet.*

PROPAGATION OF THE FAITH.

(Concluded from our last)

Why do I speak thus to Irish Catholics? Did you ever turn the applicant from your door? Did you ever close your ears to the cry of misery, from whatever quarter it proceeded? No! a thousand times no! Your national character has been painted in the darkest colours; blackened by those who hate your country and your creed, and who strive to palliate before the rest of Europe their cruel tyranny by calumniating you as a horde of superstitious ignorant, and blood-thirsty savages; but even the foul libellers themselves were forced to admit that none ever surpassed you in generous uncalculating benevolence. Yes, my brethren, yours confessedly have been the warm heart and the open hand. You learnt from your own sorrows to compassionate those of others. And thus may it ever be, my beloved countrymen! May the favourite virtue of the Redeemer—undecaying charity—beat in every pulse of your veins; may it never cease to throb in your breasts until life itself shall be extinct; and while other kingdoms glory in the extent of their riches, the vile dross of this earth, which the blow of death will soon scatter for ever, may it still be the lot of my own poor country to make to itself friends of the mansion of iniquity, and from the very depths of its poverty to lay up for itself treasures which the moth and the rust cannot consume, and which shall rest secure amidst the crash of empires and the ruins of a world—for fancy not, my brethren, that your generosity in contributing to the fund of this great society will pass unrewarded. In giving for the salvation of your fellow-creatures you are lending to the Lord, and he will surely repay. Is not the sacrifice of the mass, the blood that speaketh better than Abel, offered up for you from the rising of the sun even to the going down thereof? Is not the pure and artless tongue of infancy in distant climes taught to lisp a prayer for you, its best benefactors? Does not the cloistered virgin as she looks upwards with seraph rapture to her immortal spouse, ever breathe the name of your society in her most fervent supplications? Have we not read in our Annals—these records of imperishable deeds—how the martyrs of Tonkin, the bishop and priest who had been so long imprisoned in loathsome dungeons, on the last day of their

combat as they stood in the market-place, about to fall beneath the executioner's axe, turned once more with weeping eyes and uplifted hands to their own Europe? Was it the remembrance of the home of their childhood that softened their bosoms and moistened their eyes at that trying moment? Was it the recollection of the many devoted hearts from which they had torn themselves—the fond brother, the doting sister, perhaps the tender mother whom they were never more to behold? Was it a sudden pang which even the bravest may for an instant feel when death presents itself in its most appalling form which caused that momentary pause? Ah the home for which they grieved was that blissful dwelling which was to receive them ere another sun should set. The friends whom they loved they well knew were once more to be restored to their longing arms never more to be separated from them; and as for death, oh was it not for this they prayed, and wept, and toiled through many a weary day—was not this the noblest prize to which their ambition, in its loftiest soaring, ever dared to aspire—was not the highest reward they ever asked from God, in their proudest communings with their heavenly father, to be allowed to return life for life, and to lay down the last drop of their blood in the service of Him whose love for them was proved by the bloody scourge that tore his back in Pilate's hall, and the death throes that convulsed his frame on the dark hill of calvary? No! it was not of home but of you they were thinking. The tear that suffused their eyes was a tear of gratitude for the prayers and alms which enabled them to win the effulgent diadem of the martyr. Their hands were uplifted to invoke the best blessings of heaven on you and yours, and the last accents that trembled on their lips as the blood-stained axe was raised above their heads were fervent prayers that you may be admitted into that everlasting kingdom to which their glorious spirits were panting to wing their triumphant flight. Oh! is there one amongst us who would not sacrifice many an earthly possession to share in that blessing and those prayers? Is there one amongst us who would not consider them far more valuable than the mines of America or the gems of India? The property of this world may be swept away by some sudden reverse, some unforeseen revolution. It may perish by the profligate extravagance of your descendants; but the blessing and prayers of the dying martyr will never fail. They will secure for your happiness which neither riches nor honours can bestow. They will brighten with the lustre of peace and holiness your pathway through this valley of exile and of tears. They will shed a radiance even on the darkest cloud of adversity. They will nerve you for the last fierce struggle with the powers of darkness. They will descend with you into the grave, and will never leave you until they have irresistibly advocated your cause at the judgment seat of God. I now leave in your hands the fate of the benighted Pagan, of the erring Christian, your own poor exiled Catholic fellow-countrymen. As you do unto them so may God in the day of retribution do unto you

—for, confiding in your charity, I know that this prayer will not prove a curse. I know that you will sow in blessings and shall reap in blessings—that you will show mercy and shall therefore obtain mercy—that through the instrumentality of this noble association you will instruct many unto justice, and shall therefore shine as stars for all eternity. I know that you will generously send the best of all relief, the treasures of the gospel, to the most indigent of God's creatures, those who are fettered with the chains of superstition and crime by the arch-enemy of mankind; and therefore I fondly trust that when your fate for endless ages must be solemnly decided, yours it shall be to hear with triumphant rapture the blissful sentence—Amen, I say to you, as long as you did it to them my least brethren you did it to me. Come blessed of my Father, possess you the kingdom prepared for you from the foundations of the world. May God in his infinite goodness grant it through the intercession of the ever-blessed Virgin, and the boundless merits of Christ Jesus, our Lord and Redeemer, to whom, with the Father and the Holy Ghost, be benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength for ever and ever, Amen.

High Mass was resumed at the conclusion of the discourse. During its celebration the choir, which was most affective, chaunted in an excellent manner the Kyrie, the Gloria Excelsis, and the Credo from Palistrina; the Sanctus and Benedictus of Mozart, the Agnus Dei from the same composer, and the Offertorium of Zingarelli.

The mass having concluded, and the High Priest having given his solemn benediction, the prelates, clergy, and students withdrew, and the congregation separated.

FRANCE.

Forty Capuchin Missionaries, under the direction of their Prefect Apostoli sailed from Brest for Chili last week in a frigate placed at their disposal by the government. The Vicar-Apostolic, however, did not sail in the same ship, but proceeded to Havre en route to Southampton to sail in the transatlantic steamer. On learning at Havre the prohibition against Catholic Priests wearing the religious costume in England—intolerance which has a right to surprise us in France—the worthy prelate declined to follow the route he had projected, as he would not wish at any price to leave off the habit under which he had courageously traversed the most savage countries to spread the word of God. He embarks in our port in the Imperatrice du Brazil for the destination of Rio, from whence he will repair to Buenos Ayres, and reach San Jago by crossing the Cordilleras. The mission he undertook in Europe has fully succeeded; he has enlisted fifty-four Capuchin Fathers to re-

pair to Chili, where their Order has already several establishments. These devoted Missionaries are destined to evangelise the Araucanians.—*Courier du Havre*.

[We learn from the *Ami de la Religion* that besides the above a number of Capuchin Missionaries have embarked at Genoa for Monte Video.]—*Tablet*

THE HONGKONG HOSPITAL AND REFUGE.

ALL charitable Institutions constitute the leading characteristic of Civilization, as they exhibit the state of moral, intellectual and religious progress of any people. Among all the Institutions of this nature, those having for their object charity towards the destitute and the sick are, undoubtedly, the most useful and necessary. In so vast a community as ours, there cannot fail to be many sick and poor, who require the help of others towards the re-establishment of their health, and the relief of their miseries. To establish, therefore, an Hospital for the former, and a Refuge for the latter, is the heart felt wish of the undersigned. He has already adopted various measures for carrying his beneficent design into effect, but requires the concurrence of others who are able to co-operate with him in his enterprise, both as to its fulfilment, as well as to its preservation. The undersigned, therefore, earnestly solicits all those in whom the sentiments of humanity are inherent, will be pleased to afford him any contingent pecuniary means in their power towards the accomplishment of his philanthropic views. He entertains the hope that his endeavors will not prove unsuccessful, and that soon the poor will find relief to their wants, and the sick attendance in their sufferings.

FR. JEROME MANGIERI.

*V. Prefect Apostolic in Hongkong
Hongkong, Oct. 19th, 1852.*

Donations for the Hongkong Hospital and Refuge.

Mr. P. S. D'Rozario, Rs. 25
,, T. E. D'Rozario, ... 10

CHRISTMAS VACATION.

At the several Catholic educational institutions of Calcutta, the Christmas Vacation will terminate as usual on the 14th Jan., 1853, and Studies will be resumed on the 15th Jan. 1853.

CHURCH VESTMENTS FOR SALE.

A: a greatly reduced Prices.

The following very neat Church Vestments are imported direct from Genoa by a private individual.

Parties who wish to secure a neat and elegant suit of Church Vestments will find this a fair opportunity:—

	from	to
A suit of VESTMENTS for three Priests' Mass, with white flowered Damask, Cope included, ... Rs.	225	170
A ditto black ditto,	140	80
A white Damask Cope,	75	55
A ditto with elegant flowers,	70	55
A ditto with variegated colors, (white and red,)	70	50
A purple Chasuble, with small silver flowers,	70	50
A green Damask ditto,	35	30
A green ditto, <i>Tabet</i> ,	45	35
A Chasuble with variegated colors, (white and red,)	45	30
A ditto black,	30	20

Apply to the Printer.

CLERGY AID FUND.

Collections at the Church of the Sacred Heart in Durrumtollah, ... Rs. 12 9
Ditto in the Chapel at Bow-Bazar, ... 11 13 0

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Messrs. Thos. D'Souza, and Co., for December, ... Rs. 8 0
Mr P. S. D'Rozario, for ditto, 32 0
,, N. O'Brien, for ditto, 2 0
Mrs. L. D'Souza, for ditto, 2 0
Miss D'Rozario, for ditto, 6 0
A Catholic, thro' Rev. J. A. Tracy, for do. 3 0
Mrs. Mendes, for ditto, 2 0
*Donation from Mrs. W. R. Lackersteen, 25 0
A Friend, thro' Mrs. J. Piaggio, ... Rs. 5 0

Through Mr. N. O'Brien.

J. M. K., Rs. 3 0
A Friend to the poor, 1 0
R. R., 1 0
Burmah, 2 0
R. Y. A., 5 0
B. M. G., 3 0
M. W. R., 5 0
Houro Chunder Muckerjee, 1 0
J. R. A., 5 0
Mr. Ingleton, 10 0
J. Simpson, 5 0
G. Saunders, 2 0
L. M. N., 2 0
G. B. R., 5 0
J. B. P., 2 0
M. W. B., 1 0
A Friend, 1 0
F. W. T., 3 0

BENGAL CATHOLIC HERALD.

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

No. 3.] CALCUTTA: SATURDAY, JANUARY 15, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 15.

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO 20TH NOV.

R O M E.

THE Festival of St. Francis was kept with great splendour in all the churches of the Seraphic Order at Rome. According to custom, the Office was celebrated at the *Ara Cœli* by the Dominican Fathers. Father Genis, Commissary of Spain, sang the High Mass. The Very Reverend Father Jaendel, Vicar-General of the Order, officiated at Vespers.

The Pope went, with his suite, to the convent at ten o'clock in the morning. His Holiness was received at the grand entrance by the Religious of the two Orders, who, preceded by their Generals, knelt down at the approach of the Sovereign Pontiff.

After having adored the Blessed Sacrament, and heard Mass in the Chapel of St. Francis, the Holy Father admitted to kiss his foot the Religious and some persons of distinction, who were pre-

sented to him. The General of the Order then renewed to his Holiness the promise of obedience made by St. Francis to Pope Honorius III., in his own name and for the entire Order, and offered him a bouquet, which his Holiness deigned to receive with his usual kindness.

Pius IX. then visited the sick in the hospital, addressing words of consolation to each, and departed, after having left abundant alms for the poor, which the Religious at once distributed to them.

On the first Sunday of October his Eminence Cardinal Amat, Bishop of Palestrina, and Vice-Chancellor of the Holy Church, went in state to the Church of SS. Lorenzo and Damassius, and assisted by Mgr. Masongin Nurra, Archbishop of Cagliari, and Mgr. Cometti Rossi, Archbishop of Nicomedie, gave Episcopal consecration to the Bishops of Gallipoli, Oppido, and Agathopolis, proclaimed in the Consistory 27th Sept.

His Eminence Cardinal della Genga Sermattei, Prefect of the Congregation of Bishops and Regulars, whom our Holy Father the Pope has named Protector of the Order of Friars Minors, took possession of his new charge on the Festival of St. Francis, 4th Oct.

THE FRENCH ARMY IN ROME.—The discipline and general state of this part of the French army (remarks the corres-

pendent of the *Univers*) does honour to the country." Undoubtedly, a military occupation of whatever kind always brings with it inconveniences, but these inconveniences will pass away, whilst the providential views which have brought the French soldiers to Rome embrace duration itself in their results. Whoever comes to Rome, as M. Thiers himself admits in his history of the revolution, undergoes its impressions, and it can scarcely be credited how sincere and profound have been those impressions on the great majority of the French soldiers. Under these woollen epaulettes beat hearts accessible to the truths and practices of our holy religion, and those who have had the happiness to enlighten on their duties those men full of a vain loyalty, have also often had that of hearing their touching remarks. Thus, a soldier who had just made his first Communion, said the other day to the Ecclesiastic who had instructed him, and who asked him if he was happy, "I am all full of graces; I feel like the King of France and Navarre!" Another brave grey-bearded fellow, who had just been confirmed, and to whom they were explaining the means of obtaining grace by the intercession of the Blessed Virgin, cried— "Oh! I understand it well; it is just as if my mother said to me: my boy, you must do so and so. I would say to her at once, yes; and I would do so immediately." Another, on the point of death (and this we heard from a superior officer), having a medal blessed by the Holy Father, swallowed it in order not to be separated from it.

There has been an exchange of troops. The 13th L^éger, the 32nd and 36th of the Line, have been replaced by the 14th L^éger, and 40th and 25th of the Line. The Holy Father, having been informed of these movements of the troops, after having received the colonel and all the officers of the two first regiments at a farewell audience, and given his benediction to a great number of the soldiers who came to ask this grace, had taken his afternoon drive on the side of the *Civita Vecchia* road at the hour when the regiment was expected to arrive. When his Holiness perceived the ad-

vanced guard (the embarrassment of a difficult debarkation had unfortunately delayed the main body of the regiment) he was pleased to descend from his carriage and witness the approach of these brave men, who were marching quickly on, and who, at the sight of that cupola of St. Peter's which stirs up souls and redoubles their force, doubtless promised to themselves to profit by the first moment of leisure they should have to see him whose benediction one so ardently covets for one's-self and for cherished relations. What must have been their astonishment when they perceived that he had deigned to anticipate them! Addressing himself to the commanding officer with that smile which is all his own, which one cannot forget but cannot depict, the Holy Father said to him— "Having been informed of your arrival, I came before the regiment. I am happy to see you, and in blessing the advanced guard, I bless the whole regiment." "We felt no more fatigue," said these brave men to those to whom they related this rencontre; "joy made us as light as feathers."

FRANCE.

EDUCATION—THE ORATORIAN AND DOMINICANS.—The Abbé Petetot has given up his parish of St. Roch to found a new congregation, which is to be established in Paris, Rue du Regard. It will take the title of the Oratory; but it is not that founded by Card. Berulle, which did not survive the revolution, nor that founded by Saint Philip Neri, which has been recently introduced into England by the Very Rev. Dr. Newman. Many distinguished Ecclesiastics have associated themselves to the Abbé Petetot, such as the Abbé Valroger, late Principal of the Seminary of Bayeux, and the Abbé Gratry, late Chaplain to the Normal School; the chief object of this new congregation is to form professors for the petits-seminaries.

The Dominicans also are establishing a branch of their third Order for educational purposes. One of our most celebrated academies has been trans-

ferred to them—that of Oullins, near Lyons, established by the Abbé Dauphin, a Priest equally distinguished for his talent and learning, as for his virtue, and kept by him in a flourishing condition in spite of the impediments thrown in his way by the university authorities under the late reign.—*L'Univers*, Nov. 4th.

LA TRAPPE.—The members of the Community of La Trappe (Loire Inférieure) having lately lost their Superior were called on to pay considerable duties on the transfer of their property. They determined to apply to the President of the Republic for a diminution of the sum to be paid. The Bishop of Nantes having given them his support, and the Prefect of their department having applied to M. Billault for his aid, this latter gentleman solicited the Prince to grant two of the members, Father Eusebius and Father Gelas, an audience. This being agreed to, they went in M. Billault's carriage to St. Cloud. The Prince received them most kindly, and complimented them on the good that their community effected. He then entered into the subject of their coming to St. Cloud, and pleased to declare that their request should be complied with. The Fathers withdrew delighted with their success.

BELGIUM.

We read in the *Patrie* of Bruges:—“It is a pleasure to us to receive daily fresh proofs of the success which the education, under the guidance of the Clergy, is obtaining in our province of Flanders. We have already mentioned the large number of new pupils who have been received at the Colleges of Roulers, Grammont, and St. Nicholas; to-day we are happy to be able to announce that the College of Ostende reckons 30 pupils more than last year; the College of Courtrai has 20 new pupils; that of Ypres receive daily fresh proofs of the confidence of parents; at the end of the vacation it counts 25 pupils more than in 1851; the College of Menin has had an increase of 26 students. Vainly does the state waste the money of Catholic parents in order to give the youth of

Belgium an irreligious education. The vast majority of families refuses the ministerial gift out of regard for the happiness of their children. They know by the hard lessons the experience of neighbouring countries has taught that an irreligious atmosphere is dangerous to their peace and to that of the state. When this truth shall be more generally known, as before long it will be, the wretched and vicious system destructive of every society which was established by the law of the 1st of June, 1850, will fall of itself.

On the 6th instant took place the opening of an institution for the education of young persons in the studies necessary for the Priesthood at Ruwenberg, near Saint Nicholas, Gestel (Holland). More than 60 pupils have already been received—*Tijd.*

SPAIN.

The Madrid correspondent of the *Chronicle*, writing on Oct. 15th, says:—

“Another long list of convents is published, which are authorised to receive novitiates under the Concordat, so as to complete the legal number of Nuns which each convent is entitled to have, and which is twenty to thirty in most cases, descending as low as eight, and ascending up to sixty. The present list contains the names of 133 convents, in the provinces of Palencia, Segovia, Seville, Taragona, and Tortosa, and the total number of Nuns which they may contain is 4,168. The *Nacion* observes that when the convents were suppressed in 1835, there were about 1,700 Nuns in them: whereas, looking at those which have already been authorised to receive novitiates, and those that still remain to be so, the total number will probably not be less than 40,000.”

SARDINIA.

The Chapter and Clergy of the diocese of Cagliari (Isle of Sardinia) have addressed a petition to the senate of Turin against the law for the secularisation of marriage voted by the Chamber of Deputies, the discussion of which will take place in the senate immediately

after the opening of parliament. The following are the principal passages in this petition, which we translate from the *Universe* :—

“This project is in distinct opposition to the dogmas and the morals of the Catholic Church. It separates the contract from the sacrament, and permits concubinage in the face of God and of His Church; it authorises adultery, and legalises incest. It joins that which God has separated, and separates that which God has united; it opens the door to the terrible evil of indifferentism and of scepticism; it destroys Faith and morals.

“Not only does it involve contempt of a sacrament august in the sight of God and of His Church, but it degrades human society by dragging it down from the dignity of its relation with God to the mere machinery of a worldly contract.

“It places the Clergy in the fatal alternative either of betraying their mission or of being obliged unceasingly to protest against unions authorised by this scheme, to fulminate anathemas against them, to refuse the sacraments at the hour of death, and to deprive of Christian burial the unfortunate persons who shall avail themselves of that law.

“In short, it tramples under foot the decrees of an œcumenical council; it puts the state in direct opposition to the Pope and the Bishops, and fosters a tendency which leads directly to schism.

For these reasons, and a great many others which their political nature does not permit us to express, but which cannot escape your sense of justice, we conjure you, most excellent senators, in the name of the Sardinian people, and of all Catholics, to reject as a poison this project with which we are threatened. It is the first time that you have heard the voice of a Clergy, to whom hunger and even death appears less terrible than this iniquitous project. You, whom Charles Albert and the Sardinian people have chosen to defend the sacred deposit of the Faith, and transmit it without blemish to our most remote descendants, reject this project. Defend religion and the law, and let your good sense make known to Sardinia, to Italy, to Europe, that we can only be happy in preserving the sacraments established by the Savi-

our, as well as Catholic unity and submission to the Holy See.

And you will have the satisfaction of having contributed, as in the past time to the sanctity of marriage to the glory of the royal family, and of the people who love them.—Accept, &c.,

“OPPO, V.G.”

[Here follow the other signature.]

PRUSSIA.

The Prussian government continues to insist on prohibiting the Jesuits from entering Prussia without its authorisation, and of interdicting from leaving the kingdom the young Ecclesiastics who wish to go to Rome to pursue their studies in the Germanic College. And not satisfied with maintaining these pretensions, the cabinet of Berlin raises a new pretension it arrogates to itself the disposal of the benefices.

The 18th Article of the Constitution gives to the Church the right of patronage, a right constantly ignored in Prussia since the suppression of the Religious Orders. Relying on this provision of the fundamental law, his Eminence the Cardinal de Diepenbrock, Bishop of Breslau, as well as all the Catholic Episcopate of Prussia, has resumed the exercise of that right. But now it is announced that “M. de Raumer has threatened to institute legal proceedings against the eminent Cardinal if he continues to exercise it.” If this fact, which the *Volkshalle* of Cologne relates, be confirmed, it is easy to foresee what complications will be the consequence of it, or rather, we may say, that the persecution has already commenced.

As for the prohibition against young Ecclesiastics from entering the Germanic College, and against the Religious authorised by the Bishop in each diocese exercising the holy Ministry if they have not previously obtained a like permission, no law sanctions such exactions, and even if a law did sanction them, it would be annulled by Article 3 of the Constitution, which guarantees the liberty of the Church; *à fortiori* this article abrogates the temporary decrees to which the minister appeals, Catholics, cannot acknowledge, even for a special case, the neces-

sity of demanding from the minister the permission in question, for that would be to recognise in ministers the right of refusing in each special case, and to make dependent on ministerial caprice the exercise of a liberty which belongs by Divine right to the Catholic Church a liberty which the Prussian constitution proclaims and guarantees. The duty of the Catholics at present is to watch over the preservation of the rights they acquired after the events of 1818, and which have for their legal foundation the constitution itself, against which a simple ministerial decree exhumed from the bureaucratic frippery of the ancient *régime*, should not prevail.

The Catholics of Prussia have a double danger to avoid; they cannot favour the encroachments of an arbitrary power and they ought to preserve themselves with an equal care from all contact with the anarchical factions. For this let them stand upon the constitution which in Prussia is but the result of the long labour of Providence in favour of His Church; let them make use of all the liberties it sanctions; the more of strength and life they have, let them not fear to prove it by their acts. They have the right of petition; let them use it to protest against every attack upon the rights of the Church; above all, let them not avoid the electoral contests. The Provincial Diet of the Lower Rhine and of Westphalia have shown of what importance the elections are in the destiny of a country. For the Catholics of Prussia to go to the elections at present is a religious duty as much as a patriotic. If to-day they neglect to fulfil it, to-morrow it will perhaps be too late, and then what regret, what remorse for those whose inaction shall have contributed to replunge the Catholics of that fine country into servitude!—*Univers*.

ENGLAND.

LONDON.—Clerkenwell, Saffron Hill, and Gray's Inn Poor Schools.—A large and important meeting in aid of these extensive schools for the wide-spread and thickly-populated districts included in the parishes of SS. Peter and Paul's Rosoman-street, and St. Bridget's Gray's Inn-lane, took place in the latter chapel on

Monday evening last, and was very largely attended. Richard Swift, Esq., M.P. for Sligo, presided, and was supported by the Revds. J. Kyne, T. Parkinson, J. Connolly, S. Faenza, J. Gilligan, Dr. M'Auliffe, T. Burge, J. Moore, J. M'Quoin, and J. O'Connor, and Clarkson Stanfield, Esq., R.A.; C. Parker, Esq., and Messrs. G. White, Eldred, &c. The honourable chairman, having introduced the subject of the education of the poor of these vast districts to the meeting, was followed by the Rev. J. Kyne, who read the names of the collectors (eighty in number), and the various sums they had collected in pence, which amounted to the magnificent sum of near 130*l.* during the last twelve months. Five Schools were in active operation, and measures were being taken to greatly enlarge them, and to add considerably to their efficiency. Several resolutions pledging the people to support the schools by every means in their power, and votes of thanks to the collectors who had laboured so zealously in the cause, were then proposed and seconded most ably by the Revds. T. Burge, T. Parkinson, Dr. M'Auliffe, J. Moore, J. Connolly, and Mr. Callaghan. A vote of thanks was enthusiastically given to the worthy chairman at the instance of the Rev. J. Kyne, who said that judging from his former labours in the cause of charity and the poor, they might be assured that the hon. chairman, in his new position in parliament, would most zealously defend the Church, her sacred rights, her Bishops and Clergy, and her poor. A collection was made at the meeting, during which the boys of the school sang several glees, hymns, &c., very creditably.

ST. JOHN'S, ISLINGTON.—Sunday last the Cardinal Archbishop visited this church to sing the first Vespers of All Saints, and give Pontifical Benediction. His Eminence, accompanied by the Bishop of Plymouth and Monsignor Searle, arrived after seven o'clock, and was received at the entrance by a procession, consisting of the Clergy, Confraternities, and the assistants at the throne. The Deacons of the Cardinal were the Very Rev. Dr. Maguire, and the Very Rev. Frederick Oakeley, Canons, of the Chapter, the latter of whom, as Priest of the church, presented the Cardinal with the

asperges. The Cardinal having vested *in cappa* in the porch, entered the church, the choir singing "Ecce Sacerdos." The passage from the door to the sanctuary was carpeted with crimson in honour of the Cardinal, who, attended by his Deacons and Assistant-Priest (the Very Rev. Monsignor Canon Searle,) proceeded to the sanctuary, and having adored the Blessed Sacrament, to the throne, where his Eminence assumed the Pontifical vestments for the offices of the evening. These were distributed by the Master of Ceremonies to various attendant Ministers who brought them in succession to the throne, this arrangement being according to the proper ceremonial. The Vespers were then sung, the Cardinal intoning the antiphon of the first psalm and of the "Magnificat," and the first verse of the hymn; the Assistant-Deacons the other antiphons. The Vespers were sung by a full choir; the Rev. W. Dolan and Mr. Teulon (a convert from St. Augustine's College at Canterbury) officiating in copes as Cantors. The ceremonies were conducted strictly according to the Roman rule by the Rev. John Dale. The Bishop of Plymouth, attended by the Rev. Father Hood and the Very Rev. Dr. Jibara, V. G. of Sidon, occupied seats in the sanctuary. The Acolytes and principal assistants wore scarlet cassocks in honour of the Cardinal. After Vespers his Eminence preached a very eloquent and interesting sermon on the festival of the following day, contrasting the religious observances of such seasons by the Church with the merely secular view of them taken in Protestant England. The discourse was listened to with the deepest attention by one of the largest assemblies ever seen in this church. The appearance of the Cardinal in his cope of cloth of gold with jewelled mitre and crozier in hand, assisted on either side by his Deacons, was very magnificent, and favoured by a very powerful light, which displayed him to the whole congregation. It seemed like the appropriate inauguration of the sweet and glorious festival upon which the Church was then entering. To the Reverend Incumbent of the Church it was a day of peculiar interest, being the seventh anniversary of his confirmation at the hands

of the very Prelate whom he was then engaged in assisting in his own church. The evening closed with the Benediction of the Most Holy, given by the Cardinal. The altar was beautifully lighted, and exhibited a collection of flowers which would have done honour to a festival in June. The dahlias at this festival are always beautiful; on this occasion they were combined with bouquets of hothouse plants, presented, we understand, by Mrs. Mears, a recent convert of this church. After the Offices the Cardinal, Bishop of Plymouth, and their attendants, partook of refreshments at the Clergy-house, and the departure of his Eminence was witnessed by a large concourse of persons, whose demeanor was most respectful. It was announced that the Cardinal would confirm at St. John's on the 5th of December.

THE ORATORY OF ST. PHILIP NERI.—The Rev. Father Faber, having returned from his Irish tour in renewed health, has recommenced his labors at the London Oratory, where he preaches on Mondays, Wednesdays, and Fridays during the present month. The Schools of Our Lady of Compassion, have commenced, and are working mirably. An evening school for young women is as so about to be formed. This will be a great boon to many poor girls who are unable to attend day schools, or been taken from them at too early an age.

THE EDUCATIONAL MOVEMENT.—The great work of the education of the Catholic poor is rapidly progressing in the metropolis. Besides the great meeting noticed in our last at Gray's Inn-lane, similar ones took place in Lincoln's Inn-fields, and also one in Holy Trinity Church, Bermondsey. At this last the Bishop of Southwark presided, assisted by the Bishop of Troy. It appears that there are no less than five schools attached to this church, two for boys and three for girls, supported entirely by voluntary contributions, the pence of the poor, and the good Sisters of Mercy, whose number was increased last week by the profession of Miss Ann Gooch, Sister Mary, de Sales in religion. The poor abound in immense numbers in Bermondsey, and

during the trying winter season many are severely tempted by "Protestant liberality" to barter their Faith for a mess of porridge. Surely Catholics will bestir themselves and come to the assistance of their poor brethren.

BRIGHTON.—Our readers will be glad to hear that the mission here continues to flourish and improve, and that several conversions among the middle and lower classes have lately taken place, though but little influence has been exerted on the wealthier classes, owing, probably, to the fact that there is scarcely a single Catholic family permanently resident in the town. The Church of Saint John the Baptist, too, though handsome and commodious in itself, and adjoining to the Priest's residence, is still inconveniently situated in Upper St. James's-street, on the East Cliff, at too great a distance to be available to the poor Irish who are employed on the railway works or are in the workhouse. It is much to be hoped that ere long the heavy burthen which now falls on the laborious Pastors of the mission—the Rev. Messrs. Reardon and Rymer—will be lightened by the erection of a new church on the West Cliff. Saint John's Church is adorned with a very beautiful chiselled statue of Our Blessed Lady with the Holy Child in her arms, the gift, as we understand, of a visitor. On Sunday last the Rev. Mr. Reardon preached an admirable discourse (one of a series) on the subject of the rewards promised by God to those who suffer here on behalf of His Holy Faith, taking his subject from the story of Judas Machabeus and his brethren. Among the congregation present wore her Grace the Duchess of Leeds and her sister the Dowager Lady Stafford. Our readers will be glad to hear that five good Nuns of the Order of the Sisters of Mercy have recently arrived in Brighton and taken up their residence in Egremont-place. They are very active in their charitable exertions among the poor, and have already succeeded in preventing the efforts of Protestant proselytisers in several instances, as well as in recalling many poor Catholics to their long neglected duties.—*Correspondent.*

CROYDON.—It is not very many months since the Catholic mission in this town

was obliged to be closed from want of the necessary funds for its support. Since that time, however, a great change for the better has taken place. Two French Priests are now in charge of the mission, and a good poor school has been opened under their auspices with most happy results. We regret, however, to add that the arrangements and decorations of the altar and sanctuary are in a state which would reflect but little credit on the congregation, did it not consist mainly of the poorer classes. We hope to hear before long, that a step in the right direction has been made, and that the altar will soon be rendered in every respect worthy of the Divine Presence which resides upon it. Within the last year an elegant Gothic Church has been built, endowed, and consecrated (after the Anglican fashion) by her Majesty's Archbishop of Canterbury, directly opposite the Catholic church, in the hope of withdrawing the congregation from the Faith of their forefathers.

CORRESPONDENCE.

SERMONS IN THE CATHEDRAL.

To the Editor of the B. C. Herald.

DEAR SIR,—Having had the good fortune to be present this morning, (Sunday) at the Catholic Cathedral, during the time of the august service of the adorable sacrifice of the Altar, I am induced to make the following remarks, which I trust, will be perused by your readers with interest; I shall, therefore feel very grateful by your sparing me a corner in your highly useful hebdomadal. Immediately after divine service, a clergyman whose name (I afterwards learnt) is the Rev. Mr. McCabe, ascended the pulpit and delivered an impressive discourse, which I am sure has produced an effective impression on the minds of his audience. It was pronounced with that characteristic zeal and eloquence, for which the Reverend Preacher is so justly distinguished. The subject he dwelt upon, was very appropriate to the holy season; hence the congregation listened to him, with breathless atten-

tion; when he came to that touching and beautiful passage: "*And seeing the star, they rejoiced with exceeding great joy, and entering into the house, they found the child with Mary, his mother, and falling down they adored him, and opening their treasures, they offered him gifts, gold, frankincense, and myrrh,*" many a soul must have felt a thrilling sensation of joy, at this announcement of the wonderful work of our Redemption. The Reverend Preacher proceeded to exemplify the intrinsic meaning of the sentences, above recited; and a salutary impression was made on the minds of his hearers; his language was so simple and natural, and withal sensible and instructive, that a child would hear him with as intense a pleasure, as would the educated portion of the congregation. The Rev. Preacher's sermon was heard with evident delight and edification by the congregation present. I fear that the inference which I have just adduced may lead you Mr. Editor to take me for one who is guided by whim or fancy;—but I do assure you, that nothing is further from my mind. The object I have in view, is, to call the attention of the apathetic Catholics of this large Parish, through the medium of your journal to the startling fact, that owing to their supineness, they are deprived of (almost every Sunday) the salutary admonitions preached from the pulpit. I was exceedingly surprised to find myself among such a small number of Catholics on a Sunday. This induced me to enquire into the reason of such culpable neglect. Judge of my horror when I was told by a friend, on whose veracity I can safely rely, that the number of worshippers at the Cathedral on ordinary Sundays, is a mere fragment of the large portion of the Catholics of this Parish!! The average attendance at Vespers is about 10 or 12 persons!! Now, permit me to ask, what good can be expected from those non-catholics, when they will not hearken to the voice of their legitimate Pastors. Is it surprising that these apathetic individuals without the least remorse of conscience, contribute with their purse towards the support of Heathenish *Poojahs*, and refuse to support the religious institutions where Widows and Orphans are shel-

tered and protected from the vice and corruption by which we are here surrounded? Yes, Mr. Editor, in whatever light you may view the sad picture, which I have endeavored to portray, you will find, that I have not in the slightest degree exaggerated the evil effects of this systematic neglect. Do, therefore use your influential pen, in shaking those non-catholics from their lethargy, and take my word for it, that the good you will effect in them through your journal, is sure and certain, and you will be entitled to that reward, which you will so richly deserve.

Your's faithfully,
ONE OF THE CONGREGATION.

9th Jan. 1853.

CONVERSION.

It affords us much pleasure to announce, that on Monday last, the Rev. J. Prendergast received a respectable female, of the Established Church, into the bosom of our Holy Religion.

Selections.

CONVERSIONS.

The Rev. J. H. Pollen, fellow of Merton College, and late senior proctor of the University of Oxford, has been received into the Catholic Church by the Archbishop of Rouen.—*Freeman's Journal*, Oct. 30.

On Monday last Denis B. Potter, Esq., solicitor, and senior proctor of the Ecclesiastical Court of Tuam, was received into the Roman Catholic Church by the Rev. E. Coyne, R. C. C., and the Rev. P. J. O'Brien, professor, St. Jarlath's College. On Wednesday his eldest son, Mr. D. Potter, was received in the Cathedral by the Rev. Messrs. Conry and O'Brien.—*Tuam Herald*.

Mr. Jeremiah Connell, of this town, having received instructions in the doctrines of the Roman Catholic Church from the Very Rev. B. J. Roche, V. G., was baptised and received a member, on the 19th ult., by the Very Rev. the Vicar-General.—*Galway Packet*.

DEATH OF W. T. SMELTER, Esq.—To the Editor of the *Tablet*.—Sheffield, Oct. 7th 1852.—Dear Sir—The death of a good man is a public calamity, and such a one it is my painful duty to record. On the 16th of

September, in the fifty-third year of his age, died William Townsend Smelter, Esq. of Richmond, near Sheffield, after a protracted illness. He was charitable without any display or ostentations, a friend to the poor, and, above all, the patron of destitute children, and paid from his generous bounty ten shillings every month for the education of six poor orphans. They have lost a friend, and many others also; his benevolent charity extended wherever he knew distress to exist. I have known him send monies to a large amount for the relief of the destitute and those relieved knew not whence it came. Every Priest who came from Erin's stricken land to solicit funds to erect schools, churches, or feed the famished people, found in him a generous response, and to all he contributed liberally. God grant that his virtues may shine in Paradise, and the prayers of Christian charity waft his soul to the mansions of eternal bliss. May Our Holy Mother of Mercy intercede with her Divine Son in his regard, and then sweet Jesus will have mercy on his soul. Christian reader, say one Ave for the Peace of his Soul.—Yours, &c., M. DIGNAM.

DEATH OF THE EARL OF SHREWSBURY.

Our readers and the whole Catholic world will hear with deep grief the melancholy and unexpected intelligence which we have this week to communicate. Letters have been received from Naples announcing the death, in that city, of the Earl of Shrewsbury, on the 9th instant, after a short illness. His Lordship had arrived at Palermo on the 26th October, and appeared to have suffered a good deal during his stay from the unusual oppressiveness of the weather. He was recommended by his physician to remove to Rome, and with that intention he left Palermo on the 7th instant, and arrived next day at Naples. During the night after his arrival he was seized with malaria fever, which resulted in congestion of the brain. For thirteen hours and a half he lay without speech or hearing. He was attended by Lady Shrewsbury and the young heir to the title, Mr. Bertram Talbot. No further particulars have reached us, except that his Lordship received the last rites of the Church, and expired, without suffering, at half-past four in the afternoon. We need hardly beg, which we do most earnestly, the prayers of our readers for the repose of the soul of this pious, devoted, and munificent son of the Church. His generous bounty, worthy of the great Catholic noble of England's glorious and most Christian ages; his zeal for the propagation and preservation of the Faith; his magnanimity in confessing the wonderful works of God, in defiance of the laugh of an infidel and heretical people; the widely-extended charity and piety with which this chief of the house of Talbot adorned an illustrious Ca-

tholic name—all these were virtues which constituted a character rare, indeed, in times like these, and deservedly attended, with the affection and gratitude of the Catholic people. May he rest in peace.

John Talbot, Earl of Shrewsbury and Waterford, Premier Earl, and Hereditary Lord High Steward of Ireland, was born 18th March, 1791; succeeded his uncle 6th April, 1827; married 27th June, 1814, Maria (born 21st May, 1795), eldest daughter of the late William Talbot, Esq. of Castle Talbot, Wexford. He has had issue—first, Lady Mary Alethea Beatrix (raised to the rank of Princess by his Majesty the King of Bavaria); born 29th May, 1815; married 4th April, 1839, Filippo Andrea, Prince Doria Pamfili Landi. Second, John (born 27th November, 1816, died 29th March, 1817). Third, Lady Gwendoline Catherine (born 3rd December, 1817), married 11th May, 1835, Mark Antony Aldobrandini, Prince Borghese, and died at Rome 27th October, 1840. He is succeeded by his cousin, Bertram Arthur, now Earl of Shrewsbury, son of the late Lieutenant-Colonel Talbot, born 13th February, 1833. *Tablet.*

THE SUPERINTENDENT OF EXETER ON CONFESSION.

When the inevitable day shall have dawned upon Henry of Exeter, even his enemies will not be glad. He furnishes them with a subject for consideration as no other can do. His manifestations are so singular, so suggestive, so mournful, and so painful, his friends tremble when he comes into public, and his enemies watch him with a grim satisfaction. He is a modern Ismael, and is not unconscious of his dread prerogative. He preserves his own, not because his neighbours love him or are honest, but, like a mediæval baron, because he can defend himself. He governs his subordinate Clergy by law, and is never disposed to pass over the slightest delinquency if his judicial prowess be once in action. He has two classes of Clergy with whom he is at perpetual war, the Evangelical gentleman, who hate him worse than sin, and the high Anglican, who tremble before him. These two factions are themselves at feud, and the lord paramount is from time to time called upon to separate the combatants, and administer stern justice between them. They are perpetually plotting against each other, and their life seems to be spent in the invention of traps and pitfalls for the destruction of their adversaries. But it should be also kept in mind that neither side would be inconsolable in its grief if the redoubted Henry fell into the pitfall himself.

The confessor of Miss Selson, the Mother Superior, has lately found himself in the hands of his Superintendent. His Evangelical neighbours, with that wonderful charity

which distinguishes them, had been lying in wait for the unconscious gentleman. They had discovered his weak point, and had procured evidence to prove it. He had actually heard confessions, and one of his penitents had revealed the fact. The Irish tactics were had recourse to, and the promise of employment, with present relief, wrought out the desired issues. Mr. Prynne, the unhappy confessor, was therefore delated to his Bishop for indecency in the confessional. Henry of Exeter scented his prey and was immediately on his war-horse, and woe to the wretch on whom his charger trod.

He proceeded in due time to the scene of action; he held his court, and summoned the criminal before him. The accusers and their witnesses were present, and the chief justice of the west opened his commission in due form. The Evangelical accusers were treated with the most courteous impartiality, and the civilities of the judge became so many millstones around their neck. Each admission in their favour was made to tell against them, and every facility given them, for the proof of their charges were adroitly turned into difficulties. The judge was so bland, so open, so thoroughly impartial, that the wretched plaintiffs found their cause gradually evaporating out of their sight. The oldest of them, and the most experienced in the blandishments of the judge, withdrew from the prosecution. It was impossible to maintain a case which the judge received so favourably, and for the maintenance of which he gave so many facilities. The foiled prosecutor remembered the proverb of rope enough, and prudently withdrew, lest he should, as it sometimes happens in police courts, be found in the occupation of the seat of the defendant. So fearful seemed the impartiality of the inflexible but courteous judge.

The unhappy girl who charged Mr. Prynne with indecency in the confessional was brought forward and examined. There was a disposition on the part of the prosecution to examine her in public but Henry of Exeter revolted, and insisted on adjourning to another room with a select audience. The reporters, with one exception, were excluded, but the admitted one was to furnish the evidence to his less fortunate brethren. The poor girl was there compelled to repeat her confession, and reveal the filthy secrets of her life in the presence of strangers who were bound to no secrecy. And the whole British public is now in possession of her history, and is liable to prosecution at law, and subject to the insults of her acquaintance, because she confessed, so the reporters tell us, that she had been guilty of incest.

There is in this trial, surely, matter for reflection even for the most careless. Here is an Anglican Bishop, and a troop of his Clergy, lending themselves to an inquisition such as must strike with horror the most respectable Protestant on the Exchange of London. Lord Campbell and his jury released Achilli from answering certain questions, but this poor girl's shame is made public, and the farce of a private audience is only a step towards the most extensive disclosure, and the widest publicity of her sins. A reporter is admitted to listen to her revelation, and then directed to communicate his knowledge to others. It is true she brought this calamity on herself by submitting to become a tool in the hands of Mr. Prynne's enemies, but it is also to be remembered that she was a tool, and unable to forecast the extent of her degradation. This is one of the uses to which confession is liable among Anglicans.

Henry having heard the filthy details returned into court, and then addressed himself to the expecting audience. He acquitted Mr. Prynne on technicalities, and administered a sharp rebuke to him. He allowed confession, but disallowed confessionals; in fact, he would not enter a church where a confessional had been erected. In vestries and private rooms he tolerated confession, and was supported in this, he said, by the sanction of the Reformers, though he doubted whether they ever practised it themselves. A future Bishop may be called to investigate a similar charge, and he will have the sanction of Henry of Exeter; but he surely will not doubt whether that impartial judge ever took advantage of the practice which he tolerates at Plymouth.

—*Tablet.*

RELIGIOUS LIBERTY—AUSTRIA AND ENGLAND.

What is "religious liberty?" Is it for a man to be free to worship God in that manner which he believes to be the most acceptable to the Almighty, unmolested by his fellow-man, and not interfered with by the temporal Government? or is "religious liberty" the liberty of interfering with those who dissent from the religion of the governing powers, of robbing the professors of that dissenting religion of the property they have assigned to what they conceive to be "pious purposes," of sending their bishops to prison, of banishing their priests, of burning their places of worship, of maltreating the persons of their humble professors, of wrecking and destroying their habitations?

According to our notions there is "religi-

ous liberty" in that country where the State does not interfere with any Church—where it leaves to each Church or sect the management of its own affairs, not controlling its internal discipline, and not permitting any persons of any other religion to domineer over it, to intermeddle with it, or to annoy, harass, nor insult its professors by act or word. Where the Government of a country so conducts itself with regard to religion—to each and every form of religion—no intermeddling with it, and not allowing others to intermeddle with it, then no matter what Government may designate itself "an absolute" or "a limited monarchy," or "a republic," there is established under it what we conceive to be *alone* worthy of the name of "religious liberty."

Such is a Catholic's notion of "religious liberty." Such is the "religious liberty" enjoyed by the subjects of the Emperor of Austria. Baron Lionel de Rothschild, the Jew member of the city of London, had, upon his nomination, the manliness to tell this to his English Protestant auditors. He had the courage to make this statement—and his avowal secured him the support of the Catholic voters in the city—that there was *more of religious liberty in Austria than in England.*

The avowal has come quite by surprise upon the *Liberal* newspapers—upon those papers that have been lauding Kossuth as a champion of freedom, and would fondly persuade their readers that Protestantism and "religious liberty" are identical—Protestantism which denies to the Jew his right as a citizen; Protestantism that enacted in the last century the worst penal laws, and that in the present passed the Ecclesiastical Titles Bill, with the enthusiastic approval of the admirers of Kossuth and the adherents of MAZZINI.

These are the words as reported by the *Times* to have been used by Baron Rothschild, on the day of nomination:—

He wished to take advantage of that opportunity to state that in Austria the Jews now enjoy the same privileges and rights enjoyed by all other religious persuasion. At present there were two Jews who held very high situations in the Austrian Government. As regarded therefore, civil and religious liberty, Austria was already in advance of this country.

It is very unpleasant for bigots and hypocrites, and persecutors, who have for centuries been practising the vilest misdeeds, under the misused names of "civil and religious liberty," to be told to their beards such facts as these. The *Examiner*, the ultra Liberal *Er-aminer*, is worth with Baron Rothschild! It denies the assertions of the Baron—and, on what grounds, will it be imagined that it does so? Upon the ground that in its conduct

towards the Catholic Church the Austrian Government has pursued a course the very opposite of that adopted by the English Government when it enacted the Ecclesiastical Titles Bill.

Her (that is the Austrian's) position as to religious liberty it fell to our task to exhibit not many months ago when we showed her concerning to the Jesuit party the right independently of civil power, to punish priests to impose ecclesiastical deprivations, to receive the orders of the Pope, and to compel the observation of saints days.

In other words, and according to the notions of this *Liberal*, there is not "religious liberty," in Austria because the state does not interfere with the internal discipline of the Catholic Church; because in all that affects the morality of its ministers, and all that bears upon the spiritual concerns of Catholics, the Church enjoys perfect liberty; therefore, says the *Liberal Examiner* there is no liberty! What it conceives to be liberty is, that a lay conclave shall determine doctrines of divinity, that a lay prime minister shall make bishops for the protestant Church, have a veto upon the nomination of Catholic bishops, and determine who is to be rabbi amongst the Jews; the "religious liberty" of the *Examiner* is the liberty of the state to have all religious bound in fetters at its feet, and to trample upon them all as its slaves. Such was the "religious liberty" that Henry VIII. secured for England, when he passed an act of Parliament breaking off all communion with Rome and making the *temporal prince* "THE HEAD OF THE CHURCH;" and from the acts of Parliament have followed as natural consequences, the "religious liberty" of robbing altars, confiscating Church property, passing penal laws, issuing, DERBY proclamations, and burning priests out of their chapels, as in Stockport.

To make the church the slave of the state is the ambition of bad men, whether they be kings or democrats. In England the state has created what it calls a Church, and given to it bishops who have received their *vocation* not from Heaven but from the Premier for the time being. Not content with having thus enslaved a sect, the ambition of England is to hold in its hands the means of controlling the Catholic Church, of making her bishops its slaves, and her priests its dependants. It seeks for a *concordat* in order that the Pope's briefs may be countersigned by the Secretary of State of a Protestant Government; and finding that Rome is not to be cajoled into any such arrangement, it seeks to molest our bishops by an Ecclesiastical Titles Bill, to harass our religious orders by a DERBY proclamation, and to terrify our priests and poor countrymen by the pikes of Orangemen in Liverpool, the bludgeons of

special constables in Wigan, and the incendi-
rism of its Kossuth-followers, its MAZZINI-
sympathisers, and its ACHILLES-admirers in
Stockport.

Let the world contrast "religious liberty,"
as enjoyed in Austria, with that which is
called "religious liberty" in England; and it
cannot be long in arriving at a just conclu-
sion as to whether the *substance* is not to be
found in the dominions of the Emperor, and
nought but a barefaced counterfeit, an insol-
ent cheat, and an audacious shame in these
countries.—*Cape Colonist*, Nov. 13.

SHORT AND EASY ANSWERS TO THE MOST
COMMON OBJECTIONS AGAINST RELIGION BY
THE ABBE DE SEGUR—CHAPLAIN OF THE
MILITARY PRISON, PARIS.

V.

God does not care for us.

If you ask why this person is more highly
qualified than the other; why such a man
possesses authority, and why others are
subject to him; why it is cold in winter
and warm in summer; why it rains now and
will be dry weather to-morrow; why this
person is in good health and that one sick-
ly; why the infant dies while the aged re-
main; why the benevolent man has been
carried off by death, whereas a long life is
granted to the evil doer? &c., I can but
answer you that He whose wisdom, justice,
and goodness, are *Infinite*, has ruled it so,
and that He knows what He does is perfect,
though it does not seem so to us.

I may answer you also, that to judge right-
ly of a work you must know it *entirely*;
you must review the whole as well as each
separate detail, and compare the means with
the end. What human being is there who
can fathom the depths of the wisdom of the
Creator?

This would above all be necessary to
appreciate the wisdom and the justice of
Divine Providence towards man, who is a
reasonable being, possessing a *free will*, and
capable of doing good or evil, of deserving
reward or punishment.

Then would the secrets of eternity lay
open before us, and wonderfully would they
place in their true light, those events which
have seemed to us unaccountable—nay, un-
just. Men say "Why does not God pun-
ish this great criminal? Why is it that
wicked men at the height of prosperity, and
this virtuous man bent down under the
weight of misfortune? Is this a proof that
God cares for us? Where are His wisdom
and His goodness?"

Eternity explains the mystery! It is
just and wise to reward by the passing goods

of this life, whatever little good the infidel
may have done, for is there not an Eternity
of woe before him? And those good men
whom the world called unfortunate, atone
by the passing ills of this life, for the slight
faults they have committed; for is there not
a happy Eternity to reward their virtue?

Eternity shows us also that trials are often
a great blessing, in as much as they bind
the soul closer to her God, and that kind
Providence might, have been forgotten in
the midst of prosperity. How many of the
blessed in heaven have reason to thank God
for evermore, that He had sent them suffer-
ing and sorrows on earth! On the contrary,
riches and temporal prosperity are often
a curse. How many souls dazzled by the
lustre of these perishable goods, have con-
temned and lost those which are eternal!
How many, during Eternity, will hate and
abhor those pleasures, those riches, those
honours which have been their ruin!

*It is in the light of Eternity that we must
view all that happens to man in this world.*
Otherwise it is impossible to understand
the Providence of God towards us.

In future then, let us think differently.
Let us not presume to judge our Great
Judge! Believe me, neither you, nor I,
could alter and *improve* His work.

Whatever, He does is well done, and if
he suffer the existence of evil, it is always
for a greater good.

Don't you remember the story of the man
in the fable, who was reflecting, while walk-
ing through his garden, that God had made
a great *mistake* in placing the pumpkin on
such a slender stem, whereas the majestic
oak only bears the diminutive acorn. It was
hot weather, and, as our friend Garo was
tired, he lay down under the shade of a
neighbouring oak. He was just dozing off
when one of the acorns fell from the top
of the tree on his face; he hastily jumped up
to see what had made his nose bleed. "Oh,"
said he, "what would have become of me if
that acorn had been a pumpkin!" and that
honest man went home praising God for the
infinite wisdom He has shewn in all his
works.

THE GODLESS UNIVERSITY.

The first public meeting of the Senate of the
new University, chartered by her Majesty, to
complete the organisation of the Godless Col-
leges, was held on Thursday week, for the pur-
pose of conferring degrees on the few individu-
als who, after the first three years of the exis-
tence of the Colleges, have been found willing
to incur the odium attached to these Govern-
ment distinctions, and qualified in the estima-
tion of the Senate to receive them. The place,

the persons, and all the other accessories of this exhibition, were perfectly in keeping with the character of the spurious educational institution, by the operation of which, and the accustomed aid of bribery and favouritism, the British Government are seeking to establish themselves in a monopoly in the education of the middle and higher classes of the youth of Ireland.

The Senate House was Dublin Castle, from whose garrisoned portals for centuries past a constant flood of misgovernment and persecution, national and religious, has been poured out on this unhappy country. The apartment selected for the performances was that which has long been the scene of the frippery of mimic royalty, and the corrupting dissipation of the "Irish Court." The presiding genius was the head of the Orange Administration in Ireland, who, only a day or two before, at the instance of a gang of Souppers and proselytisers, suspended for six months a Catholic magistrate for addressing his Prelete by the title which the law of God and the usages of society entitled him to. The chief actor was a defunct Whig placeman; and the principal member of the Senate present was the proselytising Anglican Superintendent—the Archbishop of Stephen's-green—dressed in the lawn sleeves and other habiliments of his fictitious Episcopacy, as if to show to the world that heresy and usurpation were the head and front of the condemned and reprobate system sought to be forced upon the people of Ireland. With all the display of red and black gowns, and academic hoods of various colours, we understand that the scene was a sorry imitation of collegiate display, and we rejoice to hear, although government officials, Parsons, and proselytisers, mustered in considerable force, that, save the professors and students, there were very few Catholics present, and that these were all either holders of office or notorious Castle-hunters and needy aspirants to place and preferment.

If we now recur to this subject, we do so in order to show that thus far these institutions—persevered in to outrage the Church of God, and in the teeth of the hatred of the great mass of the people of Ireland, of every class and creed, have proved an utter and complete failure. This they are, notwithstanding the empty and false boastings by Ex-Lord Chancellor Brady and the Lord Lieutenant, of their success; boastings that will be echoed with mendacious pertinacity by the London press, which makes the abuse of the Irish people, and blasphemy and calumny of the Church of Christ, its chief occupation. The question whether these tottering establishments have succeeded or failed must be settled by reference to facts, by ascertaining what they have accomplished, and how they have accomplished it, and not by taking for granted the declarations of those who are most interested in suppressing the truth as to their failure, and magnifying every incident in the slightest degree indicative of their forward progress.

The Queen's Colleges were founded under the

Act of 8 and 9 Vict., chap 66, passed in 1845, which empowered the Lords of the Treasury to issue 100,000*l.* for purchasing land, and raising buildings for the Colleges, and to grant 7,000*l.* per annum for the maintenance of each College. These amounts have, we believe, been fully expended. The Colleges have been now working for three academic years. The presidents, however, and certain professors, have been under salary for a much longer period. But, calculating interest on the 100,000*l.*, say at 3½ per cent. for these three years, and the annual allowance for the like period, we shall find that the amount we thus arrive at, and which is much less than the actual expense of these institutions to the present time, is upwards of 73,000*l.* It has taken this trifling sum to educate as "d. y scholars" twenty-two bachelors of arts and one law student, who did not graduate in arts, and to partially educate twenty-one other students in medicine and agriculture, viz, seven doctors, and four agriculturists, to whom degrees and diplomas were granted on the 5th of March last, and seven doctors and three agriculturists to whom degrees and diplomas were granted on last Thursday. Not a single student has yet taken out the engineering diploma. As students in medicine are only required to receive about one year and a quarter's instructions, and agriculturists two years' instruction in the Queen's Colleges, while candidates for the degree of A. B. must spend three years in study in one of them, in calculating the expense to the country of the education of each of these young gentlemen, considering the relative numbers of students in each of these branches, it appears to us that we shall approximate as closely as possible to the fact by appropriating two-thirds of the aggregate expense to the twenty-two A. B.'s, and one-third to the twenty-two other students. Thus we find that the expense to the country, without common or residence—i. e., the students boarding and lodging themselves—of twenty-two Bachelors of Arts, and giving them a degree which will carry with it neither respectability nor weight, amounts to 2180*l.* each, and that the partial education of twenty-one doctors and farmers, and one law student, cost the public in like manner 1,090*l.* each!

In whatever way the first fruits of this mountain in labour are viewed, the result will be found equally ludicrous. The whole number of graduates and holders of diplomas turned out by the Queen's Colleges, up to the present, is forty-four—i. e. 7 1-3 A. B.'s, and 7 1-3 doctors and agriculturists per college. In producing this happy result, there have been employed the three presidents and sixty-two professors, besides other officers, being nearly, on the average, two-thirds of a successful student per professor after three years' exertions.

The distribution of the prizes also plainly exhibits the determination of the promoters of this job to lose no opportunity of "making it worth their while" for students to prefer the Queen's University and Colleges to more orthodox or more respectable places of education. The mere "honours" or certified first places (to "wranglerships," and "junior and senior

optimes") of the English Universities, and the gold and silver medals of Trinity College, Dublin, unaccompanied by pecuniary rewards, have always been eagerly sought after, and heavy expenses incurred by students in procuring tuition to qualify them to become candidates for them; while at this first public exhibition of the "benefits" of godless education, twenty-nine prizes, value 480*l.*, in money and gold medals, were awarded on the result of the competition of a number of gentlemen selected from the thirty-three successful candidates for degrees and diplomas, and obtained by seventeen of them. One gentleman obtained three prizes, value 55*l.*; another two, value 50*l.*; another three, value 45*l.*; and each of four others, two, value 30*l.* Most of these gentlemen have probably, under the name of 'scholars' been paid at the rate of 30*l.* or 24*l.* a-year for the past three years for condescending to receive their education in their respective Godless Colleges.

Discreditable as the foregoing facts are, we have ascertained others which further establish the gross corruption and humbug inherent in this governmental system of "education" and bribery. Several of those who failed in passing their degree examination were parties who had held scholarships throughout the whole of the three academic years during which the system has been in operation. Amongst those who obtained the degree of M. D. on the occasion when the Senate first granted degrees early in the present year, there was not only a young gentleman who had failed at the examination for the diploma of the Royal College of Surgeons, but also a young gentleman who had been rejected less than a fortnight before by the examiners of the Apothecaries' Hall as not qualified by his answering to obtain their licence to practice as an apothecary! With these facts staring them in the face, we wish his Excellency and his associates in this great work joy at the success of their labours, and trust their hearts will rejoice in reading the exultations of the *Times* and the rest of their organs upon this triumph of infidelity over religion, and of a corrupt and persecuting Government over the Church of God.—*Tablet.*

THE ARCHBISHOP OF DUBLIN AND THE CHRISTIAN SCHOOLS.

We are delighted to observe, from an announcement in our advertising columns, that the revered Archbishop of this diocese, and Primate of Ireland, is about to give a marked and most gratifying proof of the confidence he so justly reposes in the excellent and pious Christian Brothers by himself preaching the annual charity sermon on behalf of the schools of St. Laurence O'Toole, which are under the care of that invaluable community. The sermon, as will be seen, is fixed for to-morrow week, in the Cathedral Church, Marlborough-street, and doubtless the occasion will be eagerly seized by thou-

sands anxious to hear from the lips of the illustrious and venerated Prelate those words of holy wisdom which, whether spoken or written, sink so deeply into the hearts of the Catholic people of Ireland. From the first the Most Reverend Doctor Cullen has evinced a lively and persevering interest in everything relating to the most important subject of Christian education, with which indeed his name has been, we may say, identified by the frequent beautiful allusions made to it in his Pastoral addresses. In now reducing to practice his own eloquent exhortations on the duty of promoting Catholic education, his Grace pays the highest possible compliment to the Schools of the Christian Brothers—a compliment which no one who is acquainted with them will consider in the least degree unmerited.

* We should not omit to remind our readers that the Schools of St. Laurence O'Toole, being situate in a very poor and very populous district, stand much in need of the assistance of those who, in the true spirit of patriotism and charity, desire to aid in raising the poor of this country from their present prostrate and unfortunate condition by the most effectual method of giving them a sound Christian education.—*Tablet.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Very Rev. P. Formosa, for Dec., ...	Rs. 10 0
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Dacca.

NAZARETH CONVENT, BOARDING AND DAY SCHOOL.

NEW accomplished NUNS from Ireland having lately arrived, the management of the School has become naturally more efficient. Terms very moderate.

Chittagong.

BETHEHEM CONVENT, BOARDING AND DAY SCHOOL.

THREE accomplished NUNS from Europe have just arrived for the above Institution.

THE BENGAL CATHOLIC HERALD.

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

No. 4.] CALCUTTA: SATURDAY, JANUARY 22, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD. Calcutta: Saturday, January 22.

OUR LIBRARY.

THE AUTHORITY OF THE POPE IN ENGLAND. A LETTER TO THE RIGHT REV. DR. BLOMFIELD, CONTAINING COPIOUS EXTRACTS FROM THE CELEBRATED WORK OF MR. T. W. ALLIES, M. A., AND OTHER EMINENT AUTHORS.

We have been favored by a highly esteemed and much respected friend with a copy of this excellent work the value of which is enhanced by its being the production of a convert to the Catholic Religion. The author in fact has limited his task to compilation and he has ably accomplished it. His own remarks, wherever they are introduced, are clear and forcible. As a sample we give the following:—

I was once a member of the Anglican Establishment myself, my Lord; and I have sometimes endeavoured to induce dissenters from the National Church to return to Anglicanism. But I was always met with the reply that they had as much right to dissent from us, as we had to separate from the Catholic Church; and I must confess that I felt this argument to be unanswerable long before I had any thought of

becoming a Catholic; for I could not deny historical facts. If religion is not a mere matter of private opinion, like politics, or any other worldly science (which I do not think your Lordship will say), then it is a question of *authority*; and where, my Lord, shall we find anything deserving the name of Church authority—I mean something definite and tangible, a *living* authority—except in the Church in communion with the Holy See? We see in the Anglican Establishment the results of the absence of authority. Doctrines of the most awful importance (if *true*) are taught at one Church, which are not merely denied at adjoining ones, but denounced as “soul-destroying heresies.” If your Lordship asks for instances I would mention St. Mary’s, Soho, and Mr. Dibdin’s Chapel, in the next street; St. Andrew’s, Wells Street, and Percy Chapel; Titchfield Street Chapel (which is said to have sent above a hundred converts to the Catholic Church, including ten or a dozen clergymen who have officiated there) and All Souls Church; St. Peter’s Chapel, Pimlico, and another dedicated to the same Saint (not five minutes walk from it) in Queen Square, Westminster. Why is this, my Lord? How is it that your Lordship’s “authority” (of which you have had occasion to speak several times lately) is not sufficient to preserve Unity? It is the result, my Lord, of a fatal principle; and the cause is the absence of authority—real Spiritual authority—in the Establishment. Your Lordship styled yourself lately “*By Divine Permission* Bishop of London.” I am aware that this style is strictly legal (so far at least as human laws are concerned, but I would respectfully ask in what manner this “Divine Permission” was made known to your Lordship, which I would beg you to observe is a question of *jurisdiction*—not of *orders* merely? A Catholic would reply to such a

question by at least pointing to a *Spiritual* authority; but your Lordship can name no authority whatever except that of Queen Victoria; and I must again ask when and how she obtained such purely *Spiritual* powers?

We are as united in faith, my Lord, as we are in communion with the See of St. Peter; and that authority which binds us in one communion—though more than four times as numerous as all the Protestant sects put together—also preserves this wonderful unity amongst us; and this *unity* (as the Creed states) is the first great mark of our Divine origin.

The power of this reasoning is undeniable and no serious, aspiring Protestant can rest satisfied with the undefined state of the authority of his church; he must proceed onward till the hand of God should lead him to the true Fold, or his own perverseness plunge him into the mire of infidelity.

Our Convert quotes largely from the celebrated work of Mr. Allies late chaplain to Dr. Blomfield. Among these quotations, the following will interest our readers:—

“What,” “do we, as English Christians, owe to the Chair of Peter? We owe it *everything*.”

“If it is the ‘root and womb of the Catholic Church’ in general, how much more to us in particular?”

“When Augustine, the monk, came into England with his band of missionaries, did he come of himself, or was he sent? Who gave him *mission and spiritual jurisdiction*? Who empowered him to be Primate over England, and to create Bishops? A *power* is wanted for all this. Whence did he get it?”

“Not from the Kentish King, for he was not yet gathered into the fold of Christ himself: how could he send?”

“And had he been a sheep of the fold, how could he give mission to a shepherd?”

“Nor, again, was he monarch of England. How, therefore, could he assign all England for a spiritual province?”

“Augustine derived his mission from St. Peter’s Chair.”

“Augustine derived his power to create other Bishops, and to assign them dioceses from St. Peter’s Chair.”

“Augustine’s successors retained the authority which he had held, by commission from St. Peter’s Chair.”

“That English Church arose, parceling out the island, and irrigating every spot of it with the life giving waters of the Gospel.”

“The Fountain Head was in St. Peter’s Chair.”

“As a living member it made part of a living body, and as that body was ruled and maintained by a head, so was the member.”

“The Head was St. Peter, living also in his successors.”

“What part had the civil power in all this?”

“It allowed the spiritual power to act;

added to its actions *civil* authority and privileges; it confirmed by the sanction of *temporal* laws those assignments of spiritual subjects which the spiritual power had made.

“But it never *made* these by and of itself; it never claimed to send labourers into the vineyard of the Lord.

“It preserved and maintained the civil jurisdiction in those mixed causes when it came in contact with the spiritual; but it never claimed to *originate* this spiritual jurisdiction itself, or to be supreme judge, or to judge *at all* in matters of faith.

“Augustine, the Bishop, had one domain; Ethelbert, the king, another. It was Augustine’s spiritual child and temporal lord.

“For more than nine hundred years this relationship continued unbroken in England; and, as it is founded on first principles of Christian faith, the only marvel is that it can be needful to set it forth, as if it were doubted by any.

“But at least the whole ancient Church of England was built upon it.

“Leaving his days of prayer and peace, St. Augustine went forth from that monastery on the Roman hill visited and loved by how many English pilgrims! He was sent, as yet a priest only, with mission from the Prince of the Apostles, that when the shadow of Peter passed over them, the slaves might become sons, and the Angli *Angeli*.”

“These were the words of St. Gregory:— ‘To Augustine, your ruler, whom we make your abbot, be in all things humbly obedient, knowing that whatever you fulfil by his admonition will in all things profit your souls. The Almighty God protect you with His grace, and grant me to see the fruit of your labours in the eternal country. Since, if I cannot labour with you, I may be found with you in the joy of your reward, for I wish to labour with you. God preserve you safe, most beloved sons.’

“Thus the English hierarchy sprung up under St. Gregory’s hand; her primacies were instituted by him, and maintained by him. Every successor of St. Augustine received afresh from every successor of St. Gregory, the continuance of the original mission and jurisdiction.

“He who is the source of spiritual jurisdiction is necessarily the supreme judge of doctrine.

“But that which the See of Peter was, ages before the very foundation of the See of Canterbury, in the whole Church, it seems hardly necessary to prove, that it was also in a province of the Church. Could any province of the Church determine a point concerning the faith by and of itself, the least evil to which that must lead would be the dismemberment of that province from the rest of the body? For what can assure unity of faith but submission to a common head? This even our Lord did not attempt in a body of twelve. How can there possibly exist ‘one Episcopate, of which a part is held by each without division of the whole,’ unless there be one law for that whole Episcopate, maintained by one authority within it: as the very Saint [St. Cyprian] who sets forth this idea of the Episcopate observes. ‘Unity is preserved in its source.’

“But, as a matter of fact, for more than nine

hundred years the See of St. Peter was in this nation the Supreme Ecclesiastical Judge, and matters of faith could be carried before it, as the court of appeal in the last resource.

"And, as a matter of fact, for nine hundred and sixty years, sixty-nine Archbishops sat in the seat of St. Augustine at Canterbury, by the authority of him who sent St. Augustine.

"But by whose authority did the seventieth sit?—who gave to Dr. Parker, not his orders—not his Episcopal character, but *mission* to execute the powers which belong to that character in the determinate See of Canterbury, and authority to execute the powers of a Primate in the province of Canterbury?"

"To this no answer can be given but one,—*Queen Elizabeth* gave that mission and that authority."

Mr. Allies having ably and truthfully exposed the weaknesses, the equivocations, the contradictory principles of the members of the Anglican Church, asks with an earnestness not to be doubted:

"And is this indeed God's truth? Did our Lord set up a Church for this, that men might be tossed about with every wind of doctrine? But I go no further on a subject on which one might write a volume. I only wish to show the necessary result of a *fatal principle*.

Pursuing his line of argument, he ably shows that the Royal Supremacy has rendered unity in the Anglican Church an impossibility. The following testimony to the safety which is found only in the Catholic Church, ought to awaken the spirit of religious enquiry in every serious Protestant:

"As to faith, go where you will, and within the bosom of that communion which is built on the Rock of St. Peter's Chair, you will find no variance of belief on that threefold cord of doctrine mentioned at the commencement. Neither clergy nor laity differ as to the doctrine of the Most Holy Trinity, the Incarnation, and the Church, nor as to all the consequences derived from them. The Parish Priest pursues his daily task in no doubt as to the instruction of the young, the recovery of the wandering, the consolation of the dying. Councils of Bishops meet in all directions, and send the result of their consolations and prayers to the common Shepherd of all, without contest, without variation of belief, from one end of the earth to the other. The Host comes forth in procession, and every head is lifted up to the Author of salvation, every heart bowed in worship; one solemn feeling of the real presence fills a great Church, and inspires its congregation. Moreover, saints live and grow on it; societies of men and women are inspired by it unto all the labours of self-denying charity.

"Take as symbols within the one Communion the bare table and the deserted shrine: but con-

fort, respectability, order, the powers of the world that is."

"Within the other, a people hushed in adoration, a cloud of incense, and the *Present God*: but poverty, continence, religious communities, the powers of the world to come.

"Within the one, among the Clergy itself, disputes, divisions, indifferences, disbelief of all dogma.

"Within the other, a system acknowledged by all the faithful, encompassing and supporting them from the cradle to the grave

"And as to communion throughout all regions of the world, how far more justly now than when St. Augustine wrote, may the Catholic say, 'I am held in the Catholic Church by the consent of nations and of races, by authority begun in miracles, nurtured in hope, attaining its growth to charity, established in antiquity; I am held by the succession of Bishops down to the present Episcopate from the very See of Peter the Apostle, to whom the Lord, after His Resurrection, entrusted His sheep to be fed. Lastly, I am held by the very name of Catholics, which not without reason, among so many heresies, that Church alone has so taken possession of, that, though all heresies wish to be called Catholics, yet if any stranger ask, which is the Catholic Church? no heretic will dare to show you his own Church.' Would not this seem to be a prophecy uttered 1,400 years ago?"

The concluding extract from Mr. Allies's valuable work is a specimen of that real eloquence which comes from the innermost depths of a sincere heart, more touching than the most refined and elaborate periods of studied oratory:

"Whither then, shall I turn, but to the O glorious ROMAN CHURCH, to whom God has given in its fulness the double gift of ruling and of teaching? Thine alone are the keys of Peter, and the sharp sword of Paul. O! thee alone, with their blood, have they poured out their whole doctrine. Too late have I found thee who shouldst have fostered my childhood, and set thy gentle and awful seal on my youth; who shouldst have brought me up in the serene regions of truth, apart from doubt, and the long agony of uncertain years. Yet before I understood thee I could admire; before I acknowledged thy claims, I could see that undaunted spirit which would resign everything save the inheritance of Christ; that superhuman wisdom, by the gift of which, while 'earthly states have had single conquerors or legislators, a Charlemagne here, a Philippe Auguste there; in Rome alone the Spiritual Ruler has dwelt for ages, smitting the waters of the flood again and again with the mantle of Elijah, and making himself a path through them on the dry land.' [From his former work in *defence* of Anglicanism.] But now I see that the God of Elijah is with thee: O too long sought, and too late found, yet be it given me to pass under thy protection the short remains of this troubled life, to wander no more from the fold, but to find the Chair of the Chief Shepherd, to

be indeed 'the shadow of a Great Rock in a weary land.'

We heartily recommend this useful and excellent tract to the notice of our separated brethren, who having no definite ideas on the subject of Church Authority, are so easily led by the cunning sophistry of interested zealots to look upon the Catholic movements in England as so many alarming signs of an insidious Aggression against the rights and liberties of the British Constitution. A calm and careful perusal of this useful Tract, in which a great deal of important matters is condensed, will lead the enquirer to *think* on the subject of Church Authority, and the result, we are certain, will be the disabusing his mind of all those evil passions and dangerous prejudices which ignorance of the real principles of our adversaries, necessarily creates. He will learn the true nature of spiritual jurisdiction and how uninterruptedly it has existed from the time of St. Peter down to the present day, in perfect independence of all the most powerful Temporal Sovereigns. This necessary knowledge will go far towards putting him in the right path of safety; at all events, it will considerably soften the violence of that hostility with which English protestants are systematically taught to view the successful labors of Catholic Priests in England.

CORRESPONDENCE.

"TIS TOO LATE."

A SKETCH.—By T...P—M*—*

[For the Bengal Catholic Herald.]

I.

"Procrastination is the thief of time!"—Young.

"Who knows if Heaven with ever-bounteous power,
Shall add to-morrow to the present hour?"—HORACE.

A youth stood alone, with the lovely panorama of Nature, extending before him. Towards his right rose lofty mountains, whose snow-capped summits seemed to converse with the clouds; and towards his left lay verdant fields, over which the lavish hands of Plenty had showered an emerald bloom; before him were beautiful trees standing arm in

arm in sweet communion with each other; and behind him flowed a bright transparent stream, whose gentle music charmed the pensive ears of the hearer. The youth had something of the Poet in him. He gazed on the mountains that frowned in awful grandeur, and his ravished ear drank deep the melody of the stream. Waking from a long reverie, into which he had fallen, he turned to go, when a venerable old man stood before him. "I have watch'd thee my Son," said the old man, "thou hast communed with Nature, thou hast seen her in all her majestic loveliness; but whilst gazing on the glories of the Creation, did thy mind turn to the Creator? know him betimes, my son, "his fear is the beginning of Wisdom," "I am too young," said the youth, "I have long, long days before me,— 'tis too early for me to know God!" "Stop" said his instructor, "say not so, because thou art young, thinkest thou that there are long, long days before thee?" Thou knowest not what the morrow may bring forth. Never say that 'tis early to know God;—many *have* said so, and did persist in the delusion, till they tried to know him when *too late*!

II.

"How swiftly glide our flying years!

Alas! nor pity nor tears

Can stop the fleeting day;

Deep-furrow'd wrinkles, posting age,

And Death's unconquerable rage,

Are strangers to delay."

Horace, Book 2. Ode XIV.

The youth has grown up to be a man. He is engaged in the most momentous concerns of life. Law and Politics engross all his time. In the day he has scarce time to satisfy the cravings of nature, and in the Night, thoughts that drive sleep hold despotic sway over his mind. Alas! for prayers and devotions he has no time. And what does he say?—"I am strong and healthy at present; I have long, long days before me. There is time yet for knowing God:— 'Tis not *too late*!"

III.

"Where art thou, belov'd To-morrow?
Whom young and old and strong and weak,
Rich and poor, thro' joy and sorrow,
Thy sweet smiles we ever seek!—
In thy place, ah! well-a-day!
We find the thing, we fled—To-day."

Shelley.

Sick and restless on his sick-bed lies the worldly wretch. His eyes are sunk and glazed, and his strength is failing fast. His confessor stands behind him, begging of him to repent, and turn to his God and be reconciled to him. "No," says the man, "send for my friends; they may yet save me! Run! O! run!" The Priest retires with a groan. His friends come, but they can afford him no relief. Death approaches fast. Run for the confessor! Where is the Priest?—Why so late?—He comes,—but all is over!.....'TIS TOO LATE!!!'

Patna, Bankipore: January 1853.

Selections.

P O E T R Y.

OLD TIMES! OLD TIMES!

(By Gerald Griffin.)

"Old times! old times! the gay old times!
When I was young and free
And heard the merry Easter chimes
Under the sally tree.
My Sunday palm beside me placed,
My cross upon my hand,
A heart at rest within my breast,
And sunshine on the land!
Old times! Old times!

"It is not that my fortunes flee,
Nor that my cheek is pale,
I mourn when'er I think of thee,
My darling native vale!
A wiser head I have, I know,
Than when I lottèd there;
But in my wisdom there is woe,
And in my knowledge care.
Old times! Old times!

III.

"I've lived to know my share of joy,
To feel my share of pain,
To learn that friendship's self can cloy,
To love, and love in vain;
To feel a pang and wear a smile,
To tire of other climes,
To like my own unhappy Isle,
And sing the gay old times!
Old times! Old times!

'And sure the land is nothing changed,
The birds are singing still;

The flowers are springing where we ranged,
There's sunshine on the hill;
The sally waving o'er my head,
Still sweetly shades my frame,
But ah, those happy days are fled,
And I am not the same!

Old times! Old times!

v.

"Oh, come again ye merry times!
Sweet, sunny, fresh and calm;
And let me hear those Easter chimes,
And wear my Sunday palm,
If I could cry away mine eyes,
My tears would flow in vain;
If I could waste my heart in sighs,
They'll never come again!
Old times! Old times!"

Dublin Review.]

CONVERSIONS.

ANMENNUGGUR.—The Revd. F. Moses has received three Protestant women into the bosom of the Catholic Church, and administered to them the sacrament of Eucharist on the following day.

The Rev. J. H. Pollen, Fellow of Mer-ton College, and late Senior Proctor of the University of Oxford, was received into the Catholic Church on Wednesday, October 20th, at Yvetot, in Normandy, by the Archbishop of Rouen. This is an event which our readers will hear of great pleasure. Mr. Pollen's conversion having been long looked for, and his name held in the highest respect for his piety and goodness. He is the author of that most interesting book, 'Four Years at St. Saviour's Leeds,' in which he recorded the history of the great attempt, of which that place was the theatre to carry out Catholic principles in the Anglican communion. Almost all the excellent men who were conspicuous in that movement have had the grace to enter the Catholic Church, and Mr. Pollen, their associate and historian, has at length obtained the same blessing. He is also well known as having been one of the party who accompanied Mr. Allies some years ago to see the state of Catholicity on the Continent with their own eyes, the results of which are contained in Mr. Allies' celebrated work, the Journal in France in 1845 and 1848. Our readers may probably remember that in that work there is a letter of Mr. Pollen's in which, with a courage, truthfulness, and sincerity which must have been pleasing to Almighty God, he, regardless of the ridicule of the world, stated his belief in the miraculous character of the Estatica and Addolorato. When we remark that that letter is dated so far back as August 1st, 1847, it will be apparent that in no case ought conversion to be despaired of, strange as it may appear that the grace was so long delayed. We need scarcely add that as Fellow of one of the first

colleges in the University of Oxford, Mr. Pollen sacrifices a considerable position and prospects. He is also, we believe, highly connected; circumstances which we mention in order to put our readers in possession of all the facts of a conversion of such interest, so far as we are acquainted with them.

Lyman W. Case, Esq, counsellor-at law, was received into the Catholic Church, on the 13th ult. at Winsted, Conn., by the Rev. Thomas Quinn, Pastor of that place.—*Catholic Telegraph*.

Six of the Priests who met at the recent consecration of the Cathedral of Louisville were converts from Protestantism, viz., Rev. Messrs Walworth, Hewitt, Heeket, Wood, Young, and Rosecraft. *Tablet*.

Received into the bosom of the one fold, on the 7th of September last, by the Rev. Mr. Dempsey, C. C., of the parish of Deserterghill, of county Londonderry Mr. Stephen Church, of the Grove, whose mild and unassuming manners endeared him to all classes of the community who had the pleasure of his acquaintance. He was from infancy nurtured in the Protestant faith, of which he was one of its purest and most virtuous ornaments; and, being descended from one of the most ancient and respectable Protestant families in the north of Ireland, adhered to that creed with faithful tenacity, adorned with every virtue that characterises the man, and the Christian. For a number of years back, however, doubts of a serious nature regarding the authenticity of his own creed began to disturb the equanimity of his hitherto calm and peaceful soul. In this dilemma he had recourse to that most powerful, of all auxiliaries, prayer to the throne of Heaven, to guide and assist him in his anxious search after truth. In this he was not disappointed; for He who rides on the wings of the tempest, and wills not the death of sinner, dealt favourably with him in His unbounded mercy, calling him into that one Holy Catholic and apostolic Church, cemented by the precious blood of a man-God, who promised to remain with her until the consummation of time. He threw at once aside all family ties and worldly considerations by conforming in the most pious and exemplary manner to all the rites, ceremonies, and sacraments of that holy Church which alone, through the mercy of God, can confer them. But persecution in all its deadly forms must hunt this zealous and purely pious man, for conscientiously putting into practice what every Protestant takes as the standard of their own motley creeds, namely, to search and judge for them-

selves. For this he was compelled by the hand of tyranny to leave his hitherto peaceful home, and the neighbourhood in which he spent so many happy years, and remove from his sick bed to the house of his daughter, in the parish of Killea, three miles distant, where he received all the consolations, through the hands of the Rev. Mr. Dempsey, that the Catholic religion can bestow. Up to the last moment of his life he bore his illness with the utmost Christian resignation; when, on Friday morning, 22nd October, eight o'clock, in the seventy-eighth year of his age, he breathed up his pure spirit into the hands of Him who gave it. His remains were attended to their last resting place by that amiable and exemplary Catholic clergyman, Rev. M. Otterson, P. P., together with all that was respectable for miles round, and of every denomination of professing Christians, highly esteemed and regretted by all. May he rest in peace. Amen.—*Catholic Telegraph*.

NEW LONDON (CONN).—On October 3rd the Catholics of New London witnessed the public reception of a convert into the Catholic Church by the Rev. Mr. Lenihan. The gentleman converted is a Mr. Clarke, an Englishman by birth. After the Communion, the neophyte approached the foot of the altar, when the Clergyman received him. A death-like stillness prevailed throughout the church while Mr. Clarke in a clear, distinct voice, read the profession of Faith proscribed by the Catholic Church. The ceremony being concluded, he received Holy Communion from the Rev. Mr. Lenihan with a fervour that called forth many a tear, but they were tears of joy. During the ceremony every knee was bent and every heart uplifted to God (as the Clergyman requested), begging of Him, through the intercession of His Immaculate Mother, to grant that this gentleman may be but the first of the strayed sheep in this town to return to the fold from which their fathers wandered. The Protestants who were present have had a sight capable of exciting their most serious reflection on their own position. And I have no doubt if they reflect, they, too, will go and do likewise. A good many Protestants were present at Vespers also, and listened attentively to the sermon preached by the Rev. Mr. Lenihan on the claims of the Blessed Virgin to the devotion of the Faithful.—*Boston Pilot*.

Died at Mountrath, on the 3rd instant, Mr. Sands, aged 81, at one time a clergyman of the Established Church. During a long period before the close of life he conformed to the observance of the Roman Catholic faith. He was attended during his illness by the Rev. P. Fitzgerald, P. P.—*Leinster Express*.

INTOLERANCE OF THE PROTESTANT DISSENTERS.

TO THE RIGHT HON. T. B. MACAULAY, M.P.,
&c., &c.

Sir—Since the publication of the last number of the *Tablet*, I have read for the first time a letter bearing your signature, dated 25th October, and said to be addressed to the Secretary of the Anti-Church and State Association. In that letter you give your opinion on the Religious Equality movement in Ireland. You say that you “look on that movement with extreme suspicion;” you profess yourself—and I am sure with perfect sincerity—not a friend of the Irish Church Establishment; but “as a friend of civil and spiritual freedom” you “should be sorry to see the Protestant Dissenters of England and Scotland united in an unnatural coalition with men who defend those proceedings which have brought so much disgrace on the tribunals and on the Government of Tuscany.”

“An unnatural coalition!” I have paid for some years past more or less attention to the proceedings of the Protestant Dissenters of England and Scotland, and I am not sure whether, on grounds very different from those which weigh with you, the “supposed coalition to which you refer” may not indeed be described as unnatural; whether it may not be considered unnatural for us Catholics to seek for an alliance with men whose conduct has been such as I shall presently describe to you. I shall not, certainly, pronounce a hasty opinion on this point, but would rather refer it to your better judgment when you shall have read what I shall have written. The Tuscan tribunals and Government it seems have, in your opinion, disgraced themselves by their enforcement of the Tuscan law against the Madiai. Be it so for the present. But if it be so, and if your habit—as I have always been accustomed and desirous to believe—is to weigh things and persons in the same scale and with the same weights, then I respectfully solicit your opinion of the facts I am now to bring under your notice.

I need not spend many words in reminding you that since the year 1797 the most flourishing sect of Protestant Dissenters had, in some of the South Sea Islands, the most flourishing of all the Protestant missions that have ever been founded for the conversion of the heathen.

The Polynesian researches of the Rev. Mr. Ellis—a particular friend of Sir Culling Eardley, and a gentleman of whom I desire to speak with respect—have made a large portion of the reading public well acquainted with many facts in the history of those mis-

sions, in which the whole body of Protestant Dissenters, and Low Churchmen, and—if I mistake not the present Archbishop of Canterbury, have always taken a peculiar pride. In fact, as the only thing of the kind that could with any appearance of plausibility be put down to the credit of the Apostolic gifts of Protestantism, their value extended far beyond the vulgar limits of dissent. They assumed a national importance. They were the only evidence extant to prove the prolific capacities of “our separated brethren,” and they were cherished and made much of in consequence.

Founded with infinite labour, and all the appliances of a wealthy community, carrying to poor and naked but docile savages the arts and comforts of civilised life, these missions gained for themselves a sickly existence not promising a very durable life, but exceedingly grateful to the heart of their tender and loving parent. Upon the spiritual value of the Missionary labours I cannot presume to offer an opinion; but it is certain that in September, 1842, a number of British residents in Tahiti presented an address to the French Admiral Dupetit-Thouars, in which they express their happiness that, “to the disorder and “malpractices that have hitherto characterised this port.....“an end is put” by the practical transfer of the government of Tahiti from British and Protestant hands to those of Frenchmen and Papists. The Missionaries, of course, give a very different description of their own work, and, without entering into the controversy, I will merely say that up to the year 1835 the independent missions of the London Missionary Society exercised complete control over the islands upon which their zeal had been employed.

During the latter years of this period, however, a new scene was witnessed in the islands of the South Pacific. The Supreme Pontiff had despatched Catholic Missioners—a Bishop and some Priests—to the same quarter of the globe, and the conversion of the savage cannibals of the Gambier Islands had been the first fruits of their pious labours. In a short time they were able to write to their superiors that, “with few exceptions, all the islands of the Gambier Archipelago are Christian. The inhabitants know, love, and serve God, and keep His commandments;” and this change being on its way to completion, the Catholic Bishop be-thought him of sending one of his Priests to the Society Islands to make Catholics of the Tahitian converts to Protestantism.

On the 31st May, 1835, Father Columban Murphy arrived at the Island of Tahiti—the Rev. Mr. Pritchard being then the chief person in the island, over the Queen, and in

his double capacity of British Consul and Protestant Dissenting Missionary bound by two titles to respect the rights of conscience, freedom of religious teaching, and unlimited toleration of the differences of creed. The tolerant Whig Government—the colleagues of your political life—were then in office, and we may therefore be sure that however the frailty of the Missionary, tempted by his own interests and those of his employers, might lead him to diverge from the broad path of justice, yet that no officer of the British Crown could hope, unrebuked, to speak another language than that of universal toleration. I believe you were present in India when these things happened, and you will be surprised to learn from me for the first time that these reasonable anticipations were not verified.

The vessel—(Captain Swethin)—had scarcely cast anchor when Mr. Consul Pritchard came on board, and appeared very glad to see the rest of the ship's cargo; but when told that a Popish Priest was on board, he "changed his tone," and "after an abrupt departure, returned again to say to the captain that the Queen would not allow me to land." After a great deal of Missionary opposition Mr. Murphy was allowed to land, but it seems that he was not permitted to remain, and after a few days he sailed to Valparaiso, content with having broken the ice in opposition to the friends of unlimited toleration.

In the meantime the Rev. Mr. Consul Pritchard remained exceedingly anxious lest other Catholic Priests should succeed in effecting a settlement within his preserve, and accordingly he made Queen Pomare to write, and wrote in his own name, letters, dated the 18th and 19th November, 1836, eagerly seeking the countenance, direction, and protection of the Whig Foreign Office. The letters were, in some respects, frank enough. Tifat of Queen Pomare* informs the Whig Secretary that she wishes "to inquire the opinion of the British Government." Under Mr. Pritchard's direction she states the case as one of the intrusion of Catholic Missionaries. It is not a question of French aggression upon a settlement of Englishmen, but of Catholic aggression upon a Protestant mission—nothing more, and nothing less. The Queen is made to complain that "the Roman Catholic Missionaries are obstinately bent on coming to reside at Tahiti;" she informs Lord Palmerston that "it is by no means agreeable to us to receive these Roman Catholic Missionaries; we have a sufficient quantity of

teachers on our land; we agree well with them; they do not trouble us. In a word Queen Pomare—the strings of the puppet being pulled by the Protestant Dissenting Directors of London Wall—enacts to perfection the part of Grand Duchess of a Tuscany of the South Pacific. The Rev. Mr. Consul Pritchard plays the character of Prime Minister with equal adroitness. He introduces Queen Pomare to the Foreign Office. He asserts loftily the independence of her copper-coloured Majesty. He refers to the text of the Tahitian law, of which, probably, he was himself the author—in this, having the advantage over the Tuscan Prime Minister, who merely enforced a law enacted before he was born. In conclusion, Mr. Pritchard expresses the gist of his complaint in these words:—"At present there are several Frenchmen who are determined to land and reside on this island, as *Roman Catholic Missionaries*." The objection is thus formally expressed, not to the Frenchmen, but to the Missionaries.

As I presume you to have been hitherto unacquainted with the particulars of this transaction, you will naturally expect that the Whig Cabinet, having received from a British Consul a proposal so utterly at variance with "the freedom of religion," must have directed Lord Palmerston to administer a severe rebuke to the Rev. Consul, and must have insisted that he should not tarnish the glory of the British name by any thing that could wear the appearance of religious intolerance. Innocent man that you are, if you entertain any such preposterous idea! The reply of Lord Palmerston was more suited to the genius of a Whig Minister. He begins by declining all responsibility, and ends by ingeniously pointing out to the Reverend Consul a "dodge" for the accomplishment of his purpose. In an ordinary case, he says, it looks inhospitable to refuse foreigners permission to "take up their abode" in a country "provided they do not infringe the laws of the land;" but, "of course, every government has a right to refuse to any foreigners permission to reside within its dominions if the presence of such foreigners is considered hurtful to the State."

While this correspondence was being transacted Mr. Pritchard was not idle at Tahiti. The letters to Lord Palmerston had been written, as we learn from other sources on the receipt of intelligence that M.M. Caret and Laval were on their way from the Gambier Islands to make a second attempt on the Protestantism of Pomare. When these gentlemen arrived towards the

* Correspondence relative to the proceedings of the French at Tahiti, 1836, presented to the House of Lords by command of her Majesty in 1844.

end of November, 1836, Mr. Pritchard and his confreres did their utmost to keep them out of the island. The American Consul took them under his protection. Many, if not most, of the native chiefs desired them to stay; but Mr. Pritchard was inexorable. He would not allow the Queen to receive little presents of the poor Missionaries, and on the 11th of December he had five or six men with ropes in their hands sent to the house where MM. Caret and Laval resided with orders to break open the door, bind them, and turn them out of the island by force. This was actually done. A protest was lodged at the American Consul's but without avail. By the orders of the London Missionary Societies agents and Lord Palmerston's Consul the Catholic Priests were seized by the head and feet, carried by main force to a canoe, put on board an English vessel, and shipped back to the Gambier Islands.

On the 26th January, 1837, MM. Caret and Laval again arrived at Tahiti to try their luck once more. But this time the Protestant Dissenters of England would not so much as allow them to go on shore. After repeated efforts they were obliged to forego their intention, and to pay the Captain of their vessel three hundred dollars to change his route and land them at Valparaiso.

After repeated endeavours by the Catholic Missionaries to land in peace, and repeated refusals by the Protestant dissenting advocates of free trade in religion to allow them to land, the French Admiral in those seas took the matter in hand, and by a series of steps, which I shall not discuss, compelled Qu u Pomare, or rather the English Protestant Dissenters, very much against their will, to sign a convention. "Frenchmen of every profession" were allowed "to go and come freely," and to live in Tahiti in perfect freedom.

This result, you may be sure, was not attained without some notable attempts at resistance—all which the Reverend Consul duly confides to his dear Whig Secretary in a letter dated, "British Consulate, Tahiti, Nov. 9th, 1838," comprising four enclosures. These documents are perfect gems in their way, coming, as they do, through the hands of the political and spiritual friends of civil and religious freedom all over the world. With that part of them which concerns the negotiations between Pomare and the French Admiral, I shall not trouble you; but the concluding paragraph in the letter of the Rev. Consul to Lord Palmerston is too rich to be omitted,

"I have also" (he says) "enclosed a copy of a law, passed by the Tahitian legislative body, by which your lordship will perceive that the Protestant Faith has now become the religion of the State."

The "Tahitian legislative body" is a can term for Mr. Pritchard, his friends and instruments. The law which this legislative body enacted was the law. And if the law were not theirs at the beginning, it became theirs by the adoption which Mr. Consul Pritchard gave it when he set it to Lord Palmerston as part of his case.

But before inquiring what this law was, I must beg your attention to the phrase "the religion of the State." Mr. Pritchard and his friends are the patrons of the voluntary system; enemies of all adulterous connection between Church and State; abhorers of endowments; haters of everything that interposes a human motive to influence the free soul of man in their relations between it and its Maker. Yet here we have a "religion of the State" extemporised by Mr. Consul Pritchard as a means of protection against the abominable inroads of the Catholic religion.

The title of the law which establishes this protestant, voluntary, tolerant, persecuting Faith, is quite worthy of the purpose and of the man. It is entitled—I quote Lord Palmerston's printed copy—"A law concerning the propagation of tenets inconsistent with the true Gospel." The true Gospel, of course, is Pritchard's gospel; the gospel of the Independents; the Gospel of the Protestant Dissenters of England and Scotland; and, especially the gospel of London Wall.

The law concerning the propagation of tenets inconsistent with London Wall Christianity is, of course, a law of pains and penalties. The first clause is a sort of statute of uniformity, and is expressed in the following classical English:—

"Let Tahiti, and all the islands of Queen Pomare, Vahine the First, stand unique under that Gospel which the Missionaries from Britain have propagated ever since the year 1797—that is, these forty years past."

The second clause is a warrant for the Tuscan Government to banish from the territories of the Grand Duke the "Foreign Preachers" who organise the distribution of English tracts from the Christian Knowledge Society within his dominions. I must not curtail a syllable of this precious text:—

"When foreigners come from other countries to this, on their landing let this law be put into their hands that they may know

if such persons persist in teaching tenets which are inconsistent with that true Gospel which has been of old propagated in Tahiti: if they build houses for worship; if they congregated followers in uncultivated places, that they might teach them all kinds of strange doctrines; if they trouble the usual modes of worship; and propagate strange customs for the sake of amusing, that do not comport with the written word of the God of Truth, such persons has been guilty of breaking this law, and will be judged and awarded. This shall be his award. He will be sent to his own land and shall not reside in Tahiti."

As I transcribe this law I can hardly bring myself to believe that it did not meet with a vigorous and indignant protest from your friends, the Protestant Dissenters of England and Scotland. I can only say that I have no recollection of any such protest having been made. My attention was especially directed to these circumstances at the time they occurred, and all I can call to mind is that the sympathy of the English public was loudly invoked for Consul Pritchard and his Missionaries; that Sir Culling Eardley was very prominent on the occasion; that it was pronounced a very cowardly act of the Catholic Priests to interfere with the Protestant Missions, and that the feeling of the country was very decidedly expressed in favour of the British Discounters and against their Papist and persecuted rivals.

But the next clause is the cream of the whole business, and must certainly have been before the mind of the Grand Duke when he ordered the prosecution of the Madiai. Hitherto the Reverend Consul's law has dealt with foreigners; we now come to the treatment of any native Tahitians who shall dare to "think for themselves."

"If any Tahitian shall propagate doctrines inconsistent with the Gospel of Truth, such as are called Mamoi'a, because they are doctrines inconsistent with those which have been taught by the Missionaries from Britain, and with what is found in the written Word of God, that person has violated the law. If he be a person of rank or a common man, it is the same; he has broken the law, and will be judged and awarded. This will be his award. He will be sent to his native land (district?) to accomplish the sentence of the law in [it.] If it be public road fifty fathoms; if any other work such as is found written in the laws. If he persists in refusing to do it, he will be judged, and his work imposed on him.

"Tahiti, 8th November, 1838."

Here again I can hardly exclude the supposition that the Protestant Dissenters must have indignantly protested against these doings of their own officers, though I have no recollection of any protest, nor do I believe that such a protest was made. To impose the hard and ignominious work of a Yorkshire navigator on a lazy "person of rank" for venturing to teach "doctrines inconsistent with those taught by the Missionaries from Britain," is certainly a very hard measure; very much at variance with civil and spiritual freedom as the words are generally understood; very inconsistent with the voluntary system; quite as severe as the sentence of the Madiai; and reconcileable with no principle that can be supposed to have any application to this case, except the principle that all things are lawful against the Church of God. However, it is very certain that this course of procedure by a Government official met with no condemnation on the part of the Whig Cabinet. Lord Palmerston, by a despatch, dated the 9th September, 1839, gravely acknowledges the receipt of Mr. Pritchard's road making act of uniformity, expresses "Her Majesty's deep concern at the difficulties under Queen Pomare appears to labour," and declines to take Tahiti under British protection solely from a regard to the convenience of Great Britain. Now, I beg your particular attention to the fact that the difficulties under which Queen Pomare laboured arose, not from French ambition, but from any secular or national cause, but from the deliberate, resolute, and persevering determination of the Protestant Dissenters, headed by a British Consul, who enjoyed the fullest sympathy of the Whig Foreign Office, to exclude the teaching of the Catholic religion by all forcible means, and to tolerate no form of worship except that of the Protestant Dissenters themselves. I beg to remind you also that this conduct was not an isolated act; that it was a connected scheme of conduct extending over several years, assuming various forms of operations, but all tending to the same result—the forcible exclusion of the Catholic religion from the only state in which your friends the Protestant Dissenters have ever had a chance of domination for the last two centuries. I beg to remind you still further that in all this contest between the "State religion," the penal laws, and the violent and arbitrary proceedings of your "voluntary" and Dissenting friends, the undivided sympathy of the Protestant people of this country was on the side of the persecutors—that is, of the Dissenters; that the sympathy of your Whig colleagues was entirely on the same side; that you were your-

self a member of the Whig Government during a part at least of the long period in which this controversy was agitated; that (to the best of my recollection) you never felt called upon to rebuke the intolerance of your Dissenting allies, or to pronounce upon them the anathema of your censure; and that, for long years after the enactment of this penal law, Mr. Pritchard, its author, continued to be, not merely an honoured Dissenting Missionary, but in official, receiving pay from the British Crown, and representing the majesty of the empire.

And why is all this as I have described it? It is because deep in the hearts of a very great majority of Protestants in this most tolerant community lies an intolerant hatred of the Church of God; because, as regards their dealings with that Church, words change their meaning, and principles their application; because the toleration they profess for Catholicity dwells only on their lips, and has no resting place in their hearts or their understandings; because the daily and perpetual practice of intolerance—an intolerance which political convenience, much more than any good disposition, has in part derived from the statute book, but which survives with an almost deeper intensity in the habits of society wherever it can be conveniently practised upon the poor and unprotected of our Faith; an intolerance beneath which every Catholic soldier, every Catholic sutor, every Catholic pauper, every Catholic criminal, every Catholic servant, every Catholic, of whatever rank, who is dependant for his children's bread upon the daily labour of his sinews or his brain, has at some time or other groaned under in the bitterness of his soul. You talk toleration, but from the hearts of most of you it is far distant indeed.

When France took possession of Tahiti and wrested it from "the Protestant Dissenters of England," then was heard for the first time the proclamation—"The liberty of worship is decreed. Government will afford an equal protection to all. No one shall be persecuted on account of his religious opinions, or impeded in the exercise of his worship."—(Proclamation of Queen Pomare and Admiral Dupetit-Thouars.) Up to that time the regime, exclusively in the hands of the Protestant Dissenters, was a regime of persecution, intolerance, and despotism.

In France, with a Catholic majority, there is freedom for Protestants—an equality not merely in the text of the law, but in the habits and instincts of society, nor did any Catholic dream of complaining when the great French Protestant Guizot ruled as Prime Minister over his native land. In

Belgium, where the Catholics are also in a majority, the Protestants not merely in law but in fact enjoy a practical equality with every other citizen and subject. From no Protestant country in Europe can you produce a parallel to this. In England, more especially, there is equality neither in the law nor in the fact. The law has fixed upon it the mark of intolerance and unjust ascendancy; and this humiliating mark, not very faint even on the statute book, is stamped yet more deeply and rudely upon the usages of daily life from the highest lady who adorns the court down to the humblest beggar who, maddened by a sense of wrong, curses the Protestant intolerance which to him and his children offers no other alternative than the ruin of the body or of the soul.

I am, Sir,

Your obedient servant, F. LUCAS.
London, 10th November, 1852.

[Tablet.]

A PILGRIMAGE TO LA SALETTE.

The *Rambler* for the present month contains a highly interesting account of a pilgrimage lately made to La Salette, the scene of the famous apparition of Our Blessed Lady, to which we have so frequently adverted in these columns. A great portion of the facts narrated in the present article appeared in last week's *Tablet*, in the form of a report of the lecture lately delivered on the subject by Mr. Northcote at Clifton, not in the Catholic church, as the *Times*, erroneously stated, but in the schoolroom. We copied the report in the *Times*, imperfect, and unsatisfactory as it was, rather than delay the notice of a lecture of such interest; and, as we mentioned to our readers, the present number of the *Rambler* will enable them to supply the deficiencies of that report. We must, however, correct a positive misrepresentation which it contained. This was at the commencement, where Mr. Northcote was made to imply that the rivulet at which the shepherds brought their cattle to drink was the same fountain, dry at the time of the apparition, where Our Blessed Lady appeared. This was not the case. Mr. Northcote distinctly stated that they first drove the cattle to a rivulet to drink the after eating their dinners, and wandering about a little, they ^{the grass} and fell asleep near a fountain, which was ~~at~~ that time dry, and where the apparition took place a short time afterwards. In the present article we have a beautiful outline of the whole history; the examination of the children immediately after the event; the proceedings of the Bishop of Grenoble in consequence; the first rise of the pilgrimage the inquiry instituted by order of Louis Philippe's government; the commission appointed by the Bishop of Grenoble to investigate the matter; the report of that commission; the Bishop's persuading the children to write letters to the Pope; the Bishop's final decision

and Pastoral Letter in consequence; the laying of the foundation-stone of the Church of La Salette in May 25th, in the present year. Independently of the lecture, Mr. Northcote as will be perceived from another part of our columns, has announced a pamphlet, in which he will give an elaborate and ample history of this most interesting event. We understand that this publication, which has been hurried in consequence of the notoriety given to the subject by the *Times*, will not prevent the editor of the *Rambler* from fulfilling the engagement given to his subscribers in the present number—viz., the December magazine shall contain the completion of the subject. Not all that is printed in this pamphlet will appear in this magazine of course, but as much as is necessary for the completeness of the subject.

The present article, we regret, is too lengthy to transfer to our columns, if indeed it was quite fair to the *Rambler* to do so. But we cannot resist quoting, for the edification and delight of our readers, a highly picturesque and beautiful account of the pilgrimage, and of the scene which the writer witnessed on the holy mountain. This portion of the article we give without abridgment, as follows:—

“We will imagine ourselves to have been suddenly transported to the south of France, to the city of Grenoble; or still further, we will imagine ourselves to have left Grenoble by the *Porte de la Graille*, to have traversed the plain of the *Drac*, and of one of its tributary streams, the *Romanche* as far as the little busy town of *Vazilli*; we will have surmounted the very long and steep, but beautiful ascent which leads from that town to *Lafrey*; passed the small lakes on the top of the hill, as also the town of *La Mure*; then treaded the curious corkscrew descent which leads us again into the valley of the *Drac*; ascended once more on the other side, passed through *Souchons*, and finally reached the little town of *Corps*, on the borders of the department of the *Hautes Alpes*. This is the distance of about forty miles from Grenoble and we had already overtaken at different stages of the road a few straggling pilgrims, evidently bound for the same destination as ourselves, but travelling in a more pilgrim like fashion. Here it was an old woman of sixty or seventy years of age slowly creeping up the hill and leaning for support on another, less infirm, but scarcely less aged than herself; ~~there~~ it was an old man kept firm and steady on his donkey by the stout arm of his faithful son; or again, it was a younger and stronger group, five or six members of the same family or of the same village, trudging briskly along the road, or resting for a while under the shade of some friendly tree, and partaking together of the frugal fare with which they had provided themselves before leaving home. As we drew nearer to *Corps*, these scenes became more frequent, and when we arrived in the town itself, the tokens of the approaching *fete* were more manifest. Empty diligences and *chairs à banc*, and other vehicles

of the country showed us that we were not the only pilgrims, who had been indebted to other legs than their own for having brought them thus far on their way. Here, however, all carriages must be dismissed, and there remained, an ascent of six or seven miles which could only be made on horseback or on foot. We preferred the latter, and set forth at once, hoping to reach the summit of the mountain before sunset. The way was long, and steep, and rugged, and grey worse and worse as we advanced farther on our route; but the numerous bands of pilgrims seemed used to it, or were animated by a degree of faith and hope which caused them to think little of the difficulties of the road. They moved on slowly but perseveringly, with their baskets of provisions on their backs, and sometimes an offering of candles for the church in their hands; some were telling their beads in silence, others reciting the *Litany*, alternately with their friends; others, again, beguiling their time by lively conversation, the subject of which seemed usually to be either some circumstance of the original apparition at *La Salette*, or some miraculous cure they had seen or heard of, or some fervour which they hoped themselves to receive as the reward of their present pilgrimage.

“At last we reached the little platform on the top of the hill: but the shades of evening had already almost deepened into the darkness of night, and it was no longer easy to distinguish one object from another. The cross that had served as a beacon to us whilst yet we were at a distance to denote the particular height which we were to ascend, could still be recognised standing out boldly against the sky on the top of the hill on our left; whilst the open doors, and bright lights, and kneeling worshippers almost immediately before us, sufficiently indicated which of the humble tenements that we saw scattered around was used as the temporary church. A large mass of unfinished buildings, also on our left, was clearly the new church and presbytery in the course of erection; and a few dim lights scattered here and there on different sides of the platform pointed out the rude dwelling-places of the masons and others employed upon the work. Numerous groups, principally of women, were sitting or standing about some enjoying the luxury of rest after the fatigue of the journey, others anxiously awaiting the arrival of the weaker members of their party who had not yet accomplished the ascent. From some of these we learned which hut was occupied by the Clergy, and thither we directed our steps. A letter from his Eminence the Cardinal Archbishop of Westminster soon brought us an invitation into the parlour of this humble abode and secured us a hearty welcome there. The room was wholly filled by a table and ten or twelve chairs, from which as many Priests were just then rising and desfilng off through another door into the open air, in order to admit ourselves and a number of Ecclesiastics who had been detained with us in the kitchen. In fact, it was the hour of collation—it was

an Ember Day, September the 18th, and the Vigil of the Feast of the Dolours of Our Blessed Lady, the anniversary of the apparition—and the Clergy were obliged to succeed one another in this way, in order that all might have an opportunity of partaking of refreshment in turn. Those who had hitherto been engaged in the confessional were now called in, and others went to take their places; arrangements were made as to the hours at which each Priest should say his Mass on the following morning, what devotions should be used during the night for the benefit of the pilgrims, &c., &c. As soon as this was settled an supper ended (during which he had enjoyed the opportunity of conversing with the Abbé Rousselot, Vicar-General of the diocese, Professor of Moral Theology in the seminary, and historian of this sanctuary), the Père Supérieur of the Missionaries went to the door of the church and made a corresponding announcement to the people; at the same time he gave them a very beautiful instruction as to the manner in which they could most profitably spend the intermediate time in their own private devotions. Our space will not allow us to give an abstract of this discourse; we need only mention that he proposed as a subject of meditation Our Lord's Nativity, than which our readers will at once perceive, it would have been impossible to have selected one more beautiful and appropriate. The darkness the night, the assemblage of people gathered together from so many distant places without any sufficient shelter, the fact that Our Blessed Lady had actually appeared there, and that her Divine Son was even now dwelling in the tabernacle of that rudely-constructed temple—a few wooden planks covered with thatch—were points of resemblance sufficiently obvious, and of which the preacher did not fail to avail himself. After listening to this short exhortation, the pilgrims went their several ways, according as their devotion prompted them. Some remained kneeling in the church or at the doors preparing themselves, and awaiting their turn to approach the tribunal of penance; others went down to the fountain to fetch some of the celebrated water, and to say their prayers, and make the meditation there that had been recommended them. A rough heap of stones marks the place where Our Blessed Lady first appeared, and an image placed on the top, with a candle burning before it, now served to guide the pilgrims to this favourite spot. Some came and bathed their head, or their eyes, or their ears, or any other part of their body which was affected by any malady, in the stream that gushed forth from beneath this simple oratory, as though it were a new pool of Bethesda; others, again, only drank of the water, and carried some of it away with them; but the succession of pilgrims at this place was continual, and very many of them, as soon as they had satisfied their devotion at the fountain retired to some little distance up the mountain-side, and there knelt down on the green sod to pour forth their fervent prayers for the special object of their pilgrimage. Others were silently kneeling at the several Stations of the Cross,

which have been set up to mark the path that Our Blessed Lady trod before she finally disappeared. Others again—and these perhaps formed the larger portion of the assemblage—were gathered together in groups, sitting on the ground or on the stones that lay scattered about, to be used in the new church, and singing French cantiques. In particular, this formed the perpetual occupation of a large body of pilgrims who were collected under a shed that seemed to have been prepared for the use of the workmen; and this singing, though somewhat wearisome to those who could not join in it, or who had hoped to steal a moment's repose anywhere in the neighbourhood, sounded both joyous and devotional when heard from the more distant parts of the mount.

At ten o'clock the ringing of a great bell was the signal for a general reunion of the pilgrims round the miraculous fountain. Flambeaux had been previously lighted and attached to the plain wooden crosses which marked the *Via Crucis*; and Père Sibillat, one of the Priests permanently attached to this new sanctuary, now came out from the church, vested in stole and surplice, and accompanied by several other Priests, and the whole assembly, under his guidance, proceeded to celebrate the Devotions of the Stations. We need hardly say that this form of devotion, eminently beautiful and impressive as it is at all times, was rendered doubly so by the circumstances of the present occasion. It was the vigil of the Feast of the Dolours of Our Blessed Lady; it was precisely here that she had appeared in the very guise of a true *Mater Dolorosa*, with the crucifix and some of the instruments of the Passion hung about her neck; she had shed tears on this very spot, and published warnings and threats against the obstinacy of her perverse children. Surely such a place was calculated both to inspire the preacher with more than ordinary fervour, and to give his words a more than ordinary effect upon the mind of his hearers. Père Sibillat preached for a few minutes at each station, and recited the usual prayers; and then the five hundred pilgrims—for we believe that this was about their number, and that of these scarcely less than four-fifths were of the *devoti femineæ sexus*—moved on to the next station, singing first that verse of the 'Stabat Mater'—

Sancta Mater, istud agas,
Crucifixa sige plagas
Cordi meo vallide,

and then a verse of a French hymn, specially appropriate to the station we had just left. It is difficult to keep an accurate account of the flight of time in a night of this kind; but the devotion of the stations certainly lasted more than an hour; and at midnight Masses began to be said. The little chapel is so small that it was necessary to lay down rules for the admission of the pilgrims, and to adhere to them very strictly. The doors of the chapel were open, or rather there seemed to be no doors at all, but the whole interior was exposed to public view in such a way that a large number of persons could stand in the open air at a considerable distance, and still see the altar and the Priest who was celebrating at it. Only a few at a time however,

could enter under the roof, and these were not allowed to be crowded by others pressing in from behind; they heard Mass quietly, and went to Holy Communion, if they desired it, a Priest standing to prevent the entrance of any from without; but as soon as Mass was over, they had to go out through the sacristy, and were not allowed to return into the church again. Their places were immediately taken by others, and in this way there was a perpetual succession of persons approaching the altar without any hurry or confusion. At four o'clock there was a suspension of this continual celebration of Masses; for by this time all the pilgrims already on the mount had had an opportunity of fulfilling their obligation, and it was necessary that some Priests should be kept in reserve, ready to offer the Holy Sacrifice for those pilgrims who should arrive at a later hour. The necessity for this precaution was soon sufficiently apparent; for from a very early hour of the day—soon after sunrise, in fact—troops of villagers began to arrive from the neighbouring hamlets, anxious to celebrate the anniversary of the apparition on the very spot where it had taken place.

“It was now Sunday, and the number of men, therefore, being no longer detained by their labour, began to assume more considerable proportion when compared with that of the women than it had done on the previous evening. Men, women, and children might be seen approaching on all sides; some from the villages of La Salette and Corps were slowly creeping up the very hill on which the sanctuary is situated; others were coming down from the opposite height, having climbed up from the more distant valley of Valfourcy; and a third intermediate path, which seemed the most frequented of all, wound round the side of Mont Gargas, coming up from the village of St. Michel. As these three paths poured forth their numerous travellers on the narrow table-land of des Baisses, the crowd rapidly increased, the busy hum of voices grew louder and louder; and it was difficult to believe that one was standing, not in the suburbs of some populous metropolis, not in the greensward of some favourite village retreat in the immediate neighbourhood of a much-frequented thoroughfare, but on the barren summit of a precipitous mountain five or six thousand feet above the level of the sea. By nine o'clock the numbers assembled must have exceeded three thousand, and the tinkling of a little bell announced the approach of others in a regular parochial procession. They came along the path of St. Michel that has been already spoken of, so that they were visible for a considerable time before they actually reached us. The cross was borne first; then came the Priest in surplice and stole; then the men, and, lastly, the women, with long white veils which not only covered their heads, but also so enveloped their whole figures that it was scarcely possible to distinguish the colour of their dress; and all carried open books in their hands, and were busily engaged in chanting the praises of her whose sanctuary they were come to visit. At the same time the bell of the temporary chapel was rung, and the Priest, Deacon, and Sub-Deacon followed by a large number

of Clergy, went down by the Stations of the Cross, and proceeded a little way up the side of the opposite hill, to celebrate High Mass at an altar that had just been erected there above the miraculous fountain. In the middle of High Mass there was a very eloquent sermon, and at the end of it Benediction of the Most Holy Sacrament. Altogether it was a wondrous sight, the celebration of these holy rites on the mountain of La Salette; it was a spectacle that requires the pencil of the artist to do it justice, and that will only be spoilt by any efforts of our feeble pen to describe it. The Clergy in their white and shining vest-ments moving to and fro upon the green grass about the altar; the smoke of incense rising up from behind them to the broad canopy of heaven; the bright blue blouses of the men and the large straw hats and scarlet umbrellas of the women—happily, on this occasion, needed only as a protection against the sun—thousands of pilgrims kneeling up and down the sides of the hills, upon the grass, or upon the rocks and stones; old men and children, matrons and maidens, the old with the younger, all joining in one universal prayer and hymns of praise and thanksgiving; whilst horses, mules, and asses, and here and there a few goats and cows, might be seen peacefully grazing in the background. Oh, it was indeed a strange and striking spectacle, and one that forced upon the minds of those pilgrims who were present from a foreign and unbelieving land this plain and obvious question—What is the origin of this spectacle? How comes it that the most sacred rites of our holy religion are being celebrated under such unusual circumstances? What is the cause of this vast concourse of people together gathered from all parts, some at the cost of extreme bodily pain and real difficulty, and all with more or less of fatigue and inconvenience? What does it all mean? How did it all begin?”

B. O. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Donation from Mr. T. W. Seyers, for the Orphanage, thro' Very Rev. Father Formosa,	Rs. 25	0
Ditto from a recent Convert, for ditto,	50	0
Ditto from Ditto, for the Widws' Asylum, thro' ditto.... ..	50	0
Mr. Jas. Rostan, for December,	4	0
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.. P. Bonnaud, for ditto,	5	0
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Miss Gregory, for Nov. and Decr.,	2	0
Mr. John Spence, for Nov.	25	0
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Miss M. O'Conner, thro' ditto,	1	0

THE BENGAL CATHOLIC HERALD.

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

5.] CALCUTTA: SATURDAY, JANUARY 29, 1853. [VOL. XXI

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, January 29.

THEORY AND PRACTICE.

THE letter of A CATHOLIC is suggestive of serious reflections on the subject of consistency with the principles which men voluntarily profess to uphold. All the great evils of our social system have arisen from the continuous disregard of a proper adherence to avowed principles. It is not so much the ignorance of popular masses, but the supineness of individuals, that constitutes the unhappiness of states; and no state can ever be morally powerful, unless every citizen, from the highest to the lowest grade contributes his individual portion of moral influence to the government which presides over it.

The evil which our correspondent deprecates is the result either of the fatal in-

difference to moral truth which most men display, or of that blind subserviency to worldly interests which in the end defeats its own object. Every Catholic parent, possessing even an ordinary portion of common sense, is desirous that his children should be members of the Catholic Church because he believes that such membership is essential to their eternal happiness. What then induces him to place his offspring in a position of spiritual danger where those who are hostile to Catholicism, make it a point to assail the children of the faith with the weapons of ridicule and misrepresentation, knowing them to be instruments of irresistible influence where the means of opposing them are not at hand? Our opinion is, that one of the two reasons we have already given, is the unmistakable cause of this deplorable inconsistency. If piety in the parent be not well grounded; if it be not that deep feeling which makes him tremblingly alive to every religious sentiment in the young minds of his offspring; if it fail to make him jealous of every worldly calling which has the slightest tendency to corrupt their purity or weaken their faith—then we may rest assured that his profession of fidelity to

the Church is but mere lip-service, where the heart has no concern. Such a man would probably do nothing to endanger the Catholic belief of his children, but he would allow them to follow unresistingly the course of worldly events; and it would be only a special interposition of Providence that would avert from them the rocks and shoals which beset their headlong career. The other cause is a practical adherence to the conventional usages of Society more pernicious than lukewarmness, in as much as it is an actively mischievous agent which always urges its victim to proceed onward in the ways of worldly wisdom; strewing the path of life with flowers of delicate hue and velvet softness, and covering the pitfalls of danger with the magic carpet of ambition. A parent of this class does not see the peril, merely because he *will not* see it; self-deceived by his earthly longings, he endeavors to satisfy his occasional scruples, by the flattering hope that the danger is not inevitable, and that where others have escaped there would be safety also for his children.

It is not till the evil has approached and the misery become irreparable, that the unhappy parent is fully awakened to all the horrors of the pernicious system which in his pride or indifference he pursued as a measure of necessity. Then is encountered the pang of seeing domestic broils and civil discord, without the power to check them; then comes the full weight of filial disobedience to crush the heart of the parent already overloaded with remorse; then is felt the unspeakable anguish of knowing that a beloved daughter has ceased to reverence, if she has not been taught to scorn, the hallowed rites of her fathers. What dazzling prospects of worldly advancement can outweigh the gloomy forebodings of such disastrous results!

We hope to resume this subject in a future number, as we consider it one of vital importance to the well-being of every Catholic Community. We hope to be able to point out the defects of the present system by which the whole moral responsibility of the mission is thrown on a laboring few, though the advantages are to be reaped by the great mass of the Community.

CORRESPONDENCE.

ST. JOHN'S COLLEGE.

To the Editor of the B. C. Herald.

DEAR SIR,—Permit me to draw your attention for a moment to this institution for the benefit of the Catholic community. Perhaps this notice may be worth while as it may excite a more healthy feeling than that hitherto displayed to the interest of Catholics themselves.

It was considered for a long time the height of happiness to be able to bring up children in the knowledge of the true principles of their faith. Catholics thought it their bounden duty to support institutions which were raised for the diffusion of science and literature. Now I am sorry to observe that such feelings have passed and the hand of apathy and indifference has touched the warm and active spirit of the community. Scarcely is a Protestant Academy, School or College without a number of Catholic pupils. What is it then, that has caused this prepossession in favour of Protestant education and this apathy towards that afforded by our own body? How is it that we side with those who detest our principles and teach their pupils that Popery is the only religion which is injurious to man, that it is the only one which impoverishes the country and reduces it to a nonentity? How is it that persons who profess to belong to the Catholic Church and are proud of their Catholic principles can be so oblivious to the interests of their children, as to allow their faith to be endangered by exposing them to temptations which they are not prepared to resist? The result may not always be such as to confirm these fears, but the odds are much in favour of my deduction.

Would it not then be more conformable to the true spirit of utility to have a Catholic education for professing Catholics? Would it not show a more united and active spirit to support an institution connected with ourselves by ties which we profess to hold sacred? Would it not deprive our opponents of the argument

that Catholics have seen their errors but are restrained by conventionality from admitting them, for they seem more against their own body than for them.

I would therefore suggest to our fellow Catholics the necessity of supporting an institution founded for our benefit, and which has been the great hope of His Grace the Archbishop. While I thus think it necessary to support our own Institution, do not for a moment, suppose, I mean to disparage others. Far from it. There is room enough for competition and employment without our assistance. Besides such charity will hardly water the ground where it must first fill a pool.

It is not my wish to puzzle by subtle metaphysical disquisitions, but to convince by simple appeals to the common sense of our community. Solon the Conqueror of the Athenians and one of the seven wise men of Greece, declared that state to be the best in which the injury done to the smallest individual was reckoned an injury to the state *i. e.* that community was the best which shared a community of interests. Now this I hold to be the best criterion of unity and single mindedness of a community, as well as the best test of the health and vigour of its constitution.

If we do not strengthen our internal and domestic affairs, how can we expect to hope for any success in our external and foreign affairs. I have scarcely time to press the subject further, but I trust that you will excuse my short comings, and supply the deficiency by an exhortation in your editorial columns, to those who are interested in Catholic Education to aid heart and hand in the support of St. John's College.

Truly your's,
A CATHOLIC.

Selections.

CONVERSIONS AT BOULOGNE.

To the Editor of the French Times.

Sir,—By one of those strange accidents by which it pleases Providence occasionally to perplex us, the last number of the *Bou-*

logne Gazette actually reached this metropolis, like the fly in amber, the wonder being not so much the paper itself, as the means by which it got there; but whether it be referable to the influences of Free Trade, or the demand of wrapping stuff, consequent upon the rush to be present at 'The Funeral,' I will not stop to inquire, as my object is more particularly to notice a most absurd paragraph which stands pre-eminent even amongst the 'Curiosities of Literature,' for which that journal is so remarkably distinguished.

It has reference to some late conversions to the Roman Catholic Church in Boulogne, but winds up with a circumstantial announcement of the public renunciation of Catholicity by 'Mr. W. K. a distinguished American and Californian traveller,' which is pre-eded as a set off against the secession of the "weaker members of our society." "This can fit me," so very accurately in every particular, that it would be the veriest affectation to pretend ignorance of the allusion, but it is decorated with so many glittering ornaments, that I am altogether disinclined to believe, it was manufactured with any intention of insult. The simplicity, however, I must say, that could yield up its conviction on such slight grounds as my case furnished, is very little removed from that of the apothecary's apprentice, who "vowed his master's patient must have been eating horseflesh, because he espied a saddle under the bed," and I beg to assure the unsophisticated Editor that although I attended service last Sunday in Trinity Church, I have not the most remote idea of abandoning the faith which is co-existent with Christianity, if for no other reason than that given by Father O'Leary in support of the doctrine of Purgatory, "might go farther and far worse."

The reason of my visit to Trinity Church was simply this, having heard of the fierce nature of the controversial thunders which have latterly issued from its pulpit, I desired to hear with my own ears some of those peals, wherein doctrines and individuals are indiscriminately shaken, and in which defunct fathers and living neighbours come in alike for an impartial meed of abuse and misrepresentation; but it was not until a particular friend of mine was singled out for sacrifice, and I saw the admission under the hand and seal of the minister, that my resolution was fairly taken; being actuated, moreover, by an ardent curiosity of learning by what reformed process of evangelic logic, by what system of puritanical casuistry, a disciple of Jesus Christ could be taught to "love God and hate his neighbour" under the same dictate of

Christianity, a maxim so very difficult to be reconciled to that divine injunction which my old-fashioned faith teaches me to regard as one of the chief corner tones of religion and morality.

I apprehend that many, if not most of the lists of converts to Protestantism which we see published, would prove equally delusive as mine, and this, at all events, I can vouch for, that those which are collected from Irish returns are for the most part of a like description; for in Achill (the head-quarters of proselytism) which I know as well as my native parish, it is all gammon and humbug from beginning to end, and I solemnly assure you that the story told by Maxwell (a Protestant probendary) in his "Wild sports of the West," is literally true that when a deputation of Exeter Hall Saints came to the determination of going to witness the wonders worked by the Rev. Mr. Naugle in that holy colony, that pious deluder was obliged to ask his Catholic friend, Dean Lyons, for the "loan of a congregation for the occasion" and I know myself, scores upon scores of instances where poor creatures were held up to the world as seceders from the errors of Popery not a whit more guilty of the act than myself. One story is so much in point that I cannot resist relating it. Sir William Parks and his lady, neighbours and friends of mine, were such zealous reformers that they actually induced their whole tenantry, for a considerable period, to go to church with the greatest regularity. But after their return from a Continental trip they were shocked to find that all their sheep had returned to the old fold. As a matter of course they were summoned and taken to task for their impiety; and when asked for their reasons, one of them stepped forward, and scratching the side of his head like an overgrown innocent, said, "Arrah, sure, your honour! the blankets you gave us didn't come beyond our knees; and as for her ladyship's caps, they melted entirely in the washing." I believe you will find that nine-tenths, if not the whole of the conversions in the West of Ireland will turn out in the end cases of "short blankets."

I request you will give a place to this contradiction of a silly story, as I am unwilling that it should be delayed beyond the first opportunity of undeceiving my friends. I fear you will find trouble in deciphering it, as it was hurriedly written while the procession was passing.

Y truly your's,

WILLIAM KELLY.

London, Thursday.

CONTRAST BETWEEN THE SITUATION OF CATHOLICISM IN 1800 AND 1852.

(From the *Compté de Montalembert's* recent pamphlet, "*Des Intérêts Catholiques au XIX^e Siècle.*" Chap. I., slightly abridged.)

On the 1st of January, 1800, there was no Pope. Pius VI. was dead at Valence, exiled and a prisoner of an Atheistic republic. Rome had scarcely emerged from the hands of a horde of Pagans who had inaugurated a semblance of a republic by proclaiming the eternal downfall of the Papacy. Eight months of the most perilous interregnum were destined to separate the death of Pius VI. from the election of Pius VII. The sacred colleges, driven away from Rome, could not reassemble but under the shelter of a schismatical army, come from the depths of Muscovy to stay for an instant the parrioidal arms of a people but lately the first of Catholic nations. A few old men assembled behind the Russian lines on an islands of the lagoons of Venice, of that proud and able Venice which had just perished, after having signalised itself by its crafty hostility against the Roman Church, of which it had been in the middle ages the bulwark and the honour. The Cardinals remained shut up one hundred and four days without being able to come to an agreement, preoccupied by what a contemporary calls the *state of fugrant treason of Catholic Europe*; their suffrages finally united on a monk whose obscurity was his principal title. The Austrians occupied the legations; the Neapolitans were masters of the city of Rome. It was not without difficulty that the one and the other restored to Pius VII. the states which Napoleon was soon going to snatch from him again.

In the kingdom of Clovis and of St. Louis, behold what was the state of the Catholic religion.

The entire Episcopate was in exile; the Clergy decimated by the guillotine and transportation; the Faithful, ensnared and harassed, long condemned to choose between apparent apostacy or death, scarcely beginning to breathe, to enjoy in silence the toleration of contempt.

No material or moral resources; the vast patrimony of the Church, formed by the love and free guilt of forty generations, reduced to dust; the Religious Orders, after a thousand years of glory and of benefits, quivering, uprooted, and annihilated; three thousand monasteries of the two sexes abolished, and with them all the colleges, all the Chapters, all the sanctuaries, all the asylums of penance, of retreat, of study, of prayer!

France, stained by ten years of revolution, had just given herself a master in the person of a young emperor, who had delivered her at the same time from license and from liberty, who "knew everything, was equal to everything, and willed everything"—who in Italy had imposed on the Holy See the cruel treaty of Tolentino—who in Egypt had caressed Islamism, and who was not as yet known to the Church, which he was destined so gloriously to upraise, except for having deceived and pillaged her.

Persecution scarcely extinguished had given place to the uncontested victory of evil. Legislation, education, manners, were a prey to the practice of all the theories of the eighteenth century. The family was being decomposed under the action of divorce. God had everywhere been chased away. For having uttered His name, Bernardin de Saint-Pierre was insulted at a full sitting of the Academy. Voltaire would have seemed too reserved, and Rousseau too mystic, in the bosom of that society which withdrew itself from the preoccupations of war and from the infallibility of mathematics only to delight itself with Paruy and Pigault-Lebrun.

England, turned aside from the revolutionary torrent by the eloquence of Burke, and the genius of Pitt, contemplated with an astonished eye the virtues and the courage of those Catholic Bishops and Priests whom the Proscription had cast by thousands on her shores; but nothing as yet announced an early change in the barbarous legislation which had served to extirpate Catholicism from Great Britain and to crush in Ireland. The benefit of her glorious and solid institutions was assured to all except to the native-born Papists. Her code was still disgraced by savage penalties against the public exercise of the religion of Alfred and of St. Edward. Her judges declared from the height of their tribunals that the law did not recognise the legal existence of any Catholic. The most illustrious races of her aristocracy were still excluded from their hereditary seats in the House of Lords. The most courageous of her soldiers could not pass the grade of colonel if he were Catholic. No merit, no talents, no service, however brilliant, would have sufficed to open the doors of the House of Commons to him who should have refused to swear that Transubstantiation was an idolatry and the Mass a sacrilege. King George III. would have preferred to deprive his Government of the help of Pitt, than to consent to change an iota of these criminal follies. All those who, twenty years ago, travelled in that prodigious country might have seen the miserable lanes, the coach-houses and stables where the few Faithful of London glided to assist at the Holy Mysteries, and those Masses said in the open air where the starving Irish, in rags, grouped themselves round their Priests, in sight of the deserted and profaned cathedrals of which they had been robbed by Elizabeth and Cromwell.

In Germany the Church was plunging deeper and deeper into that abasement in which she seemed gradually to disappear, after the end of the thirty years' war. Formerly mistress of half that empire which her Monks had brought into cultivation, and which her Bishops had conquered from barbarism, she was going irrecoverably to lose all that remained to her of her patrimony. One half of it was already reunited to France, and the other half was about to be cut up and given as pasture to all those princes, to all those lords, Catholic and Protestant, who at Lunéville and at Ratisbonne, begged, from the hands of the victorious revolution, a share of the spoils of the Church. She was sinking without resistance; she was yielding without

honour. For a long time had the Catholics, Priests and laity, opposed nothing more than an inert torpor to the contempt of Protestantism and to the encroachments of philosophy. Catholicism reckoned for nothing, absolutely nothing, in the politics nor in the literature of that nation, which prostrated itself before the Great Frederick, and which the Paganism of Goëthe made to tremble with joy and admiration. Theology gave a few signs of life only to struggle against Rome under the inspiration of Februnius and his rivals. The last historic act of the three Ecclesiastical Electors of Mayence, Cologne, and Trèves, had been to unite themselves with the Archbishop of Saltzburg, Primate of Germany, to make up in the *Punctuations of Ems* (in 1786), the code of revolt and of ingratitude against the Holy See. They were employed in applying it when the republican armies came to dethrone them, and to inflict upon them the chastisement which they had already justly deserved. Moreover, not a voice was raised to defend Christian truth, nor the rights of the Papacy, nor even those Ecclesiastical sovereignties, where had reigned a proverbial happiness for a thousand years.

In Italy the same desolation and the same humiliation; laws enacted against the Church by the absolute monarchy at Naples, at Parma, at Turin, at Florence, maintained and executed by the demagogues; foreign armies and ephemeral republics; temples profaned, convents suppressed, the people in consternation; not a martyr, nor even a soldier.

In Austria the Church was sleeping on the Procrustean bed which Joseph II. had made for her. On the ruins of the 2,000 monasteries, confiscated by his Apostolic Majesty two years before the Constituent Assembly had applied the same theories to the same victims, the imperial bureaucracy was forging at its ease the velvet-covered chains with which it knew how, up to that day, to entwine the limbs of its captive. Joseph II. had written—"I have made philosophy legislate, for any empire." And his successor, Leopold II., faithful in every point to his lessons, denounced before the states of Lower Austria as the source of evil, the power of the nobles and *Monachism*. Belgium, that cherished and faithful daughter of the Catholic house of Hapsburgh, was torn from it for ever.

Poland, that *orthodox* kingdom, so long the invincible bulwark of Europe and the Church against Islamism and the Greek schism, condemned by Voltaire before being immolated by Catherine, was struggling, torn and bleeding, under the talons of the potentates who, for the first time since the era of Redemption, had wrought the murder of a Christian nation.

Spain, stripped of all her ancient liberties, transformed by the most strange oblivion of her immortal past into a private domain of her kings; enervated by two centuries of despotism without glory; a silent spectator of the unheard of outrage committed by Carlos III. against the Company of Jesus, languished under the rule of a

* *Unter dem krummstab ist es gut wohnen*. It is good living under the cross; a proverb once popular in Germany, and to which nothing occurred to give

guardsman, the gallant of the Queen, and the favourite of the King.

Portugal, where Pombal had renewed against the Jesuits the cruelties of the Roman Emperor against the first Martyrs, only held by a thread to the Roman Church, [M. de Montalembert goes on to refer to Cardinal Pacca's "Notes on Portugal," in order to give an idea of the degradation into which that ancient kingdom had fallen. He proceeds]:

In short nowhere was there the least sign of health or of hope. Religion, everywhere forgotten or annihilated, seemed exiled from the earth. Catholicity must have seemed to the wise of this world a corpse, which only remained to be consigned to the tomb.

Half a century passes, and everything is transformed. Everywhere religion has resumed its place, in the first rank; everywhere the Church is recognised as a power of the first order. Invoked by some with the confidence of a love always faithful; by others with the passion of a recent conversion; by some perhaps with regret, and against their will; if it is still attacked by some blind men, no one at least fails to recognise its force, its life, its fertile immortality. In traversing the soil of Europe, everywhere worked by revolution and by war, we see her everywhere flourishing anew, growing, uplifting her head in renewed youth, and floating over the destinies of the world. Like the lofty summits after the deluge, as the waters ebb away, we behold reappearing the truths which she has been preaching for eighteen centuries, and the institutions which she has raised on the immovable foundation of the Divine promise.

M. de Montalembert proceeds to show in detail the features of this wonderful change. Alluding first to Poland, he finds, of course, that that country still affords but a mournful sight; yet, considering the effects of misfortune on races which do not despair of themselves, the evident amelioration of manners in Poland, and marked return to religion, he despairs not, nor believes "that Poland is forever dead, in an age which has seen the second birth of Greece and Ireland." In Switzerland, too, the prospect remains gloomy: there is the spoliation of St. Gothard and the Great St. Bernard—revolutionary despotism everywhere—still the hardy race of peasants remains firmly attached to the Faith, and the martyrdom of Leu, the peasants victim of Radical assassination at Lucerne, and the exile of the Bishop of Fribourg, sacred pledges of that love of God which is strong as death, will not remain a sterile seed. As a set-off against the state of things in Lucerne, there is the growth of Catholicity in Geneva, the metropolis of Calvinism—"St. Francis de Sales would have been not less astonished than Theodore Beza if he had been told that, two centuries after them, there would be in the city of Calvin, a Catholic press, and two Catholic churches, and that these could be too small to contain the multitude of the faithful." Coming to Spain, M. de Montalembert perceives in the midst of her long suffering and consoling symptoms, a new exalted genius alone have arisen in Spain that the days of her decadence are over; and those two men are Ca-

tholics—Donoso Cortez and Balmeiz, "on whom M. de Montalembert pronounces a noble eulogium "The Catholic reaction in Spain," he continues, "silent and unperceived as it has long been, is not for all that the less profound, since it has acted by such organs. And thus has it been understood by statesmen, since they have just concluded with Rome a concordat, the most advantageous which for a long time has been obtained by the Holy See from a Catholic power, and the sincere execution of which would quickly bring back happy days for the Church of Spain."

M. de Montalembert then glances at the state of Germany, and the enormous change to be witnessed there. Protestantism utterly lifeless and, with the exception of a small body of Pietists chiefly at Berlin, "a mere name which serves only for a mask to all the negative and destructive elements which modern philosophy has developed. To call oneself a Protestant is simply to declare that one is not a Catholic, and sometimes that one is no longer a Christian." The contrast to this afforded by the present state of Catholicity in Germany, M. de Montalembert thus eloquently describes:—

In the midst of this sand of the desert rises Catholicity, with her immutable doctrine and her austere discipline, such as it was when it sat at the Council of Trent, and such as when ten generations of reformers without succession have vainly assailed it. It has traversed untouched intestine wars and foreign conquest; it has braved diplomatists and jurists; it has survived despots and demagogues, Joseph II. and Robert Blum. Everything that seemed the most adapted to overthrow it has only served to propagate and fortify it. The old edifice of the Holy Roman Empire, is crumbling away, has broken most of the bonds which shackled it, and opened out for its new wars. . . . Prussia, in conquering vast Catholic provinces, has been obliged to treat with the Church, and to open to her the access to provinces, from which the true Faith had been banished for three centuries. Hesse, Saxony, Mecklenburg, all those countries, but awhile ago exclusively Lutheran or Calvinist, have been obliged to submit to the same law. And on all sides one sees groups of faithful Catholics plant themselves under the shadow of these vast and ancient churches which Protestantism had usurped, but never knew how to fill. Braving human respect vulgar unpopularity, and the fury of the rationalist press, the nobility and the literary class, both of which have so many faults to expiate, furnish numerous and striking conversions. The illustrious Count von Stolberg commenced the series of them, which M. de Florencourt did not close. These two names sufficiently remind us that the Church is indebted to these returns for some of her most able apologists, of her most intrepid champions, of doctors of the first merit, whilst heresy has not been able in Germany any more than elsewhere to rob Catholicity of a single name worthy to be regretted or mentioned.

M. de Montalembert proceeds to describe the change in the public as well as in the pri-

vate life of Germany, and the wonderful awakening of the Germanic Church, caused by the noble stand made by the Archbishops of Cologne and Posen against the Prussian government; the strength of the Catholic press in Germany, managed by men like Görres, and by the editors of the *Deutsche Volkshalle*; the regained liberty of the Church in the midst of the turmoils of 1848, at Vienna, at Berlin, at Frankfort, and at Erfurt; the Synod of Wurtzburg following all this. He thus reviews the general alteration in the state of Germany:—

“There, where Ronge, that pitiable mimic of Luther, had prophesied, amidst the great applause of the democrats and the philosophers, the definitive ruin of the Papal Babel; even there, Monks, Jesuits, Franciscans, reappear under their abhorred cowl, after ages of proscription attract around their pulpits a crowd, eager numerous, unwearied, and make their missions one of the most remarkable facts of contemporary history. There, where Lola Montes, seduced by the example of the oracles of the tribune and of the *feuilleton* in France, encouraged by the friends of light and of progress, sustained by the open or implied sympathies of Protestantism and liberalism; there, where this shameless woman had succeeded in putting herself off as a victim of the Jesuits, and profited by her ignominious ascendancy to cause to be dismissed from the councils of the King and the chairs of the University the most honest ministers and the most eminent scholars; even there a Catholic association for the defence of religious liberty and the constitutional monarchy nobly avenges the outrages inflicted on the Catholics by maintaining the ancient fidelity of the Bavarian people, and by saving ungrateful royalty by the Clerical influence. There, where had vaunted itself that association called after Gustavus Adolphus, which had attempted, under the invocation of the devastator of Germany, to cause Protestantism to penetrate even into the last refuges of the Papal superstition; even there, are founded, taking root and ramifying every day more and more, the great associations of Pius IX., of St. Charles Borromeo, of St. Boniface, marching forward with rapid strides to the conquest of Germany by faith and charity. Their solemn and annual reunions at Mayence, at Munster, at Ratisbonne, have at once secured and consecrated the right of association. Their intelligent initiation combines the authority of the Priest with the activity of the laic. Their courageous perseverance tends to reconstruct the Germanic unity, so vainly held out on the standard of democracy, by founding it on the cordial and fertile union of the Faithful of Prussia, of Sussia, of Westphalia, of Bavaria, and of the Tyrol. Lastly, when Clement Augustus saw Priests led astray by Hermesianism, and functionaries whom the revolution was soon about to punish for their blindness, brave his authority and undermine, in the heart of the people, a single Curate of the metropolis (M. Kolping), himself formerly an artisan, without any other resource but his entrancing eloquence, founds and propagates with prodigious success the institution of the Christian Companies (*Gesellenvereine*) under the form of a vast asso-

ciation for the moral and physical well-being of the class of artisans.

Everywhere the sacred flame is being rekindled. Inflamed by the example of Belgium, vigilant and devoted Bishops, having at their head an old cavalry officer, who has become the successor of St. Boniface on the Episcopal throne of Mayence (the Baron Von Kettler), are employed in the creation of an exclusively Catholic university at Fulda, where the young Levites will be enabled to escape from the dangers of the too-famous universities of their different countries. In Prussia, a Protestant King, but an intelligent and generous one, has promised that under his sceptre the Church should no more see the evil days, which she had to deplore before him; and in spite of the contrary appearances, in spite of the new vexations of which we shall treat further on, we have confidence that he will keep his word. In Austria, a young and chivalrous Emperor, scarcely emerged from boyhood, the worthy heir of Ferdinand II. and of Maria-Theresa, destined, like her, to recover the empire on the edge of the abyss, and resolved, like him, to fulfil before everything his duty as a Catholic Prince, inaugurates, his reign by the abrogation of the legislation of Joseph II., and preludes the victory of his arms over the revolution by the complete emancipation of the Church in his immense states.

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DID THE IRISH BISHOPS TURN PROTESTANTS AT THE REFORMATION?

A CHAPTER IN THE HISTORY OF THE IRISH CHURCH ESTABLISHMENTS.

CHAP. II.

PROVINCE OF DUBLIN.

DUBLIN.

WE have now entered the English pale, and must be prepared to find a greater degree of pliability in the religious opinions of its Anglo-Saxon ecclesiastics.

George Brown, an Augustinian friar of London, and who was guilty of heresy while provincial of his order in England, was in 1535 raised to the dignity of Archbishop of Dublin by Henry VIII., in succession to Archbishop Alan, who had been brutally murdered by Silken Thomas at Artaue. When summoned by Lord Cromwell to renounce the Papal supremacy, Brown was only delighted to obey; but in writing to the Lord Privy Seal, in 1538, he confesses “that several of the clergy within his own jurisdiction had forsaken their livings rather than comply with the charges, and that he kept these vacant until the King’s pleasure was known, &c.” He was the first of the clerical order in this country to embrace the Reformation; but, as has been a ready-observed, he had, in fact, adopted its doctrines before he came here.

He was deprived by Queen Mary in 1555, and Hugh Curwen, a native of Westmoreland, substituted. This other Englishman appears to have found the path of religion as slippery as his predecessor, and on the accession of Elizabeth his conscience easily adopted itself to the new state of things. He had influence enough to procure his translation to the see of Oxford in 1567, and was succeeded by the Protestant Adam Loftus, that fine looking Yorkshireman, by whose personal appearance, as we have seen above under the head of Armagh, the susceptible "Virgin Queen" seems to have been so attracted.

So much for the Englishment of Dublin.

KILDARE.

Thomas Leverous, appointed bishop of this diocese in 1554, was one of the two bishops (Dr. Walsh, of Meath, being the second) who refused to take the oath of supremacy in the parliament of 1560, and was therefore deprived of his bishopric. He was subsequently obliged to gain a livelihood by teaching school at Limerick, and died at Naas in 1577. It is a remarkable fact connected with this prelate that the family of the Duke of Leinster are indebted to him for the continuance of that ancient house, which but for his protection of one of its members, would have become utterly extinct on the suppression of the rebellion of Silken Thomas.

Alexander Craik, probably a Scotchman, was appointed by letters patent to the bishopric of which Leverous was still the lawful pastor, and it is said by Harris that in the three years and few months which he occupied it "he did more mischief to his see than his successors have ever been able to repair."

OSSORY. *

John Bale, a native of Suffolk, who was consecrated with Goodacre of Armagh, by Brown of Dublin, came into this diocese as a married friar and a Protestant at the close of Edward VI's reign, in 1552. He was a Protestant at the period of his consecration; and of his conversion the Protestant Bishop Nicholson quaintly says "that in truth his wife Dorothy had as great a hand in that happy work as the Lord."

The predecessor of Bale was Milo Baron, or Fitzgerald, a pious and learned Catholic prelate, who died full of days in 1550 or 1551.

FERNS.

John Purcell, who was consecrated Bishop of Ferns, in Rome, A. D. 1519, died in 1539, Harris says, "I never could learn for what reason he was committed a prisoner to the custody of the Marshal of the Exchequer in September, 1531."

Alexander Devereux, or De Eborico, the last abbot of Dughbrothy, and a Wexford man succeeded. He subscribed to the royal supremacy, and was rewarded with this See.

LEIGHLIN.

Thomas Field was appointed bishop of this diocese in 1555 by a Papal bull, and died in 1567, no mention being made of his having conformed. He was substituted in the reign of Queen Mary for Robert Travers, who entered the diocese as one of Edward VI's bishops in 1550, but had been ejected as a married man. Field was succeeded by Daniel Cavanagh, who was appointed by Elizabeth, and plundered the see to such an extent that, as Harris says, it was worth no one's acceptance after.

PROVINCE OF CASHEL.

CASHEL.

Roland Baron, of the family of the Geraldines, who became Archbishop of this see in 1553, in the reign of Mary died in 1561, and was succeeded by Maurice Reagh, who was Archbishop by the authority of the Holy See, while one James MacCaghwell was promoted to the title by letters patent of Elizabeth. The Catholic Archbishop was compelled to fly into Spain, and died at Oporto in 1578, while Elizabeth's bishop lived only until 1570, when he was succeeded by Miler Magrath, whose name the reader has already met two or three times in the course of this list.

We have already stated that this prelate returned to the bosom of the Catholic Church at the close of his life. Ware, indeed, seems to disbelieve the statement to that effect, "although," as he adds, "he (Miler) was no good man, and had impoverished his see by stripping it of much of its ancient estate;" but a letter preserved in the Franciscan House at Wexford, and published by the Rev. Mr. Brennan, sets the matter at rest. The following words in his epiphany, written by himself in his last illness, indicate the remorse with which he looked back on his past career:—

"Anglia, iustria decem sed post tua sceptrā colebam,
Principibus placuit;
Dominus est qui iudicat
Qui stat, caveat ne cadat."

EMLY.

Thomas Hurley, a canonist of great reputation, and a pious Catholic prelate, died at a very advanced age in 1542, and was succeeded by Eneas O'Hafferuan, who died in 1553, and was in his turn succeeded by Raymond de Burgh, the last bishop of Emly. This De Burgh died in 1562, and was buried, according to Ware, in a Franciscan monastery at Adare, or, according to Allemand, in the monastery of Athenry. It is not probable

that he was a pervert from the Catholic faith. The see was united to that of Cashel in 1563.

LIMERICK.

William Casey, a Protestant, consecrated by George Brown of Dublin, was sent into this diocese by Edward VI. on the resignation of John Coyne or Quinn, who sat in this see despite of Henry VIII, and resigned, owing to the infirmities of age. Casey commences the line of Protestant prelates of Limerick.

ARDFERT.

Nicholas Kenan, who succeeded in 1588, and died about 1599, and who was appointed by Elizabeth, appears to be the first bishop in this see, who was not a Catholic, and who must, of course, have been a Protestant at the time of his elevation by Queen Bess. His predecessor, James Fitzmaurice, was sitting in 1551 and 1576, and that is all either Ware or Harris can find out about him, a good proof that he was not in any way mixed up with the reformed religion.

WATERFORD AND LISMORE.

Patrick Walsh, who was consecrated in 1551, by virtue of a mandate of Edward VI., and who died in 1578, appears entitled to the distinction of being the first Protestant bishop of these dioceses; but he was, of course, raised to the title as such, and was not a renegade Catholic bishop.

CORK AND CLOYNE.

Dominic Pirròy, who, as Harris says, "was reckoned a favourer of the changes in religion then in agitation," was appointed by a mandate of King Henry VIII to these united dioceses in 1550; but it is evident that his appointment was not deemed regular by Catholics, as we find that at the same time Lewis M'Namara, a Franciscan friar, and after him John Hovedea, Canon of Elphin, were successively bishops by the authority of Pope Paul III.

ROSS.

"Thomas O'Herlby," says Ware, "assisted at the Council of Trent in 1563, together with Donat, Bishop of Raphoe, and Eugene, Bishop of Achonry. He resigned in 1570, and died in 1579;" but Ware does not fill up the chasm between 1570 and 1582, when he states that William Lyon, a native of Chester, in England, came in as one of Queen Elizabeth's bishops, the dioceses of Cork, Cloyne, and Ross being united under him.

This Bishop Lyon was, in 1595, appointed one of the commissioners "to consider and find out ways and means to people Munster with English inhabitants." It also appears

from the observations of Harris, in this and other places, that the new Protestant bishops generally, if not in every instance, plundered the sees into which they were introduced by bartering away the revenues "through fear of another change."

KILLALOE.

The following prelates, according to Ware, set in this see about the period of the Reformation:—

James O'Corrin, "for the sake of retirement, and living privately," resigned his bishopric in 1546, having succeeded to Richard Hogan, a Franciscan friar, who was translated by Pope Paul III. from Killaloe to Clonmacnois.

Cornelius O'Dea, chaplain to Maurice, Earl of Thomond, was appointed a successor to Corrin by Henry VIII in 1546, and sat nine years.

Terence O'Brien III. obtained the see in the reign of Queen Mary, and was sitting in 1566, and Ware says he does not know how long after; but the Four Masters state that he died in 1569, and by their entry show that he died Catholic Bishop of Killaloe.

Maurice O'Brien-Arra was appointed by letters patent of Queen Elizabeth, dated 1570, but was not consecrated for six years after. He resigned in 1612, and died 1613. We have been favoured by a friend with the following old manuscript note to Ware on this point:—

"Queen Elizabeth's letter to the Lord Deputy, 18th May, 1570, runs thus:—'We are pleased, according to your request, that Morgan, son of MacBrien-Arra, shall be allowed for his maintenance and sustentation in learning to have the profits of the bishoprick of Killaloe, which no other, as we perceive, can enjoy without the good will of the Lord MacBrien Arra, so as if he shall, when he cometh to fuller years, be found mete to have the said bishoprick, he may be, by your authority, allowed and admitted to the said bishoprick.'—Rolls, 12 Elix. He married Frediswide Crosbie, and had issue John, Thomas, Jane, and Eleanor."

This Father of "John, Thomas, Jane, and Eleanor," was therefore, no doubt, the first with the title of Bishop of Killaloe, who enjoyed the privileges of the new faith. He was succeeded by an Englishman named Rider, who was chiefly remarkable for having pirated the Latin and English dictionary of Thomas Thomatus, whose executors commenced an action against him for the same.—

Vide Ware.

PROVINCE OF TUAM.

TUAM.

Many extremely interesting things are re-

lated by Ware and Harris respecting this archdiocese; not the least remarkable of which is the invariable mention of the appointments to the see being made by provisions of the reigning Popes. Coming down to the reformation we find that "Christopher Bodekine was consecrated Bishop of Kilmacduach, at Marseilles, in France, November 4th, 1533 or 1534, and was by favour of Henry VIII. translated to the Archbishopric of Tuam, 15th February, 1536; and at the same time held the see of Kilmacduagh by dispensation." Notwithstanding the suspicious circumstance of the "favour of King Henry VIII.," we may however, assume that Archbishop Bodkin lived and died a Catholic. The entry of his death in the *Four Masters*, A. D. 1572, leaves no doubt on that head.

William Laly, or Mullaly, a native of Galway, but a student of Oxford, where he had imbibed the new doctrines, was appointed to the temporalities of this diocese by letters patent of Queen Elizabeth, in 1573; and he was the first Protestant who assumed the title of successor to St. Jarlath. Harris describes him as a most ravenous pluralist; for, not content with holding the see of Enaghduane along with that of Tuam, he obtained a warrant from Elizabeth to grasp the bishoprics of Kilmacduach and Clonfert also, but the Lord Deputy Periot got the order superseded.

KILFENORA.

"One John," says Ware, "was Bishop of Kilsfenera, A. D. 1570; I do not know whether it was John O'Hindlan." This is evidently the prelate whom the *Four Masters* mention thus under the date 1572:—"The Bishop of Kilsfenera (John Oge, the son of John, son of Anliff O'Niuláin (or Neylan), teacher of the Word of God, died, and was interred in Kilsfenera itself." This bishop was therefore a Catholic; but whether Daniel, whose name comes next in Ware's list, and who was sitting in 1585, was such, we have not means at hand to ascertain. Bernard Adams, a student of Oxford, who was appointed to this see, and that of Limerick in conjunction with it, in 1606, was, at all events, a Protestant.

ELPHIN.

Roland de Burgo, who was Bishop of Clonfert, took upon himself the administration of this see also in 1552, having obtained it by a grant from Edward VI. This man was an apostate, but his apostacy took place before he obtained Elphin and while he was Bishop of Clonfert, which see he had been appointed to by the Bull of Pope Clement VII. in the place of his predecessor, Richard Nan-

gle, who was promoted to Clonfert by Henry VIII.

De Burgo's predecessor in Elphin was Bernard O'Higgin, who was appointed by the Pope, and does not appear to have made any submission to the English Sovereign.

CLONFERT.

For the first Protestant Bishop of this diocese see the last paragraph.

KILMACDUAGH.

Stephen Kerovan, or Kirwan, who was advanced from this see to that of Clonfert by Elizabeth, in 1582, and succeeded to Christopher Bodkin (of whom above, under head of Tuam), was to all appearance the first Protestant who claimed the title, and he entered the diocese as such.

KILLALA.

Owen O'Connor, who was advanced to this see by letters patent of Elizabeth in 1591, would seem to have been the first Protestant bishop, but his apostacy from the Catholic religion took place before he obtained the episcopal title. He was succeeded by Miler Magrath.

ACHONRY.

The first Protestant bearing the title of bishop of this see was the ubiquitous Miler Magrath mentioned above, and who enjoyed the sees of Cashel, Killala, and Achonry, by grants from the crown.

The predecessor of Miler was Eugene O'Hairt, who assisted at the Council of Trent in 1563, and died in the 100th year of his age, A. D. 1603.—*Freemans Journal*, Oct. 23, 1852.

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS AGAINST RELIGION BY THE ABBE DE SEGUR—CHAPLAIN OF THE MILITARY PRISON, PARIS.

VI.

RELIGION IS ALL VERY WELL FOR WOMEN.

Ans.—And why not for men? Either it is true or it is false. If it is true for any one who embraces it, it must be true for all. If it is false, it can do no more good to women than to men; for untruth is always hurtful.

Yes, most certainly, 'Religion is good for women,' but precisely for the very same reasons it is good for men. Men, as well as women, have often very violent passions to overcome; and men, like women, have no other means of conquering these passions than by the fear and love of God, which Religion alone can obtain for them.

Men, as well as women, have many painful and difficult duties to fulfil in this life; duties towards God, towards society, towards their family, towards themselves.

Men, as well as women, have a God to adore and serve, an immortal soul to save, vices to avoid, virtues to practice, heaven to gain, hell to avoid, death to prepare for, and the last judgment to fear.

Jesus Christ died on a Cross for the salvation of both men and women, and His commandments were written equally for both. Religion is then as good for men as for women; if there is any difference, it is that religion is *more* necessary for men than for women, especially young men. And why? Because they are exposed to more dangerous temptations, it is easier for them to do wrong, they are more surrounded with bad example, principally as far as regards intemperance and the neglect of religious duties. Therefore they have more need of the protecting influence of religion, for the evil which threatens to befall them is greater and more imminent.*

VII.

IT IS QUITE ENOUGH TO BE AN HONEST MAN; THAT'S THE BEST OF ALL RELIGION.

Ans.:—Yes, if you want not to be hung; but not if you want to go to Heaven. Yes, this will do to appear before men; but not to appear before God, the Sovereign Judge.

1st.—It's quite enough to be an honest man? you say. Perhaps so. But what do you mean by an *honest man*?

The expression seems to me very pliable, very convenient, and easily interpreted according to each one's taste.

Ask a young man who leads a disorderly life, does he consider himself an honest man? 'What a question?'—he will answer you, 'how can youthful follies prevent me from being an honest man. Certainly, I hope to be considered as such; and I should like to see the individual who would dispute the point with me!

Ask the avaricious trader, who sells inferior merchandize at a higher price than their value; ask the mechanic who only does about half as much work when he is paid by the day as when he is paid by the job; ask the master who forces his dependants to do hard labour on a Sunday; ask them, I repeat, whether they are *honest men*? Not one of them will hesitate to answer you in the affirmative, these little tricks, by which they impose upon their neighbour, have nothing to do with the matter.

Ask the spendthrift, the deceiver, the drunkard, if these vices prevent them from being honest men, they will answer, no! and each one will be ready to plead an excuse in favour of his darling passion. So from the avowal of these *honest men* in question, a libertine, a cheat, a drunkard, a miser,

an usurer, a spendthrift, can pass for *honest men*, and no one has a right to deny them this privilege, unless they have stolen a sum of money or committed murder!! This is a very convenient code of morals—he who has nothing to fear from the Judge and the next assizes, has nothing to fear from God. In future, it's not the heart which will be examined, but the coat; and when we don't see the convict's dress on a man, we may rest assured that Heaven is his own!! What a pretty religion your *honest man's* is! and you say that's enough in itself? a religion which tolerates all wickedness, excepting to thieve and to murder!! You surely are not aware that you wish to spread a very bad doctrine and not religion.

THE HOP BLOSSOMS.

(From the German of Canon Schmid.)

CHAPTER XI.

THE GOOD HOUSEKEEPER.

The lady of Grunthal went arm-in-arm with her recovered friend into the garden. They sat down on the bank under the apple-tree, whilst the clear blue sky shone calmly through the white and roseate blossoms. First, the lady of Grunthal related what had happened to her since the death of her mother; how she had had much to endure from her miserly aunt, who, to save postage, paper, and sealing-wax, would not allow her to write a letter to Theresa; how afterwards she had married the lord of Grunthal, a noble and excellent man, and had spent many years with him in Prague, during the war; how immediately on the restoration of peace, she had gone to Grunthal with her husband; and how all her enquiries after Theresa had been fruitless.

Then Theresa recounted all that had happened to her since she left Lindendburgh; how she had gone to the loved and revered leader of the choir, the brother of her departed father; how she had become acquainted with the good schoolmaster, Hermann, had chosen him for her husband, and had lived with him most happily: how in the first years of their marriage, they had found their little income abundantly sufficient; and how often, under that very tree beneath which they were sitting, she had thanked God for the blessing of her marriage; how they first began to suffer want on account of their children, who were so numerous, and had really been reduced to distress during her last sickness.

"But tell me, dearest Theresa," said the lady of Grunthal, "now, in Heaven's name,

were you able, with an income of not more than a couple of hundred florins * a year, and nine children, to keep your house in such good order, and to hold your station honourably for so many years?"

"I often wondered at it myself," said Theresa, "but truly I think the blessing of God was with us. And we did willingly what we could. And what my dear husband often said, come true: He who trusts in God, and does his own part willingly, will never fail altogether." *

The lady of Grunthal said "I am quite convinced that you managed your household with watchful prudence, and all possible care to arrange all well. But I would willingly hear it all fully. Tell me it all from the beginning."

The schoolmistress began her account thus: "Both I and my husband were very thrifty when we were single. My husband, who earned a good deal as an assistant in the town, and besides by giving private lessons, was no friend of drink or play. He looked forward to his future enrichment and to laying by something. What he spent, he spent at once and well. He did not hesitate to buy himself a book, an engraving or even a piano. So I too purchased, instead of useless dress and flattery, flax, linen, beds, and such like things, which afterwards proved very useful to us. And we even managed in the beginning of our housekeeping, to lay by carefully at the end of the year what little was over of our well-saved income. Many a penny that we laid by then, proved afterwards a true God-send us."

The lady of Grunthal said, "That was well managed. But it is still a mystery to me how you provided so well for so many. I have always heard that good housekeeping consisted in two things, in increasing the income, and diminishing the expenditure. Now tell me how you effected the first?"

The schoolmistress said, "We always took care to increase our little income by honest means only. Certainly as far as our allowance of money, corn, and wood, it naturally remained the same. But the ground attached to the schoolhouse was capable of great improvement. My husband always laid it down as a principle, to make the most of what we had got. The grass-plot here, was, when the summer was hot and dry, completely parched and burnt up; the spot about the house was like a swamp

in wet weather. My husband found out a spring on the hill, which ran through the garden down to the house. When having no proper outlet, it made the beds into a morass. He so guided the stream, that it watered beautifully the part of the garden which was for grass and trees. And thus he produced, as you see, the highest green and the most productive trees. While the former schoolmaster* could hardly keep one wretched cow, we are able to keep two beautiful ones, which supplied our family abundantly with milk and butter.

"The swamp before the house, which before only produced unwholesome vapours, now bore wholesome fruit. That part of the garden which was planted with vegetables, was very useful for the household. And it produced for more vegetables than we needed. We certainly could find very little sale for them in the village; but my husband found out the way of growing most extraordinary fine vegetables; he grew for instance, such magnificent cauliflowers, that the people from the town came and bought them at a high price. But the fruit trees which my husband had planted and improved, in fifteen years were the most valuable part of the garden. For a house where there are many children, a fruit garden is a great advantage. But not only the use, but also the sale of the fruit proved very advantageous. The fine apple tree, under which we are sitting, alone, which bears beautiful apples, brought us in, many years, as much as a pound. And our nursery too, of young plants, produced many a florin. The bees too, who found plenty of food in the garden and the neighbouring hill, afforded us every year a rich harvest of honey and wax, for which we got not a little money. My husband considered too that a hedge of hops grew of itself, and was very profitable. Then we bethought him too of making the hill behind our garden, which was mostly covered with briars, into a hop garden. The plan succeeded wonderfully. And so our garden was for us, if not a gold, at least a little silver mine. My husband too, took all possible pains to earn something. He went twice a week, an hour's walk across the fields, to teach the children of the gentleman who lives at Steinberg, singing and the piano, and was very well paid for it. He also copied out music, and his notes were as neat as if they were printed; the leader of the choir sent him whole packages to copy out, and this afforded a most profitable employment. When ability and good will are not wanting there

* A florin is a little more than 2s; 200 florins therefore, £20.

will always be found an opportunity of earning something.

"I too, sought to do my part readily. I earned a good deal by selling young cabbage plants, and all sorts of flowers, especially rosemary, with which it is the custom in this country, to deck bridal guests. As the stream was not far off, I kept young geese, which brought me in not a little. The little children had to take it in turn to watch them, working at the same time.

They were delighted to see the little creatures covered with golden down, and watched them right willingly. If ever they found it a little tedious, the promise of a roast goose at Michaelmas inspired them with fresh delight. I knit, and sewed, and embroidered early and late. Even when I took an occasional walk through the village, with my husband, I never left my work out of my head.

"As soon as the children were grown a little, they were obliged to be constantly employed. They spun, sewed, weeded the garden, cleaned garden seeds, shelled beans, in short did everything that their strength was capable of, to aid in our support. For instance, on the hill behind the house, there are amongst other plants, a great quantity of the wild rose, called here the dog-rose, which produces the red hips. A whole tract of the hill is red with it. The people of the village made no use of them; but my children collected them for me, and brought whole basketfuls of them home. I split them, and the children cleaned them from the kernels, and we sold them for a good deal in the town. Thus, by prudence and industry, we have nearly doubled our little income.

The lady of Grunthal, said, "Your management was excellent. But now let me hear how you put in practice the second point of good housewifery. How did you diminish your expences by frugality?"

The mistress answered, "We never wasted a single farthing. We were always satisfied with plain food. Delicate viands, which cost much and afford little nourishment, were never to be seen on our table. Our children never knew sweetmeats and such dainties. Foreign spices never entered our kitchen; our spices were cumin from the meadows, parsley, and chives, and onions from our garden; but the best spice of all is hunger, of which, owing to our laborious life, we were never in want. My husband drank no wine, I took no tea; even beer we very seldom drank. Instead of it, especially during the heats of summer, we drank good buttermilk, which is more wholesome and agree-

able than such beer as we have in this country. Neither did my husband take any snuff. 'If I were only,' said he, 'to take a farthing's worth a day, it would come to nearly four crowns a year, and in ten years to forty crowns.' In place of snuff, he would pluck a leaf off the flowers in the garden, or on the window-seat, and say, 'This is the pleasantest and the cheapest snuff. As for smoking, he never touched a pipe. We always kept ourselves plainly and neatly clad; but we detested unnecessary dress. I myself, made all the clothes for myself and my girls, and even a good part of those for my husband and the boys. We preserved our clothes too as long as we could. When the children returned home from church, or a visit, or a walk, they had immediately to lay aside their Sunday clothes, and put them carefully by. By this means our clothes continued long neat and good. The least wear that I perceived, I immediately repaired, to prevent a greater damage. The old clothes which I and my husband could wear no longer, I fitted for the children, as I did with Catharine's straw hat. Many a piece of dress that was grown too little for the elder children, passed from one to another to the youngest. Thus I made every dress last to the last thread. We saved a great deal too in our household furniture. What was not necessary we never bought, though it were ever so cheap. What we had we strove to preserve, especially by good order. In a disorderly house many a useful thing is destroyed through carelessness. Kitchen utensils are broken, garden tools are rusted or stolen, when left exposed. When things are thrown aside, children will take whatever they can lay their hands on for playthings, and run them.' And much time too is lost in seeking for what is wanted. With us, everything must have its appointed place, where it is safer from injury and can be found in an instant. My husband lays aside every scrap of paper, and I every bit of linen, and end of thread. And truly I think that neatness, which cost no money, but only constant care, saves much money. And not only was many a thing preserved by it that might easily have been ruined by dirt, but I also attribute it to our cleanliness that our children—with the exception of the usual diseases of children—have been always strong and well. I could tell a hundred things of the same sort, but I have already said too much."

"Not at all," said the lady of Grunthal;

* A Crown is equivalent to a great thaler or florin, viz, 2s.

'I could listen to you for ever. Good housewifery and economy cannot be sufficiently commended, either in the highest or the lowest state of life. But although you made the best of your condition, your poverty must often have pressed sorely upon you.'

"Yes, truly," answered the schoolmistress, "our straitened condition was often very heart-wearing and melancholy; but it brought many advantages with it too. We were contented to be ever laborious and industrious, and our strength was preserved by continual exercise; and that was certainly very wholesome, and the source of many blessings. Our poverty preserved us too from many foolish actions to which abundance might easily have betrayed us. The cares that came upon us from time to time, caused us to think of tenebræ on God, to pray to him more devoutly, to trust yet more in him, and then his aid often came right in our need. Thus we became more pious and better. I am, therefore, so unwilling to complain, that I rather ever remember with gratitude that God has conferred many blessings on me; and I praise and bless him that he hath placed us in this lowly station.

"But yet," continued the schoolmistress, "for some time back it has appeared to me that we cannot hold up our heads in our present condition here much longer. I am no longer as healthy and as strong as in my younger years; and besides the number of our children is too great for our little income. The time is now coming when the boys should learn some trade or business, and even the girls should get situations. But where can we find money for this? I often speak to my husband about it, and am right sad, notwithstanding all his efforts to raise my spirits and cheer my courages. We have certainly been very happy and contented, esteemed and loved here; but yet it were much to be wished, especially for the sake of the children, that my husband might get a more profitable place."

"No doubt, dearest Theresa," said her friends, that will come too. Be of good courage, and believed me, our good God has much in store for you. When the spot of earth which he has appointed for us, is no longer sufficient, he prepares another. We must trust to his goodness. I have often remarked too, that when a man fulfils the duties of his post with exactitude, and contents himself with his little situation, God, removes him to a place where he can yet do more good, and have a larger income. This will he do with your good man too. Be satisfied, and wait patiently a little." She stood up and returned with Theresa to the house.

THE HOMŒOPATHIC DISPENSARY.—We are very sorry to hear the state of the funds connected with the Homœopathic Dispensary is so low, that it is feared, unless speedy relief be afforded, that useful institution will have to close its labors before many days. We trust the friends, of that system of medicine will rally in support of a really useful institution, one which is daily increasing in usefulness and importance.—*Herald, Jan. 24.*

B. G. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. Saml Jones for Oct. and Nov., Rs.	4	0
Miss Annon, for December,	1	0
„ C. Ammon, for ditto,	1	0
„ Carbery, for ditto,	1	0
„ E. Carbery, for ditto,	1	0
Donation towards the Orphanage, from Mr. T. Bollaud, thro' Rev. I. X. Mascarenhas,	3	0
Ditto towards ditto, from Mrs. W. I. Carshore, thro' Very Rev. Father Formosa,	40	0
Ditto towards ditto, from Lieut. Brown, 1st Madras Fusiliers, thro' Rev. J. A. Tracy,	100	0
Ditto towards ditto, from Mrs. B. Murphy, thro' ditto,	12	8
Ditto towards the Widows' Asylum, from ditto, thro' ditto,	12	8
Ditto towards the Orphanage, from a Friend, thro' Mrs. J. Piaggio,	5	0
<i>Through Mr. N O'Brien.</i>		
Thomas Black,	Rs.	5
J Barrow,	2	0
H. Howe,	5	0
J M.,	5	0
K. C. P.,	2	0
G. M.,	5	0
Mr. Bush,	2	0
R. D M.,	5	0
Mr. T. D.,	2	0
T. J. King, Esq.,	100	0
Mrs. Morton,	Rs.	25

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. G. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of Feb. A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

THE BENGAL CATHOLIC HERALD.

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

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 5, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, February 5.

THE SPIRIT OF FACTION.

WE have received a clever but rather angry letter from a correspondent who signs himself *CASTIGATOR* which we must beg leave to decline publishing. The letter not only comments in severe terms on the uncalled for illiberal remarks against St. John's College which a writer in the *Englishman* has thought proper to indulge in, but reverts with undisguised acrimony, to some of the sayings and doings of the Jesuit Professors of the late St. Xavier's College.

We deeply regret to see this revival of party rancor, less even for the bitter fruits it is sure to produce, than for the anti-catholic and uncharitable spirit which it manifests. Our hope for peace, is however founded on the reflection that this hostile spirit is confined to a very small section of the community. The growing prosperity of almost all our Institutions is a gratifying proof of the solidity imparted to this hitherto neglected Mission. Hundreds of wandering, unprotected Orphans are rescued from the dangers of vice and heresy;

schools and chapels have been established in those localities where the spiritual and educational wants of the Catholic Poor can be most effectually supplied. For this state of things we are indebted to the humane and vigilant guardianship of our venerated Archbishop whose comprehensive judgment, vigorous intellect and overflowing benevolence have enabled him single handed, to promote the vital interests of this extensive Vicariate. AN ENEMY TO HUMBURG is evidently a Catholic, whose friendly feelings for the Jesuits of St. Xavier's College have got the better not only of his judgment but his charity. His pointed allusion to the Reverend Gentlemen attached to St. John's College who in addition to their arduous missionary duties, have volunteered to undertake the irksome and thankless office of Teachers, betrays a coarseness of feeling which, to the friends whose cause he advocates, must be a source of humiliation. They cannot surely be grateful for such ungentlemanly championship.

It is the curse of Faction to blind its victims not only to the defects of its own, but to the excellencies of the adverse party. AN ENEMY TO HUMBURG would fain believe or persuade others to believe, that St. John's College is not supported proportionably to the numerical strength of the Catholic population, simply be-

cause those who profess to teach there, do not come up to some real or imagined standard of excellence. We do not believe this to be the case; we rather believe that nine-tenths of the Catholic parents who send their children to Protestant Schools, never seriously reflect on the perilous position in which they place their children, nor on the great scandal and consequent injury which their anti-catholic movement is likely to produce. Carelessness of spiritual concerns; ignorance of danger; motives of worldly policy; dread of sarcasm or ridicule.—any one of these causes would suffice to lead a weak-headed man to act in opposition to the principles which he professes. AN ENEMY TO HUMBRO has doubtless read the vigorous articles in the *Tablet* condemnatory of the Godless Colleges; he is probably not ignorant of the strong denunciations which some of the most illustrious Bishops of the United Kingdom have hurled against those who in any way support these dangerous Institutions? We shall therefore take the liberty to ask him, how is it that in spite of these solemn warnings, in the very face of the two renowned Jesuit Establishments of Clongowes in Ireland, and Stonyhurst in England, there are Catholic Parents so foolishly reckless as to support with hand and heart the justly denounced Government Colleges? Will AN ENEMY TO HUMBRO infer from this fact, that the intellectual excellence of the Godless Institutions is of a higher standard than that of the two Jesuit establishments, and so inferring, will he justify the unwise preference? No, he ought rather, as a sincere and consistent Catholic, denounce the foolish policy of parents who for the sake of some pitiful worldly advantage of place or position, would compromise the religious truth and the moral integrity of their innocent offspring.

To show how far the spirit of Faction can lead men astray, we have only to look back to the time when our own little Community was divided by civil warfare which threatened to destroy the vitality of the whole mission! One of the very first fruits of bitterness was the relentless persecution of Dr St. Leger of the Society of Jesus, the first Vicar Apostolic of Bengal, whose personal cha-

rafter, conciliating manners, profound wisdom and gentlemanly bearing had won the respect, esteem and regard of many of the most influential members of Society in Calcutta, who notwithstanding their protestant prejudices, were always delighted to welcome him as an honored guest. This Venerable Prelate soon felt the noxious influence of a hostile party to which his characteristic mildness constrained him to succumb, and Calcutta was destined to witness the amazing spectacle of a Community composed of British subjects, compelled by the spirit of Faction to discard the pastoral guardianship of a British Prelate for that of a French Bishop! So blind to its own interest is Faction!

We earnestly advise AN ENEMY TO HUMBRO to read his mind to better and holier thoughts, to think more as a Catholic whose duty it is to promote the welfare of this Mission by acts of charity and good-fellowship, than as a Partisan who cannot serve his friends without villifying those whom he unjustly regards as his enemies. Whenever he finds his anger or indignation kindled at sight of the splendid establishment in Park-Street, let him turn towards the more humble quarter of the Town where stands the Orphanage under the care of the Christian Brothers; and when he sees the happy faces of the little ones in their comfortable home where their souls and bodies are properly cared for, let him invoke a blessing on the labor of that venerable Prelate, one of the chief objects of whose pastoral solicitude has always been the protection of the Widow and the Orphan

PASTORAL ADDRESS OF THE
RIGHT REV. BISHOP OLLIFFE.
A. D. 1853.

THOMAS, *by the grace of God, and favor of the Apostolic See, Bishop of Milene, Vicar Apostolic of Eastern and Coadjutor of Western Bengal; to the Clergy and Laity under his jurisdiction, Health and Benediction in the Lord.*

REVEREND BRETHREN AND CHILDREN IN CHRIST,

AFTER a temporary separation from you, and rather a protracted silence, it

is but just that we should give you some account of our visit to Europe, and especially to the Tombs of the Apostles. For as it was to provide for your spiritual welfare that we undertook the journey, it will doubtless comfort you to learn the success that has crowned our exertions. Providence indeed has been singularly bountiful, by not only preserving us amidst a variety of dangers, but also by opening to us new channels of spiritual resources for the benefit of our infant mission, and indigent flock. You all then will be delighted to hear, that the Supreme Pastor of the Church, the present most amiable Pontiff, has established, in one of his own private vineyards, a branch of French Missionary Society, that bears the hallowed title of the "Holy Cross." The parent house of this Society exists in Mans, an Episcopal See of France, which splendid and powerful country is replete with similar establishments, and under her present enlightened Ruler is fast regaining by her religious achievements the glorious title of "Most Christian," which, though never lost, appeared for a time to have been dimmed in lustre. The "Society of the Holy Cross" is divided into three distinct classes: *Priests*, *Nuns*, and *Laybrothers*, all of whom are bound by vow to devote themselves to the instruction and salvation of their fellow-creatures. The *Priests* preach and teach school; the *Nuns* instruct the female youth; and the *Laybrothers*, being tradesmen of every description, contribute by their mechanical handiwork, to advance the interests of the Mission, to which they are attached. Hence the *Priests* are called *Sarionites*, the *Nuns* *Marianites*, and the *Laybrothers* *Josephites*. Oh! what holy names! All taken from the members of the Holiest of Families! Can it be then a matter of surprise, that under such divine and celestial auspices, the Society has made such rapid strides since its foundation (only about fifteen years ago,) as to have extended its branches, not only to Rome, but even to America? Thanks to a bountiful Providence, it is now about to stretch still further, and to spread its wings from the Western to this Eastern Hemisphere! May that same Providence shower upon its labours His choicest blessings!

But, my Brethren, besides being deeply grateful to God for this act of mercy, you must also renew your thankfulness for it to the Holy See, the instrument of that mercy; excite therefore afresh your faith in the divinely appointed authority of the Roman Pontiff, as *it is a dogma of faith* that he, being successor of St. Peter, is the Supreme Head of the visible Church throughout the universe, and the earthly Representative of her invisible Head, Christ Jesus Our Lord. Remember that *to Peter alone* were entrusted the keys of the kingdom of Heaven, (Matt. XVI.); that *to him alone* was committed the power of governing the *entire* Flock of Christ (John XXI.) Therefore, if the Roman Pontiff *alone* hold the keys of Heaven, it follows that the portals of the latter cannot be opened or closed except by *his* authority. In other words, if *he alone* be the fount of that spiritual jurisdiction, which is indispensable for the valid remission of sins in the Tribunal of Penance (whereby the heavenly portals are unlocked to the penitent,) it follows that no Bishop or Priest in the universe can exercise the power of absolving from sin, unless he has previously obtained jurisdiction from the Roman Pontiff. Again, if the latter *alone* has received from Christ the power of governing His flock, it follows that no Bishop or Priest in the world can be a lawful Pastor of any portion of that flock, unless he has been declared such by the Roman Pontiff. Hence it also follows, that those Priests who presume to exercise any of the above powers, without receiving faculties from the Bishops, who are manifestly appointed by the Holy See, are open Schismatics, who (as the term indicates) are *cut off* from that centre of Catholic unity, and only source of ecclesiastical jurisdiction. They may style themselves Roman Catholics, in order to entrap the ignorant, and suck their blood, but in reality they are not such, but simply wolves in sheep's clothing. (Jo. X.) that have jumped into the fold of Christ, without passing through its only door (*ibid.*) Yes, as the illustrious and most ancient Doctor, St. Cyprian says (A. D. 250), as the stream, which is cut off from the fountain-head must necessarily become corrupt, or dry up, so the branch, that

is separated from the trunk, must absolutely wither; so whatsoever abandons the only Fount of spiritual power, who-soever disunites himself from the main Trunk of ecclesiastical authority, *i. e.* the Roman Pontiff, must necessarily cease to live in the Catholic faith, must absolutely be deprived of the glorious privilege of belonging to the Church of Christ. Do you then, my Brethren, again and again thank the Almighty for the enjoyment of this privilege—rejoice at the idea of being members of so splendid a Corporation, which counts within its bosom at least 200 millions of human beings, all united in one identical Faith, and in spiritual subjection to the same Visible Head; scattered though they be over the boundless space of the Eastern and Western Hemispheres. Yes, rejoice at this, knowing that though you are embarked in a most perilous navigation, though you witness millions and millions wrecked around you, and tossed about by the merciless billows of heresy and infidelity, still you are riding safely between rocks and quicksands, because ST. PETER, IN HIS SUCCESSOR, guides the helm of your bark!

But my Brethren, as "Faith without good works is dead," (James II.) you must not be content with merely exercising *that* theological virtue. You must not be satisfied with openly professing your obedience to the Ancient Church in the person of her Supreme Pastor. You must also practise those other Christian virtues, which infallibly guide to eternal salvation. Among these is internal and external mortification, which consists in the subjugation of your passions; and sensual concupiscence. We need hardly remind you of what we formerly told you, that our Divine Lord himself practised this virtue, although he by no means needed it. That he deprived himself of all food for six long weeks, which he devoted to prayer and communion with His Eternal Father (Matt. IV.)—That He also foretold, that His followers would imitate His fasting, after His departure from amongst them (Matt. IX. 15.)—That the Apostles *did* imitate it, because the *Lenten* fast was instituted by them (St. Leo. *and* St. Jerome).—That St. Paul himself, though proclaimed by our ado-

nable Redeemer a *vessel of election* (Act IX.), used to "chastise his body," fearing he might be eternally lost (I. Cor. IX.). We need not assure you, that such has been, and is the practice of all devout Christians; and therefore, that *you must* imitate them, unless you consider yourselves more sanctified than they and exempt from the obligation of observing, what the Apostles and your Divine Lord himself thought proper to practise. Commence then *this* Lent with alacrity (as it may be *your last*), and in a truly penitential spirit offer your corporeal privations in atonement for your manifold offences, and in union with those of your amiable Redeemer. Be more assiduous in every duty of your respective states; more constant in assisting at the all-propitiatory Sacrifice of the altar; and do not, in fine, omit to recommend yourselves *daily* to the Mother of your Lord, who was the Channel, through which He vouchsafed to enter this world, in order to ransom *you* from infernal servitude; and who, having been declared by an angelic oracle "FULL OF GRACE," (Luke I. 28.), can easily obtain for penitent sinners pardon and salvation.

Given at Tipperah, on this 13th day of January, MDCCCLIII.

✠ THOMAS,
Bishop and Vicar Apostolic.

ORIGINAL POETRY.

G O D.

[For the Bengal Catholic Herald.]

I.

Say, Heav'nly Muse! who hung on high
This bright celestial canopy!
Declare, by whose Almighty hand
Is rais'd Creation's Fabric grand!
Whose is that awful voice, oh say!
Which all the elements obey?
Whose potent accents, lull to sleep
The angry billows of the deep?
Who breath'd into our lifeless sod:
Creation's spirit echoes—God!

II.

'Tis God who gave high Heav'n its birth;
Laid the "foundations of the Earth;"
"And on its surface spread the hue,"
And made the planets sing and shune;
To whom the wide, resounding main,
Is nought but like a drop of rain;
Whose voice is in the thunder cast;
Who rides upon the furious blast;

* Job: chap. xxxviii v. 4.

† Ibid. v. 5.

Who purifies the fragrant gale;
 And clothes the flowerets of the vale;
 And in whose hands, so pure and bright
 Resides the source of Life and Light!
 Who's known to all the Saints above,
 As GOD of Mercy and of LOVE!
 Who is by all the Earth ador'd,
 As God,—Creator,—Father,—Lord!!!
Patna, Bankipore: January 1853. T. P. M.

Selections.

BEATIFICATION OF THE VENERABLE SERVANT OF GOD, F. PAUL OF THE CROSS, PRIEST AND FOUNDER OF THE CONGREGATION OF DISCALCED CLERKS OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST.

POPE PIUS IX.,

FOR A FUTURE REMEMBRANCE.

To enkindle the fire of Divine love in the souls of men, and bring them back to the path of justice, whence they have miserably strayed, nothing is better fitted than assiduous meditation on the most bitter sufferings endured for our salvation by Christ Our Lord, become for us obedient unto death, even the death of the cross. To excite amongst the Faithful this salutary remembrance of the Lord's passion was the constant endeavour of the venerable servant of God, Paul of the Cross, founder of the new Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, who proposed to himself and his followers to know nothing but Jesus Christ and Him crucified, and who illustrated the Catholic Church by bright ornaments of virtues and Apostolic labours. Born in the year 1694, at Ovada, in the diocese of Aequi, he exhibited from very infancy certain and excellent indications of future sanctity; for, keeping aloof from the games and amusements to which children usually are so much attached it was his delight to attend to prayer, obey his parents, give alms to the poor, fast, meditate on the sufferings of Christ, and passing his youth between exercises of piety and the study of letters, he shone a pattern of all virtues to his equals, particularly of chastity, from the observance of which neither the proposal of a very honorable marriage nor an ample inheritance could deter him. Wherefore, making admirable progress in the way of perfection, and burning with a desire of propagating the Divine glory, he thought of instituting a new religious society, which might be of assistance to the Church, and which should procure the salvation of souls with all its strength. Hence, with the consent of the

Bishop of Alessandria, according to whose advice all his actions were regulated, he dressed in a poor habit of a black colour, to which he added the insignia of the Lord's Passion, and using neither shoes nor covering for the head, he chose the retirement of a small room, where severely tormenting the members of his body by the exercise of every virtue and assiduous prayers, he prepared himself to write the rules of his new society. These being finished, he proceeded to Rome to obtain the approval of them from the Apostolic See, but had to depart frustrated of his hopes. He went thence to Monte Argentaro, in company with his brother, where, remaining with the same for two successive years, he sedulously applied to sacred studies and the exercise of great austerities. From Monte Argentaro he passed to Gaeta, and there, both by word and examples, exhorted the Faithful to enter upon the path of virtue. Having returned to Rome to obtain the approbation of the rules, he exhibited in that city such clear evidences of sanctity, that he, together with his brother, the imitator of his virtues, was promoted to the sacred Order of Priesthood by Benedict XIII. himself, who at that time held the Apostolic See, and merited to receive from Clement XII, who succeeded Benedict XIII. in the Pontificate, the office of Missionary Apostolic, through a letter in form of a Brief. Thence he retired again to Monte Argentario, and although the rule was not yet approved of, he erected there the first house of the new Congregation in the year 1737, and at length, under Benedict XIV., was happy enough to have the Apostolic sanction added to the rules written by him, which, moreover, after twice undergoing some little changes that were deemed expedient, were twice also again ratified and confirmed, first by Clement XIV, then by Pius VI.

There were not wanting illustrious men to embrace the new institute, which by the Divine favour began to be increased and propagated, till the venerable servant of God, although unwillingly, was by common consent chosen to be its first General. In this office he walked before his companions in an ardour for suffering and prayer, in humility of mind, love of poverty, charity towards God and his neighbour in fine, in all virtues, and the observance of religious discipline, and thus by his examples continually stimulated them to run with alacrity in the way of perfection. Although occupied in the assiduous cares of ruling the religious society, and founding new houses for it everywhere, still he never desisted from preaching the word of God, since he burned with a wonderful ardour for the salvation of souls.

Therefore he traversed various dioceses giving missions, and inveighed with such vehemence against the reigning vices that a great multitude of sinners, being brought to a sense of the shamefulness of their past life, began thenceforth to follow a manner of living befitting their Christian profession. Though weakened by Apostolic labours, he did not on that account diminish in anything his austere mode of life until extreme old age; wherefore, broken no less by austerities than by years, he fell into a dangerous sickness, and happily closed his life at Rome on the 18th of October, 1775. The fame of his sanctity, which during his lifetime had spread far and wide, after death became still more extended, and an inquiry, as it is customary, having been instituted concerning his virtues, Pius VII. of glorious memory, Our predecessor, by a solemn decree Feb. 18th. 1821, pronounced they had reached the heroic degree.

Afterwards an examination was entered upon regarding the miracles which were reported to have been wrought by God at His intercession, to show forth the excellent virtue of the holy man; and having heard the advice of the Consultors, and the opinions of the Cardinals set over the Sacred Rites. We declared two of the said miracles to be true, the first of which We approved on the 21th of Feb. 1851, the second on the 2nd of August of the present year 1852. Finally, on the 24th of August of the present year, the Cardinals appointed to take cognisance of legitimate rites were summoned before us, and the suffrages of the Consultors having been received, all agreed in the same opinion, that the venerable servant of God, Paul of the Cross, might, when it should seem good to us, be declared blessed, with all the indulgences, until his solemn canonisation be celebrated. Moved, therefore, by the prayers of the entire Congregation of the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, with the assent of the aforesaid Cardinals, We, with our Apostolic authority, by force of this letter, grant the permission that the same servant of God, Paul of the Cross, Priest, Founder of the Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, be henceforth decorated with the title of Blessed, and that his body and relics be exposed to the public veneration of the Faithful (not, however, be carried about in solemn supplications). Moreover, by the same authority, We grant that his Office and Mass be yearly recited from the commencement of a coadjutor not Bishop, with proper prayers approved by the Congregation to the Rubrics of

the Roman Missal and Breviary. This recitation of the Office, however, We allow to be made by all the Faithful, whether Secular or Regular, on the 16th day of November only in Rome and its district, as also in all the churches belonging to the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, on to the Nuns of the same institute, and with regard to Masses by all Priests celebrating in the churches where the Feast is kept. Finally, We grant, that after a year from the giving of this letter the solemnities of the Beatification of the servant of God, Paul of the Cross, be first celebrated with Office and Masses under the rite of a greater double, in the churches of the city and Congregation of which mention has been made, and this We order to be done on a day to be assigned by the ordinances, and after the same solemnities have been according to custom performed in the Vatican Basilica, the published Apostolic constitutions, and ordinances, and decrees *de non cultu*, and other contraries whatever notwithstanding. We wish also that in the copies of this letter, even printed ones, provided they be signed with the hand of the Secretary, and authenticated by the seal of the Prefect of the aforesaid Congregation set over sacred rites, precisely the same confidence be placed even in judicial inquiries as would be placed in the signature of Our will manifested by exhibiting the present letter.

Given in Rome at St. Peter's, under the ring of the Fisherman, Oct. 1st, 1852, in the seventh year of our Pontificate.

A Cardinal LAMBRUSCHINI, Pref. C.S.R.
DOMENICO GIGLI, Pro. Secret. C.S.R.

THE PAST YEAR—A RETROSPECT.

Time has taken another flight, and brought us on the commencement of a new year. The present, therefore, is a fitting occasion to glance retrospectively at the progress of Catholicity in this Vicariate during the past year. We have from time to time, during the last twelve months, recorded in these columns the gratifying results of the labours of the Missionaries of the Vicariate of Bombay, as evidenced in the numbers, both European and Native, which they reconciled to the Faith of Ages. With but few exceptions we find that every station, provided with a Catholic Priest, has furnished its quota of Converts. By a reference to our file for 1852, we are enabled to lay before our reader the following statistics—Conversions:

At Bombay, 1 Protestant and 8 Hindoos
—Ki-hee, 6 Hindoos, —Ahmednuggur, 1

Protestants.—*Belgaum*, 3. Protestants and 17 Hindoos.—*Sholapore*, 2 Hindoos.—*Ahmedabad*, 2 Protestants and 2 Hindoos.—*Deesa*, 1 Hindoo.—*Aden*, 1 Protestant.—*Kurrachee*, 1 Protestant.—*Hyderabad*, 1 Protestant and 3 Hindoos.

In addition to the above, a number of conversions have taken place among the European soldiery at Kurrachee, Hyderabad, and other Military Stations but of which no account has been furnished us. Taking our stand even on the above imperfect record, we ask, how have these reconciliations to the Faith been brought about? Have they been accomplished by the allurements of silver on the one hand, and the inducements of temporal preferment on the other? Nothing of the kind. The Catholic Missionary needs not these vile auxiliaries to aid him in his labours, nor does the Gospel afford the shadow of a sanction to such a system. *Go forth and teach all nations* was the Saviour's command, and this injunction Catholic Missionaries carry out, and without other patronage save that of Him who has promised to be with them *all days, even unto the end of time*. It is not alone in the Conversions to the Faith that we perceive the progress of Catholicity: the same gratifying sign is visible in the temples which the past year has given birth to in different quarters, viz., Bandora, and Oomercarree (in Bombay), Sholapore, Hyderabad, and Aden—and here we pay our humble tribute to the zeal of the faithful in the ready and cordial co-operation they have yielded their respective pastors in realizing these triumphs of religion.

The result we have above recorded, may very appropriately be termed the fruits of *Faith* and *Hope*: what *Charity* has effected, we shall presently see. The past year had nearly completed its career when an Orphanage for European male children was ushered into existence. The want of such an Asylum has long and grievously been felt. Now, however, a security is furnished for the faith and morals of the offsprings of Catholic Soldiers, and it will be their own fault if they neglect to secure for their children the advantages that are now, as it were placed within their grasp. The infant institution is placed under the direction of a clergyman in every way suited to the important charge. The Female Orphanage is now in full operation, under the skilful management of a Community of exemplary Nuns.—Both institutions are indebted for their existence to the fatherly solicitude combined with unexampled energy and zeal, of our venerable and venerated Prelate;—insti-

tutions which will stand a monument to the name of Bishop Hartmann.

Circumscribed as we are for space, we have necessarily treated the subject in hand very superficially, and we have only room enough left to wish our readers a prosperous *New Year*.—*Bombay Catholic Examiner*, Jan. 3.

PROTESTANT CONVOCATION AND CATHOLIC SYNODS.

"Convocation" met in due form on Friday, the 5th of November, and we suppose the hollow mockery of the institution has seldom, if ever, been made more visible, as well by the wretchedness of the proceedings themselves as by the spiritless agitation the Anglicans, for the last few months, have made to obtain permission to make it "a reality." A reality! It is already a reality, in a certain sense of the word. It is a reality just as the *rex sacrificulus* among the Romans might be called one, or the *comitia curiata* in the latter republic, or the search in the collars of the House of Commons before the opening of Parliament, or the grave dialogue between the Lord Chancellor and the Speaker, when the latter prays her Majesty always to ascribe any errors the House may commit to himself, and not to them. It is a reality, like any other grave farce, kept up from age to age by a nation who enjoy amusing themselves with maintaining old legal forms. But it is "real" in a yet more "real" sense. Convocation being now summoned merely to be sent away again, exhibits, perhaps more powerfully than anything could do, the thorough control in which the State keeps its creature, the Establishment. To call them solemnly together; to make them read their full services, listen to a sermon in Latin, repair to the Chapter House, hear the recitation of the Queen's writ, pronouncing those to be "contumacious" who, being cited, do not appear in this majestic assembly, then to go through all the ceremonies of constituting their Lower House, choose their prolocutor, present him to "his Grace" for approval, and, finally, to be dismissed without being permitted to enter on debate, or so much to read the preamble of a petition, if it touches too argumentatively on their complaints—all this is no farce at all. It is the real genuine badge of the dependence of the Established Church on the Crown of England. We cannot be surprised that they feel it sometimes galling; but if only with a good heart, once for all, they would resign those rich endowments which practically reconcile them to it, then we should be the first to exclaim, let the Anglicans be set at liberty!

Those who acquiesce cordially in their subjection to the State feel no humiliation, but the contrary, in these grave ceremonies in St Paul's Cathedral. They are enabled to compliment their old friends by naming them proctors, and the whole affair furnishes amusement. On the other hand, to the sad, sober Anglicans it was indeed a dismal affair, and yet in the midst of the lachrymose report given by the *Guar-*

dian there peeps out a strong sense of its comic aspect, mixed up also with that peculiar manner the Puseyites have of drawing symbolic lessons, or rather omens, from everything that occurs. It was a rainy morning, but afterwards the weather cleared, "meet emblems" of course. The members of Convocation made their way to St. Paul's as well as they could, furnishing additional amusement to the mob, who were engaged to their heart's content in the Guy Fawkes processions. Arrived at the Cathedral, they had to wait and be stared at for some time; but at last the doors were opened, and Deans, Archdeacons, and Proctors, had to stumble their way through the scaffolding and planks which filled the nave, where preparations were going on for the Duke's funeral. They felt this rather uncomfortable.

A sunbeam that hath lost its way,
And through the clevice and the cleft,
Of the dark wall is fallen and left—

was a fit type of those constituents of the free and independent Synod of the Anglican Church. When at last their destination was reached, three of the Bishops joined them, and some comfort appears to have been received from their appearance. They were "habited in their Convocation robes, the bright scarlet of which contrasted strikingly with the whiteness of their lawn sleeves." Here there was a question as to what would be the service; some thought the entire 5th November service would be adopted; however, it was to be the Latin Litany, with a collect having special reference to "Papal tyranny and superstition." After a time came the Archbishop, with thirty or forty civilians. The latter were in wig and gown. This was pleasing, the attire being "associated, in the minds of Englishmen, with legal wisdom and authority." The assembled body at length formed in procession, which, says the *Guardian*, "might have been rendered a striking spectacle, but its effect was spoiled by the encumbrances already specified (planks and scaffolds), and by the indecency with which, in English processions, the rear is apt to break in and take the lead." A splendid function certainly! However, at last, though sorely discomfited, they got safe into the choir. Dr. Jérémie, of Cambridge, preached a Latin sermon on the occasion. As it was intended to be a "Synod" perhaps the reader expects that the preacher spoke of the glories of the primitive councils; perhaps he reminded them of the Holy Apostles of Jerusalem, or encouraged them by the great examples of an Athanasius, or an Ambrose, or other illustrious Saints of the same type, not to fear the face of man, but to do battle for the Faith. No, the preacher of the Anglican Convocation quoted no such examples, taught no such lessons. He chiefly inculcated the virtues of caution, and the saint to whose life he appealed in illustration of his precept, was the late Duke of Wellington! Let not our readers imagine that we are joking, we will quote the original Latin, of this part of Dr. Jérémie's discourse from the report in the *Times* newspaper?—

Nobis certè, si quid inconsultius peramus, nobis obstat imago illius gravis et eximie prudentie viri, qui ab omni partium studio longissimè abfuit, qui sui commoda patrie commodis semper posuit, qui civium animos utcumque inietos, à periculosis et violentioribus consiliis ad quietam et cogitata revocabat.

Which being interpreted is as follows:—

To us certainly, if we devise aught rashly, to us let the image of that man of grave and eminent prudence oppose itself—who was most remote from all party zeal—who always preferred the interests of his country to those of his own—who was wont to pacify the minds of his fellow-citizens, howsoever excited, from dangerous and violent counsels, to such as were quiet and well weighed.

Of course, on the Catholic Church and the 5th of November, Dr. Jérémie, though a man so little afraid of being afraid, did not hesitate to express himself strongly. The sermon being ended, "the Archbishop pronounced the benediction in Latin," and the usual empty formalities were gone through.

Only contrast this, the Convocation of the Anglican Establishment, after all that has been said about it, all the agitation of months to get up an interest in it, with the Catholic Synod of Thurles, in poor old Ireland! There at a little remote market-town, we saw the whole peasantry for miles and miles round, in spite of wet weather, pouring in to witness that Catholic sight, and get the blessing of the assembled Prelates. The streets so full you could hardly get along, and as the procession of Bishops passed out of the Church, every one falling on their knees. There, you saw living and breathing the genuine form of Catholicity, to which no mechanism, though the whole farce of the British empire works the machinery, can by any possibility produce the faintest resemblance. Convocation is an affair partly of the State, partly of a well-educated set of gentlemen, like D. O. L. The absurdity of inviting attention to it as a Catholic Synod is so transcendent, that even with every wish to respect the conscientious feelings of mistaken individuals, it can only be treated with ridicule. If graver arguments are required, let them come to our churches on any great ceremony, or indeed any occasion whatever, a Benediction or a Low Mass, and watch the demeanour of the multitude. The Presence that if there will be the most convincing of all arguments, and they will forgive us at last for having ridiculed what in its own nature is ridiculous.—*Tabl.*

THE POPE'S ALLOCATION AND THE REPUBLIC OF NEW GRANADA.

The noble Allocation lately delivered by the Holy Father, a translation of which will be found elsewhere, has taken the enemies of the Church a little by surprise. They thought he would have spoken of Piedmont; they wanted him to speak of England and Ireland; they even put into circulation "and anticipation" of the Pope's Allocation, as the daily papers do of the Queen's Speech. "Our Own Correspondent" showed a great deal of ingenuity, but he missed every point of the document, which alludes not, ever so remote—

ly, to any of the subjects on which he guessed it would turn, but addresses itself entirely to the sufferings of one of the most distant portions of the inheritance of St. Peter, the Church in the Republic of New Granada. There is nothing remarkable in this. Every country takes its turn to be noticed by the common Father of the Faithful, as none escape his vigilant eye and his incessant care. Amidst the crash of revolutions the Holy See found time to attend to the adjustment of the schism of Goa; matters locally more near to the centre of unity have since been adverted to, and, no doubt, will be again; meanwhile, an Archbishop and other illustrious Prelates driven into exile, Religious Orders expelled and proscribed, a whole Church disorganised, and a country running as headlong to schism as ever Austria was doing in the reign of Joseph II., these are things which surely demanded that the awful voice of Peter should be raised both for censure and consolation.

New Granada, though a state of considerable and growing commercial importance from its situation near the Isthmus of Panama, in an Ecclesiastical point of view has attracted as little attention from the general observer of events as any other of that strange, chaotic congeries, the South American republics. Yet it must not be supposed because those states, since their separation from Spain, have been rocking to and fro in such confusion, under arbitrary chiefs or assemblies incapable of governing, that in them there is no conflict between real and ascertained principles. In them, there is precisely the same struggle that we witness in Europe, a faction bent on enslaving the Church, and, on the other hand, brave and holy Prelates, full of sacerdotal fortitude and constancy, never allowing a tyrannical government to override a single principle or a single right of the Church, without at least energetically asserting it, and meeting in the end imprisonment and exile as cheerfully as they would torture and death, in defence of the trust committed to them by Almighty God. In New Granada, the battle, no doubt, to the eyes of man, has gone against the Church, as in many parts of Europe it has also done. Mgr. de Mosqueras, Archbishop of Santa Fe de Bogota, and Metropolitan of New Granada, is in exile for the Faith, as at this moment are Mgr. Marilley, Bishop of Lausanne and Geneva; Mgr. Frasoni, Archbishop of Turin, and, if we mistake not, Mgr. Marougin, Archbishop of Cagliari. But what of that? They have fought a good fight, and the Faithful in future generations will bless their names, as the Holy Pontiff has now blessed them, for having kept the Faith.

The Allocution furnishes the leading facts

of a conflict which has been going on for more than seven years, though it has of late increased in intensity, and which, but for the constancy and resolution of the Granadian Prelates, would, in all probability, have ended ere this in an open schism. Remote as we are from the politics of South America, it is difficult to make out the full bearings of this series of events, but the proximity of Protestant America, and the consequent immigration of busy and restless settlers, has probably had a good deal to do with it. This, to be sure, does not appear on the surface, which presents merely the agency of a concealed set of Voltarian revolutionists, a minority who have got power into their hands, and are determined, if they can, to make the Church their bond slave, and mimic, in every point, what their teachers and examples did in Europe up to the year 1813. They began, of course; by raising a cry against the Jesuits, and the Missionaries of that society in New Granada were in the year 1850 summarily expelled, amidst the grief and lamentations of the whole population. In the course of the next two years various laws in succession were voted by the legislature, all of them hostile to the first principles of Catholic Church discipline; for example, on May 14th, 1850, was passed a law abolishing Ecclesiastical immunity, and providing that the civil court should judge "both in the first and second instance of criminal causes brought against Archbishops and Bishops accused of having failed in the exercise of their functions, or of common offences provided against and punished by any civil law." It will be observed that although they use the term "criminal" they mean to extend the term even to cases where the Prelates should offend the civil power in the exercise of their jurisdiction, and the law goes on to say that the same tribunal should judge of appeals both in temporal affairs and "in actions brought against the members of the Secular or Regular Clergy, of which heretofore the Ecclesiastical authority has had cognisance." The application of this law would manifestly render the Church a mere part of the State police, and set at absolute defiance the whole system of her laws. Suppose a Priest, in the interest of this wretched faction, celebrated a marriage within the forbidden degrees and was consequently suspended by his Bishop, by this law the Bishop would be liable to be called to account before the civil tribunal for such an exercise of his undoubted duty, which he could not avoid putting into force without violating his oath as a Bishop. The same law made also Vicars General and Capitular, and the Clergy in general, amenable in such

and in all other matters to the civil tribunals. The Archbishop of Bogota made an admirable protest against this schismatical law, and the whole province of New Granada seems to have nobly supported him. The Bishops of Santa-Marta, Cartagena, Caradero, and Pamplona, all expressed their adhesion to the protest; the Regular Prelates made a separate protest for themselves and the majority of the Secular and Regular Clergy of Bogota supported their Archbishop in his faithful resistance. In a very few months Briefs came from the Holy See, applauding the conduct of the Bishops, and encouraging them with the wise counsils and loving sympathy which the Vicar of Christ ever accords to the suffering members of his flock. We need hardly say that persecution, once set in, only became fiercer and fiercer. By another law, also passed in May last year, the Legislature set on foot a precious scheme for filling church benefices with creatures of their own appointment. They enacted that the Parish Priests should be elected by what they styled "the parish chapters," or vestry meetings—that is to say, that the patronage should be vested, as the case might be, in a set of democrats meeting together, and appointing, as of course they would, any Priest they thought likeliest to promote their own nefarious and schismatical designs. The whole question of the patronage formerly enjoyed by the Kings of Spain had, at the time of the separation of the Republic, been formally reserved to be settled by a Concordat. The Legislature now took the matter into their own hands without consulting the Church. Another law was passed the following month, prohibiting the Bishops from filling up the vacant stalls in the Cathedral Chapters, except by permission of the provincial assemblies. In short, an Ecclesiastical revolution had commenced, and many other bills were agitated, and though, as the Holy Father remarks in his Allocution, by the special favour of God the Legislature were restrained from passing these into law, yet enough was done to show on what a course the revolutionary faction have entered. Such were the propositions to abolish the connection of Church and State; to abrogate all laws protecting monast institutions; to secularize marriage; assign to the State the power of erecting and circumscribing dioceses, and consequently of grafting jurisdiction, after the approved fashion of the English State-heresy. In New Granada it was as it has so often been on similar occasions, the faithful people have been taken by surprise, and a majority are for a time tyrannised over by a minority. The resistance which

was offered to the bills we have named shows that the Catholic cause is not lost, thanks to the energy of the Prelates, but chiefly of the Archbishop of Bogota, now driven into exile for the fearless stand he made on behalf of the Church.

This great Prelate, a noble Spaniard of the old Christian stock, and descended of the illustrious house of Medina-Celi, bore up with unabated courage, though enfeebled by long-continued sickness. It is impossible to read without admiration the letter in which he strove to bring the infidel Government to reason. After a long-continued conflict, which turned at last on his refusal to institute a concursus at the bidding of the Government, for filling up benefices, the Senate in May of the present year, after a few day's debate, resolved to bring him to trial "as guilty of violation of the laws, and of having provoked and incited his Clergy to disobedience and contempt of the constitution." The Senate then declared him suspended from his functions, and ordered him to name a Vicar-General to administer his diocese. The Archbishop refused to surrender his sacred authority at the bidding of the temporal power, and the end of the matter was that they voted his exile, and seized on his temporalities, till he should be obedient. Among these temporalities was a seminary which the Archbishop had built at his own expense, and on which he had laid out the sum of 400,000fr. They expelled the Ecclesiastical students from this place, and confiscated the property, we suppose in the name of liberty and justice. The venerable and noble Prelate was too ill to set out on his journey immediately, and his enemies forbore to insist on his immediate departure. He was allowed to remain for some months in a remote country-house, and at length in September of this year sailed for New York, where his brother, General Mosqueras, formerly President of New Granada, is also in exile for adherence to the cause of justice. Our readers already know that the illustrious confessor was received with the utmost hospitality and respect by Archbishop Hughes and by all the faithful Catholics of that Archdiocese. His sufferings had been great during such a lengthened period of illness and anxiety, and the sorrow of heart caused by parting with his flock, who had shown him unbounded demonstrations of regret and affection. But no doubt such an expression of sympathy from the Holy Father as well as the general admiration of all good men throughout Europe, will greatly console this venerable Prelate. The enemies of God's Holy Church doubtless congratulate themselves that they have got rid of him, but such

an example will not be lost on those who remain behind.—*Tablet*.

LONDON.

ST. GEORGE'S—ALL HALLOWS' EEN.

Last night was very very beautiful at St. George's; very beautiful, very sad, very moving. The whole function of the morning, with our saintly little Bishop in the midst of us, in no one's way, and always in the way nevertheless when any kind thing is required of him—the Lord add to his days—the whole function of the great Festival, "All Saints," was brilliant and reverential, full of faith and love.

The Vespers on "All Saints" are well worth a long walk even in bad weather. Independent of the ordinary ceremonial, always well done at St. George's there is the procession at the Magnificat to the Chapel of the Blessed Sacrament, to me very affecting, very telling, as to the faith in Our Lord's presence. The high altar, with all its flowers and lights, receives no incense, but the chancel is left, and incense first offered at the sacred altar, on which reposes the Divine Sacramental Presence of our Prince and Lord; and then when that is done the procession returns, and incense is offered at the chancel altar. All this to me is particularly pleasing and soothing. Then comes the termination of the Vespers of the Feast. All remain in the chancel, but the change that comes over the whole sanctuary tells the Faithful what is about to be done, and for whom they are now to pray. The brilliancy of the chancel grows dim, and more dim, as light after light is extinguished; the glowing coronas cease to blaze with many lights, the lamps are quenched, the golden frontal is veiled in sable, and the gorgeous reredos is concealed by funeral hangings; the Celebrant changes his white cope for one of black; the organ moans out a subdued prelude, sound succeeds sound, and they are all sounds plaintive and sad, and the Vespers for the Dead now commence. All Souls—All Souls has passed—All Souls is now the commemoration, "Placebo Domino." The soul of man seeks those obscure places where remain the detained until their purgation is accomplished; the living soul descends in spirit, and hovers over that chaos, deep, deeply down in which the souls of the imperfect lie until the hour of their deliverance. Oh! give them rest, give them light, O Lord.—"Requiem æternam dona eis Domine; et lux æternam luceat eis." Beautiful, sweetly plaintive is the inspired Office of All Hallows' E'en; how little do the strangers to our

Church know our feelings on this night—how little the tender charities of our holy Church. The preacher threw out his views as to the state of souls in that middle state, but whatever he said was said with complete, entire submission to the holy Church's decision. Nothing is defined as to that state, as to its nature or sufferings, only that it is a middle state of souls, and a state of suffering for a time, until God shall be satisfied, and remove them to His bosom.

He conceived that "Purgatory" had "many mansions"—a graduated state of suffering—the highest of which might be of incomparably greater happiness than any position here, and yet a state of suffering, of anguish—one thing only wanting, the beatific vision; a state of entire resignation to God's holy will, and of no suffering save that of the temporary separation from the infinite good from its life, and love, and all, from its God. Thus, as every man shall receive according to his deserving, and the strictest justice shall be meted out, the souls of some may almost touch one extreme that verges on Hell, and the souls of others may touch the other extreme that almost reaches Heaven. Our notions of justice graduates the punishment with the offence, and thus is it in the other world. The Church truly has ever on her lips the prayer for *rest and light*; and thus we leave it, submissive in all things to the decisions of God's holy Church, ever ready and happy to believe all that she does—the spouse of Christ, and the ever-present witness to God's truth.

The celebrations of All Hallows' E'en at St. George's would take much space to describe; but endeavour, you that can, to be present next year, if God should spare your life, and you will not regret it.

This morning ("All Souls") the Bishop and Clergy, with many attendant; the bier, with its pall, surrounded by torch-bearers, and many et ceteras, took their positions, and commenced the Matins and Lauds for the Dead at the quarter past ten; High Mass followed, and all was very well done. The music—the Requiem by Herr Lutz—is very beautiful: come and hear it, for we have it the first Monday in the month for the Confraternity of the Dead, at ten o'clock.

Well, and so much for All Hallows' E'en, November, 1852. "Requiem æternam dona eis Domine; et lux æterna luceat eis." We did not forget poor Pugin in our prayers this day; for how could we, standing, as we were, in the midst of all his works?

FATHER THOMAS.

[*Tablet*]

REVIEW.

The World and the Cloister; to which is added Prefatory Remarks on a Lecture on Nunneries, lately delivered at Bath by the Rev. Hobart Seymour, M. A. By Agnes M. Stewart, Authoress of "The Seven Lights of the Sanctuary," "The Heiress," &c., &c. London: Richardsons. 1852.

This beautiful story, whilst, like all the rest which have proceeded from the pen of Miss Stewart, it is calculated both to interest and edify the youthful reader, will also serve the higher purpose of clearing away much prejudice from the mind of the ordinary Protestant against convents and their inmates. Miss Stewart has a right to be listened to on this subject as she herself formerly resided with a religious community, among whom, but for constant ill health, she would have been admitted to the religious profession. She has lived to repay the kindness she received from those excellent ladies (a convent of Regular Canonesses of St. Austin, on the Continent), by writing this book, in which she repels with the indignation of gratitude and affection the malignant calumnies of people like Mr. Hobart Seymour, and bears testimony to the holy and admirable character of the conventual life, and also to the cheerfulness and gaiety of heart which is its great and untailing reward. There is something very beautiful and touching in this testimony of Miss Stewart's. She would have adopted the religious life if it had been the will of Almighty God she should do so. Instead of this, it proved to be His will that she should go forth into the world and earn a little pittance for herself and her mother by writing books, in spite of continued ill health, racking headache, and most difficult and trying circumstances. If Protestants will not believe this gifted and excellent young lady when she writes of convents, having actually lived in one, but prefer to listen to the fist ranting platform orator who pours out a torrent of abuse against them, when he knows nothing whatever about them, all that can be said is, that their hearts are thoroughly poisoned with prejudice, which nothing but Divine grace can remove.

"The World and the Cloister" is the happily chosen title of a story which depicts the sad consequences of resisting a vocation, and the happiness attendant on its ultimate restoration. Its plan is very simple. A young English lady brought up in a convent in Languedoc, who wishes to become a postulant, is obliged to return for a time to her friends in England, where she is like to be tempted to re-enter the world. The Sub-Prioress, Sister Clare by name, presents her at parting with a history of her own life, which constitutes the principal portion of the volume, and conveys a lesson which is not lost upon the heroines, who faithfully adheres to the holy purpose she had originally formed, and is at length happily received into the haven of the religious life. Sister Clare's narrative is well conceived, in many passages powerfully told, and the interest of it fully sustained from first to last. We feel that the sweetness and holiness of an early vocation, and the conventual life described in a very picturesque and striking

manner; later on, the novice returns, too confident in her own strength, on a visit to her family; associations of the world gradually but too surely entwine themselves round her heart; there is a prospect of a wealthy inheritance; an indiscreet and unhappy engagement. Then suddenly the scene changes, "the creature for whom she had forsaken God" forsakes her, when it turns out that she is after all to be penniless. The world reveals itself in its true colours, and she who might have been a happy inmate in the peaceful abode to which God had called her, has now to suffer far sterner penances than she would have suffered there. She and her sister go to London, where they earn a scanty subsistence by the sale of drawings and by teaching. The many reverses and the continual change incident to such distress affords the material for many very touching scenes, in the course of which the sister is taken to Ireland, where she becomes a Presentation Nun. Sister Clare, after much suffering, at length regains the true course of life to which she had been called, is received again by the good Nuns she had deserted, and eventually admitted to profession. She leads an austere and penitential life, only less happy than the rest, because she had "looked back," and regained with difficulty the grace which had once been bestowed upon her in such sweetness and peace. Thus, the grace of vocation might be compared to the books offered to the king by the fabled sybil of old. He refused the bargain at first, and afterwards, he had to buy fewer, and at greater cost than originally he might have brought all of them. From the above outline of Miss Stewart's story, it will be perceived how many opportunities it affords the authoress, and of which she has fully availed herself, of conveying many useful lessons to the young people, and older people too, for whom her book is intended. We should add that in the course of the narrative a good deal of information is interwoven relative to different Religious Orders, such as the Augustinian Nuns, the Presentation Nuns, and their celebrated foundress, Miss Nagle; the English Sepulchreines; the Convent of St. Mary's, at York, &c. The facts are told in a pleasing and interesting manner. A few extracts will give an idea of the style of the volume, which we cordially recommend. In the preface, the authoress, from her own experience of convent life, in one of the first religious communities on the Continent, refutes, some of the most glaring of Mr. Seymour's slanderous and ignorant assertions.

A CONVENT OF AUSTIN NUNS.

Sweetly fell the last bright rays of a rich sunset on the venerable grey walls of a convent of English Nuns of the Order of the Great St. Augustine, situated in the lovely province of Languedoc. Already the sweet voices of the Religious rose in one solemn and harmonious strain, for the bell had summoned them to Compline, the last portion of the Canonical Hours, or Divine Office, recited daily by the Clergy and Religious of the Catholic Church, when an elderly Nun emerged from the spacious and noble cloister, leading by the hand a young and beautiful girl, whose long golden tresses and

ample robe of black silk formed a contrast to the dress of her companion, who wore the picturesque habit of her Order, composed of a linen rochet, beneath which appeared a long habit of white serge, and whose mild and intelligent countenance was shaded by the folds of her black veil.

The young lady was about to address the Nun as they entered the great dormitory, when the latter placed her finger on her lip to enjoy in silence, adding, in a whisper—

“You forget, dearest, we may not speak when we enter the dormitories; our rule commands that we should observe the strictest silence here for some of our Sisterhood, who, like ourselves, may have permission to be absent from choir from indisposition or other lawful causes, may be employed in their cells in prayer or recollection.”

Florence Villiers smiled as Sister Teresa thus reminded her of the oft-forgotten injunction, and together they entered on a long corridor, known by the name of the Great Dormitory, which was in fact, a long and low roofed gallery; the humble cells of each member of the community opening on either side, each rudely finished open door denoting the name of the occupant of the cell within, also bearing an engraving of her patron Saint, and some apposite reflection on the shortness of time, or the duration of eternity. Florence gazed with a wondering eye as she passed onwards, counting no less than forty cells on either side the dormitory, ever and anon the scene relieved by various little altars, dedicated to different Saints of the Order, before which Sister Teresa and herself bent in respectful reverence, and which were tastefully decorated with fresh flowers. On arriving at the end of the dormitory her guide led her down a few steps opening into a spacious gallery, which the astonished Florence immediately recognised as leading into the apartments destined for the use of the Prioress, and the recreation of the Religious: but it must be observed that although Superiress of the Community, over whom Mother Felicitas reigned with a happy and benignant sway, governing on her own part with love and charity towards all, even to the meanest of the Sisters, and obeyed with a filial reverence by the little world around her, yet, of course, in conjunction with the great fundamental principle of the religious life, that all things should be in common, and in accordance also with the vow of voluntary poverty, the pious and amiable Prioress enjoyed no earthly privilege beyond her Sisters, her fare being as plain and humble as their own, her cell as simply and plainly furnished, her garments as well worn and coarse.—(Pp. 21—23.)

THE NOVITIATE.

As a pensioner I had seen and knew but little of the habits and observances of the Religious amongst themselves, and the first evening I spent in the room of the Prioress, it was to me an amusing sight to watch the varied countenances of those who sat around the table, whose hands were busily employed in the moments of recreation for the rule enjoins labour even then; to note their conversation, too, was no less pleasing and edifying. Slander and scandal might not

enter there; and if perchance one of the Sisterhood should err in charity, in word or action, it passed not by unrebuked, either publicly or alone. The hour and a quarter allotted, to what to the Religious was indeed innocent recreation, though such amusement would be torture to the gay women of the world, passed swiftly away; and at a signal from the Prioress, the work was carefully replaced, and each bending her knee for the blessing of the Prioress, departed from the room, and proceeded to the choir for Complin, every member of the community taking her place in her destined stall.

To my enthusiastic mind all seemed new and delightful; it was rapture to me, so fond of solitude, to have left the noisy companionship of the pensioners, and joyfully I lifted the rude latch which fastened the door of a cell in the novices' dormitory destined for my use. It was very small, there was room to move, but that was all that could be said. The bed was of flock, and was laid on an oaken bedstead covered with curtains of green baize, the coverlid of the bed being of the same material, and the sheets of linen; the walls, which were adorned with a few devout prints, were whitewashed: on the floor stood a white basin and a brown pitcher, whilst a shelf of books, a prie-dieu, a small chest of drawers, a table, and a chair completed the furniture of the humble chamber. Here, it was true, was all that is necessary, though to the modern fashionable everything would have seemed truly miserable.

It was just eight o'clock, the sun was shining gloriously; if I had a wish ungratified, it would have been to have remained up at least one hour longer, to enjoy the delicious balmy air, laden with the perfume of the orange and lemon from a grove without the convent walls, and to gaze on the lovely prospect of hill and dale, and wood and water, which extended in the distance, whilst here and there dotted amongst the trees appeared the lordly mansions of some of the neighbouring nobles, or the spires and towers of some ancient church and monastery.

(To be continued.)

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Edward and Harry, thro' Brother Francis,	Rs. 30 0
Donation from Conductor Ryan, thro' Rev. J. A. Tracy,	16 0
Mr. C. Cornelius, for Oct. Nov. and December,	6 0

Through Mr. N. O'Brien.

B. R. S.,	5 0
J. H. H.,	3 0
D. Jardine, Esq.,	20 0
A Friend,	1 0
M. B., a Friend,	5 0
O. W. O.,	1 0
B. T.,	5 0

Erratum.—In our last issue, for T. J.

King, Esq., read T. J. Kenny, Esq., 100 0

CLERGY AID FUND.

Contribution from Dr. Sheridan, collected at Serampore, thro' Rev. W. Stephenson, Rs. 16

CHURCH AT SERAMPORE.

Balance of Account of Church Contributions, from June to Dec. last, received from Mr. Gantzer, thro' Rev. J. McCabe, Rs. 31 11 3

ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for October 1852.

Wardens of the Cathedral,	Rs. 16	0
Mr. J. Cornelius,	2	0
„ J. F. Bellamy,	1	0
„ J. Leal,	2	0
„ P. Rebeiro,	1	0
„ J. M. Gamnisse,	1	0
„ P. Gill,	0	8
Mrs. E. Reed,	1	0

Donation.

H. M., of Burdwan,	Rs. 5	0
Paid Organist's allowance, Molly's Salary and Contingencies for the present month,	22	0

Receipts for November 1852.

Wardens of the Cathedral,	Rs. 16	0
Mr. J. Leal,	2	0
„ P. Gill,	0	8
Mrs. E. Reed,	1	0

Donation.

H. M., of Burdwan,	Rs. 5	0
Paid Organist's allowance, Molly's Salary and Contingencies for the present month,	22	0

Receipts for December 1852.

Wardens of the Cathedral,	Rs. 16	0
Mr. J. Leal,	2	0
„ P. Gill,	0	8

Donation.

H. M., of Burdwan,	Rs. 5	0
Paid for Repairing Organ,	12	0
Ditto Molly's Salary, Organist's allowance and Contingencies for the present month,	22	0

Donation for the Repairs of St. John's Chapel, Circular-Road.

Collected by Mr. John D'Cruz,	Rs. 44	0
Ditto ditto „ Henry Jewell,	2	0
Ditto ditto „ P. Rebeiro,	23	0
Ditto ditto „ G. Pereira,	16	0
Ditto ditto „ E. Reed,	25	0
Wardens of the Cathedral,	100	0
Expenses for Repairs of the Chapel, including New Mat, painting &c., and the Walls of the Cemetery,	325	

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

Catholic 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 an 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. 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 Brothers 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.

N. B.—A few copies of the Annals of the Propagation of the Faith, for the month of July 1851, are for sale, at 8 As. per Copy.

THE BENGAL CATHOLIC HERALD.

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

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 12, 1853. [VOL. XXIV.

PASTORAL INSTRUCTION FOR LENT, A. D. 1853.

TO THE FAITHFUL OF WESTERN BENGAL:

PATRICK JOSEPH, *by the Grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa, Vicar Apostolic of Western Bengal, to the Faithful under his care, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST:

WE cannot, such is the fulness of our joy, open our present Address, without first expressing the delight and consolation We experience, at the continued assurances sent to us, of the peace and harmony which happily subsist among you. This intelligence is, at once, both edifying and gratifying, not only to us, but also to every Catholic, who has at heart your best interest and those of Religion in India. For it is only by the maintenance of this blessed peace, and by the cordial co-operation of all classes of our Flock in the cause of Religion and of its invaluable Institutions, that the triumph of truth and charity can be ultimately accomplished.

The announcement made by us of these good tidings of your peace and concord to your Catholic Brethren in different parts of Europe has, you will rejoice to learn, excited among them a deep sympathy for you, and a cordial interest in your regard, which, We confidently anticipate, will prove from time to time, eminently useful to our Mission and its Institutions.

It was the contemplation of the blessings, which were to flow upon the Chris-

tian Church from the unity of its children, which caused the inspired Psalmist to exclaim in a transport of delight, "Oh how good and pleasing is it, for Brethren to dwell together in unity: It is as the dew of Hermon which descendeth upon Mount Sion."

What were the grounds, upon which the Psalmist rested this glorious eulogy of the unity and concord, which he so pathetically recommends? Oh, my Brethren, we pray you, to mark them well, and to treasure up in your minds and hearts the admirable reasoning dictated on this subject by the Holy Ghost. "For there," says the Sacred Writer, that is where Brethren dwell together in unity, there "the Lord hath commanded blessing and life for evermore."

Now, my Brethren, your own judgment and piety will pronounce, what and how terrible are the evils, which must, according to these inspired words be justly apprehended, from discord or want of unity among the children of the Church.

If, as the Holy Psalmist assures us, blessing and life for evermore flow from unity necessarily and naturally, as an effect emanates from its cause, then, by a parity of reasoning, malediction and

death must be the fearful inheritance of those, who are the authors or the abettors of dissension or schism. Our God, the sacred Scriptures every where teach, is a God of peace and hateth those who sow or encourage discord among Brethren, whilst, on the other hand, he promises his choicest Benedictions to him who loveth concord and charity, and labours by word and example to promote these heavenly virtues amongst them.

You, my Brethren, who are Parents, know from the testimony of your own bosoms, how pure and exalted the joy is which you experience, when you behold your children living together in peace and love, preventing each other in honor, and emulating one another in ministering to your happiness and comfort. Not only you, but all who witness so consoling a spectacle, are filled by it with delight, and recognise in it the certain evident manifestation of the power of Divine Grace. On the contrary, when the members of a family are to be found at variance with each other, and to be not only unconcerned about each other's welfare, but even ready to speak and act injuriously in regard to their Parents and relations, all their Neighbours are scandalised at conduct so irreligious, and all begin to anticipate the speedy ruin and desolation of a house thus divided against itself.

And, my Brethren, if the common sense and experience of mankind give testimony to the truth of these observations in all that regards the relations of civil or domestic society, must not the same principles have still greater force, when there is question of the children of the household of the faith, of the sheep of the one fold and of the one shepherd, of the members of the one mystical body the Church, of which our Divine Lord and Saviour is at once the Parent and Head. This was undoubtedly the judgment of St. Paul, when he thus admonished the Romans, whose faith he tells us was spoken of with praise throughout the world, "Now I beseech you, Brethren, to mark those who make dissensions; and to avoid them." For they that are such serve not Christ our Lord, Rom. Cap. 16.

The same Apostle subjoins to this admonition the glorious testimony, that

the obedience of those, to whom he gave the advice contained in the words just now quoted, was published in every place. Therefore continues the Saint, "I rejoice in you," you my brethren, who glory in the inheritance of the Faith, which the Church thus addressed by the Apostle then professed, as it does to the present day, happily participate also in the same spirit of docility and obedience, which caused the great Doctor of the Gentiles, to rejoice in his spiritual children at Rome; we may therefore confidently offer up for you the same prayer, which St. Paul offered up for them. "That you be wise in good, and simple in evil, and that the God of peace may crush Satan under your feet speedily."

You have been already often instructed, my Brethren, upon the holy designs of the Church in setting apart Lent, as a Season, when all her children throughout the world should unite together in prayer, fasting and Alms Deeds, with more than ordinary fervor, in order thus to propitiate the Divine Mercy and dispose themselves by means of the holy exercises peculiar to that sacred time, either to enter upon a new life, if unhappily engaged in sin, or to advance towards perfection, if already emancipated from vice and devoted to virtue. Confident, that your excellent Pastors will both by word and example assist you zealously in the attainment of these grand objects according to your respective exigencies, We shall profit of this occasion, to impress upon you, with heartfelt earnestness, the truths We have frequently before inculcated, respecting the obligations of Parents, in what regards the education and settlement in life of their children. Having the happiness, which you Beloved Brethren enjoy, of belonging to the One Fold of the One Shepherd, whose Vicar and Representative you recognise in the august and venerable successor of St. Peter, it suffices to add to all our previous instructions to you on the grave and momentous subjects just mentioned, that in Union with the Bishops of the Catholic Church throughout the world, the Sovereign Pontiff feelingly deploras the great spiritual and even oftentimes temporal evils, which have befallen the little ones of Jesus Christ, in great numbers and in dif-

ferent countries, partly from their not having been educated in approved Catholic Schools and partly from the reckless temerity, with which they have, sometimes of themselves, but more frequently alas! under the influence of their parents and of wholly wordly considerations, unhappily exposed their faith and piety to peril, by entering into such matrimonial engagements, as have been always reprobated by the Church, and tolerated with regret only in rare and painful circumstances, merely for the avoidance of greater impending evils. It would grieve a Catholic Parent of ordinary goodness, were we to recount even but a small portion of the distressing results, as well religious as temporal, which, to our own certain knowledge, have arisen from this disastrous source, both to many respectable families in Europe and also not to a few, we deeply grieve to add, of our own beloved Flock. Do not, We conjure you, Beloved Brethren, for the future endanger your own souls or those of your children, by disregarding those sound principles, which your Holy Religion inculcates, with respect to the education and settlement in life of your offspring. On the contrary, show that you are worthy of the glorious appellation of Catholic, by nobly renouncing for yourselves and your children every earthly object, which your religion pronounces to be dangerous to the faith and piety, either of yourselves or of those for whose salvation you are responsible to God. Let each Parent adopt in his own family, this wise and holy resolution, and let him, in charity for his Neighbours, labour to impress on them the same salutary lesson; then we may hope to see rising up amongst us a pious generation, replenished with the fear of the Lord, to be at once a light to the Gentiles who sit in darkness, and a joy and an honor to the Church of the living God.

The Peace of our Lord Jesus Christ be with you Brethren. Amen.

Given at Rome the 6th day of Dec.
A. D. 1852.

✠ P. J. CAREW,

Archbishop of Edessa,

Vicar Apostolic of Western Bengal.

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, February 12.

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO 25TH DEC.

ROME.

THE ECCLESIASTICAL COLLEGE.—In a recent number we mentioned that the new college for Anglican converts at Rome had been opened on the 21st of last month. By the favour of a correspondent we are this week enabled to give the following interesting details of the circumstance, extracted from a letter dated from the Vatican at Rome, Nov. 22nd, 1852:—

“Yesterday (Sunday), the 21st November, being the Feast of the Presentation of Our Blessed Lady, the new college erected by his Holiness the Pope for such English and other students as find a vocation to the Ecclesiastical state later in life than is usual, was formally opened and inaugurated.

“At an early hour a Mass was said in the chapel of the establishment by the Reverend the Director, the Abate Arrighi, at which the new inmates all received Holy Communion. At eleven o'clock the Director and students had the privilege of being admitted to audience of the Holy Father at the Apostolic Vatican Palace. The Pope was pleased to address a few words to them, assuring them of his countenance and favor, of which they have already received the most solid proofs, and dwelling on the necessity and advantage of attaining the true Ecclesiastical spirit during their years of preparation for the sacred Ministry.

“At half-past one his Excellence Monsignor Medici, Major Domo of his Holiness, the Hon. and Very Reverend Monsignor Talbot, Cameriere Segreto Partecipante, together with several other members of the court, who had been instrumental in carrying out the Pope's munificent designs for the establishment of the new college, and the Rector of

the English College, honoured the Director by dining in the Refectory, and at four o'clock a numerous assembly of English Catholics were present at an inaugural address and Benediction with the Most Holy Sacrament in the chapel. The Very Rev. Dr. Cornthwaite, Rector of the English College, addressed the new student in a short but most appropriate and feeling discourse. He touched briefly on the feelings with which he was sure those present, chiefly converts to our most Holy Faith, were animated, and said that whether they looked back on the stormy and darkling passage out of error through which they had passed, or on their present peace and joy of heart, or to the bright future of service to God and their brethren which lay before them, but one sentiment of unbounded thankfulness must be theirs, for the infinite mercy which they had been the subjects. They had now found in the august Presence of an Incarnate God upon the altar the secret of all their joy, and hope, and confidence. They had sought their Divine Redeemer, and counted all loss as nothing so they might find Him. They had found Him, and at His side they had found His Blessed Mother and theirs. For Him they had suffered much, and therefore in Him they would find more and more of joy and strength for every good work, but especially for that of the sacred Ministry. For once again, in the person of his successor, Gregory had passed, as of old, through the places and streets of the Eternal City, and had discerned fair children, but not of his own country. He had not needed to ask their nation or their race; but, as before, his heart had yearned for their conversion, his eye had seen and his hand had ministered to their souls' needs; and as then, so now, assuredly his work will not be in vain.

"The choir of the English College kindly came to assist on the occasion, and sang the Litany of Loretto most sweetly and devotionally, after which Monsignor Medici intoned the 'Veni Creator,' which was followed by the 'Tantum Ergo' and Benediction with the Most Holy Sacrament was afterwards given by the same Prelate, assisted by the Rev. J. Gibson and the Rev. J.

Browne, of the English college, as Deacon and Sub-Deacon. The ceremony was attended among others by Monsignor Vitelleschi, Monsignor Talbot, the Marquis Sachetti, the Marquis Zerluppi, Equerry to his Holiness, &c.; and by the Revds. Dr. Grant, Rector of the Scottish College; the Honourable Gilbert Talbot the Rev. Messrs. H. E. Manning, J. H. Wynne, Herbert Vaughan, G. Case, W. J. Todd, &c. Among the Catholic laity Viscount and Viscountess Campden, Mr. and Mrs. J. Simcon, Mr. and Mrs. Selby, Mr. and Mrs. C. Manning, Messrs. W. Dodsworth, Laprimaudaye, and many others, were also present.

"The students at this moment are seven, viz., the Rev. Messrs. H. J. Coleridge W. Bodley, F. Belaney, W. Shortland, H. Scratton, Giles, and Glew. Some others are also expected shortly in Rome to join the college, and others are about to follow in due course of time. At present fourteen rooms for students, the Director's apartments, the refectory, and the recreation room, as well as the library and the two chapels, are fit for use; but the building is so large as to admit of more than twice the present number of students being received whenever occasion may require. The rooms and accommodations are of a superior order, and have been fitted up at the sole expense of the august Head of the Church.

"Few, we believe, could yesterday have left the chapel of the 'Collegio Ecclesiastico' (for that is the name which the college is to bear) without an aspiration that the Great Shepherd of Souls may long bless His fold with a ruler so magnanimous, so charitable, and so munificent as his present Holiness."

FRANCE.

PRAYERS FOR THE EMPEROR.—The Minister of Public Instruction and Worship has addressed the following circular to the Bishops:-

"Monseigneur—The French people have just placed the crown of the Emperor Napoleon on the head of a prince whom Divine Providence has chosen to put an end to the misfortunes of the country. The empire is re-established. In the supreme power Napoleon III. will

find new force for assuring to religion the first principle of the grandeur of nations, the respect which is the inheritance of his family, and the glory of his government. The Church of France, always ready to associate itself with the wishes of the nation, will gladly return, I do not doubt, to the formula which, on the 8th of January, 1804, the Cardinal Caprara, in the name of the Holy See, transmitted to the Bishops. I am certain Monseigneur, to respond to your sentiments, not less than to the intentions of his Imperial Majesty, in demanding from you that the words *Domine salvum fac Imperatorem nostrum Napoleonem* shall be substituted for those which were until lately chanted at the conclusion of Divine Service. I also beg of you, Monseigneur, to be kind enough to order that, after the singing of that verse, the prayer equally consecrated shall be recited:—*Quæsumus, Omnipotens Deus, ut famulus tuus Imperator noster, qui tua miseratione suscepit regni gubernacula, etc.* I shall receive with gratitude, Monseigneur, the communication which you may be kind enough to make to me of the instructions you may give on this subject to the Clergy of your diocese.—Receive, &c.,

“II. FORTOUL,

Minister of Public Instruction and Worship.”

The Archbishop of Paris has issued the following Pastoral letter to the Curés of his diocese:—

“Monsieur le Curé—The empire has been proclaimed; the elect of the people takes the title of Emperor of the French by the grace of God and the national will. Never, in fact, was the finger of God more visible than in the events which brought about this great result. Never was the will of the nation expressed in a manner more authentic, more invariable, and more energetic. Louis Napoleon, prompted by the most noble inspirations, declares to-day on a most solemn occasion, in the presence of God and of men, that he desires to found his reign on religion, justice, probity, and love for the suffering classes. Let us greet with gratitude such an oath. May it remain in Heaven as in the heart of the nation, and may aid from on high

descend abundantly on him who has hitherto shown himself so worthy of the great mission which he has received! You are to substitute, Monsieur le Curé, for the prayer now in use for the Head of the State, the following one:—

“*Domine Salvum fac Imperatorem nostrum, Napoleonem;*

Exaudi nos in die quâ invocaverimus te.

“Receive, Monsieur le Curé this new assurance of my most affectionate devotedness.

“* MARIE DOMINIQUE AUGUSTE,
Archbishop of Paris.”

VISIT TO THE HOTEL DIEU.—On Friday morning, at half-past eleven, the Emperor, accompanied by the Ministers of War and of the Interior, visited the Hotel Dieu and the Hospital du Val-de-Grace. His Majesty had previously written to the Minister of the Interior, to desire that no preparations should be made to receive him, as his visit was to the poor and the afflicted, and should be made without pomp. The Emperor was received at the Hotel Dieu by the Archbishop of Paris, the Prefect of the Seine, the Prefect of Police, M. Henri Chevreau, Secretary-General to the Minister of the Interior, and the head physicians and surgeons of the establishment. His Majesty first proceeded to the chapel, where a *Domine, salvum fac Imperatorem* was sung. He then went through the several sick wards, and as he passed along spoke kindly to several of the patients. Amongst them was a peasant who had walked seventy leagues to see the Emperor, who has accorded him a pension. There was also an old captain of the Imperial Guard, who had accompanied the Emperor Napoleon to Elba, and who since 1815 has been soliciting the Cross or a pension. The Emperor accorded him both, and himself presented him with the Cross. “It is not your Cross which I want, Sire,” said the man, “but your hand;” and he covered his hand with tears. His Majesty also decorated M. Bochet, jun., the house physician of the establishment. On leaving the Hotel Dieu, his Majesty went on foot to Notre Dame, in the midst of so numerous a crowd as to scarcely allow him a passage, but saluting him with the loudest acclamations up to the time of his departure. The

Emperor left 10,000*l.* to the patients of the Hotel Dieu, and a similar sum to those of the Val-de-Gracc.

ENGLAND.

LONDON.

DR. CAVILL'S LECTURES.—The above eminent Divine and distinguished scholar delivered the first of a course of lectures on astronomy in Hanover-square Rooms on the evening of Wednesday week. The large room was crowded by a most respectable auditory, comprising several Clergymen, and a great number of the leading Catholic gentry. The Rev. lecturer appeared himself to be in good health. His reception was most warm and enthusiastic. It reflected a great degree of credit on the Catholics of London. It realised the expectations we had formed. It was an earnest of the success we predicted. These were founded on a knowledge of the lecturer's fame and abilities; and they were verified by a triumphant proof of the discrimination of an intelligent public. We cannot give our readers a better idea of the nature and object of these lectures than by presenting a few of the lecturer's prefatory remarks:—

"As matter cannot be eternal, of course there was a time when there was nothing—when there was no sun, no moon, no stars, no skies, no firmament—when all was chaos, silence, nothing—when the Divinity reigned alone, eternity His age, and space His dwelling. I point to this past condition of things in order that we may form a more lively conception of the gorgeous machine we are to examine. I cannot form in my own mind a more glorious idea of it than by pointing out the past condition of things when all was chaos, darkness, nothing; and contrasting it with the magnificent pictures now drawn in the blue painting of the sky by the Almighty's finger. He willed at length creation. He spoke, and skies rose into view, and firmaments were formed, and worlds burst into light, and the blue vaults sprang into existence by His word, and the whole fabric of creation, as we now see it, was completed and put in motion in the space of six days. No tongue

can tell it—no pen can describe it—no fancy can conceive it—a permanent monument of omnipotent power. . . .

"The system we belong to has got twenty-nine dependent worlds, with the sun in the centre, governing his satellites, and distributing his laws, his physical code, throughout the entire of his dependencies. There are, it is more than probable, billions of such systems in the skies. We know at present twenty-five millions of suns; it may be there are twenty-five billions; and it is almost certain, from a variety of arguments which I shall adduce, that all the twinkling stars are separate systems like our own.

"To an ordinary observer it might appear that these bodies were depending on the will of the Sovereign Ruler. No. I scarcely know a law in creation depending on His immediate will. As I pass on in the subject I shall point out the arbitrary laws, and separate them from those founded on the essence of things. And it will be found that observation, mathematical, practical, geographical observation has proved, beyond all contradiction, that the entire is the government of law—a universal law reaching from the centre of the system in its entirety down through all the dependencies, divisions of law for minor and minor territories—a law from the hurricane that makes the mountain rock in its sweep to the little insect that lives on the breath of the rose—a law for the leviathan that makes the deep boil in his anger, in the zephyr breathing softly in the sunbeam. So that observation will prove that the entire is the mechanical result of a set of mechanical laws adapted to a set of first principles. What renders the government of creation so remarkable is, that it is not arbitrary. The laws are founded upon the essence of principles; so that the Supreme Ruler has rather selected than made the laws that govern creation.

"Mighty worlds, of thousands of miles' diameter, are moved as grains of sand; and Jupiter rolls his stupendous mass through æther, as a midge floats in the sunbeam—oceans of fire pour their golden empires of waves through space; rivers of sunbeams issue at every second from the burning centres which bespangle the great unfathomable vault; and when the

traveller in science crosses the Milky Way, stands on the golden arch that spans the sky, and scans the motion, the revolutions, the mechanics of the heavens, and reads the entire balance in the light itself, he is ravished with this panorama of billions of worlds, and reads in the entire work the power and the majesty of God, and the dependence and destiny of man."

[At the conclusion of this sentence the whole audience, by an universal burst of applause, evinced their feelings of admiration.]

The lectures of Dr. Cahill on astronomy show the advantage and urge the necessity of blending religion with any course of secular education.—*Catholic Standard.*

CORRESPONDENCE.

ADDRESS No. 3.

[For the B. C. Herald.]

BRETHREN.—It is one of the most striking things that we see the Church amid every difficulty remain in the same position, unshaken by all the petty artifices of man. While Europe has undergone many and great changes, while kingdoms have risen and fallen, and empires have sunk in the lapse of time, while dynasties have filled the thrones of the earth, and been gathered to their forefathers, the Church has stood immutable as adamant, firm on the rock of St. Peter.

The Arabs have a fable that the great Pyramid was built by antediluvian Kings and alone of all the works of man bore the weight of the flood; such as this was the fate of the Papacy!! It had been buried under great inundations, but its deep foundations had remained unshaken, and when the waters abated, it appeared alone amidst the ruins of a world which had passed away.

Now whether this immutability be the proof of divinity or not, I shall not at present decide, but I require only that you observe the strange phenomenon. Our enemies have observed it and cannot account (or rather will not) for it. There are some who hold that the acting up

to the dictates of conscience is the best and most *consolatory* religion. Others again deprecate all religion, as the witchery of priestcraft. Other *professing* Christians exercise their private judgment, in religion, and form eclectic sects for the purpose of proselytizing. But the greatest objection to Catholicism is on the subject of *Authority*—which gave such fierce cause of dispute to theologians in the middle⁹ ages, and ever since. I would waive all quotations of texts since they are, so often misinterpreted, and deal only with common sense. I will not argue on the divine commission of the Church at present. I shall consider it a thing to be proved; but, there are many things to be weighed which might justify the submission to *one* Authority.

We are all travellers, journeying to a far country. We have a chart and our path is laid down before us, but the characters in which the directions are written are hieroglyphic or mysterious and veiled. Who then is to act the interpreter and warn us of the danger which besets our steps. Who is there that will turn us from the slough of despondency and open the wicket of salvation? Our chart is useless and were as well in the depths of the sea.

It must be far better to place ourselves under the direction of an experienced traveller, one who can use the chart and point out the mysterious figures and make them plain to the lowest intellect. And where could we find a better guide or more experienced leader than the Church, which has been the repository or keeper of these charts. But we are bound to believe not only for our own sakes that a divine commission has been granted to the Church. Is there anything which can inspire more confidence? or administer more happiness?

In conclusion while we contemplate the immense fabric of the Catholic Church, the power of its Clergy, the enthusiasm and devotion of its myriads of members, the unity which pervades its constitution, the truth of its doctrines, and the extent of its progress, we are bound to confess that the Catholic religion is fitted to unite together the high and the low, the learned and the ignorant, the industrious and the affluent, in an age of the highest intellectual activity, and to call out, in

their utmost degree, the physical and mental energies of all classes of the Community.

. . . A BROTHER.

ORIGINAL POETRY.

THE NAME OF JESUS.

[For the Bengal Catholic Herald.]

No. 2.

Oh! sweeter than the honey'd store
Of fair Hymettus fann'd of zore;
Sweeter than all the sweets that grow,
And perish in this vale of woe;
Yea, sweeter than the voice of Fame,
Is the Redeemer's blessed Name!

That Name for long, long years unfurl'd,
Upon the banners of our Faith;
Has beam'd before the astonish'd world,
And brighten'd ev'ry virtuous path;

That Name! the sinner's only hope,
The light of those, who darken'd gope
Within the maze of sin;
That Name; sweet as Arabia's balm,
The troub'd soul to heal and calm,
And cure the wounds within!

My Jesus! may my warmest lays,
Arise on high, to reach thy praise,
Which far exceeds my weight;
And while I sing thy blessed Name,
Oh! may within my breast, the flame
Of Love, be kindl'd bright!

Patna, Bankipore; January 1853. T. P. M.

Selections.

CONVERSIONS.

On Friday last a woman named Margaret King, an inmate of the workhouse, appeared before the board of guardians, and expressed her desire to abjure Protestantism, and join the Catholic Church.—*Galway Packet*.

On last Monday a man named John Sloane, for nearly forty years a respectable inhabitant of the town, was received into the Catholic Church, in Tipperary, by the Rev. John Cooney, R.C.C.

In addition to Mr. Sealy, jeweller, whose conversion was announced last week, I have to add that of a young lady staying in this neighbourhood—Miss Creighton. Other Protestants are under instruction, and will shortly be received.—*Tuam Herald* Correspondent.

William Thompson, mate of the sloop Friendship, which was put ashore at Killala, by the late storm, was publicly received into the Catholic Church, on Tuesday last, at the parish chapel in the above town, by the Rev. P. Malone, P.P. His conversion, which was hastened by the perils he encountered at sea was the result of long inquiry and years' ob-

servation. He was a member of the Scottish Free Church.—*Tyravoly*.

CONVERSION OF A LUTHERAN AT VALENTIA.—A letter from Valentia, in Spain, dated November 20th, and quoted by the *Univers*, says:—"Last week there took place in our city the conversion to the Catholic religion of a young German, M. Julius Lubbers, born and brought up in Lutheranism. This act took place at the cathedral, and was accompanied with great solemnities. M. Lubbers, who had been instructed by the Curé of the cathedral parish, was conducted processionally from the presbytery to the church; the *cortège*, composed of more than 2,000 persons, was headed by a numerous military band, who executed martial music. All the bells of the city rang during the ceremony. The Curé received the abjuration of the new convert, and the Archbishop officiated pontifically, surrounded by delegates from all the parishes of Valentia. The neophyte was then reconducted by a numerous *cortège* to a lodging which the Clergy had caused to be prepared for him and the Curé of the cathedral remitted to him the sum of 1,563 piastres in gold (8,206 francs), the result of a collection made in his favour. M. Lubbers was born on the banks of the Weser, and was sent by his parents to Paris to study medicine there; but being misled by bad counsels, he took part in the insurrectionary movements of December 2nd. He was pursued by the police in Paris; but succeeded in escaping, and betook himself by Marsellies to Barcelona, whence he came to Valentia, and there, in the isolation and recollection in which he found himself in the midst of a population entirely foreign to him, and with whose language he was unacquainted, he took the resolution of entering into the bosom of the Roman Church."

REMARKABLE CONVERSION IN WISCONSIN.—At the late people's mission in Wisconsin, conducted by the Rev. F. Wenninger, S.J., an occurrence took place which wonderfully illustrates the workings of Divine grace, and shows that God deals out His mercy, not always according to our choice and aspiration, but according to the inscrutable counsels of His own infinite wisdom. The fact is thus narrated by the *Wahrheits Freund*:—"At the solemn 'amende,' or Act of Reparation made before the Blessed Sacrament, while F. Wenninger was reciting aloud a form of prayer, in which all the congregation united, he introduced a petition that God would extend His mercy to one who had not sought to profit by the mission. This recommendation (no name mentioned) had an effect that was little ex-

pected. An elderly Protestant lady, who happened to be present, in hearing the words of the good Father, was by them instantly struck to the very inmost heart. She was seized irresistibly with the full conviction that she was the sole, for whose return the Missionary had prayed, and yielded herself up without a struggle to the sweet efficacy of the Divine grace. She repaired to F. Wenninger immediately after services, and besought him to instruct her and receive her into the Church. The conversion of this good lady edified and astonished the whole congregation; and still deeper thrill of emotion pervaded every breast in that community when it became known that the man (a Catholic) for whom F. Wenninger had meant to pray remained in his impenitent disposition, obstinately refusing to be reconciled with his God. "This fact happened in the congregation of the Rev. Mr. Berthea at a short distance from Junnotville." How true and how terrible a commentary on those words of the Saviour—"Unus assumetur et alter relinquetur."—(Matt. XIV. 30.) The children of the kingdom fling away their birthright; but from the East and the West God gathers those who will fill their vacant places.—*Cath. Miscellany.*

PROTESTANT MORALS—WESTMINSTER SCHOOL.

London is supposed to contain a certain number of persons, male and female, who, having no means of their own, live sumptuously at the expense of their neighbours. They are, however, in bad repute, and no man having anything to lose thinks of inviting them to his house. This they know, and they effect an entrance by their own skill, and without giving notice to those whom it most intimately concerns. They are under a ban, every one of them, and live in wholesome terror of a policeman. They are also, it must be confessed, singularly modest and inobtrusive; unwilling to be known, and more ambitious of obscurity than of public notice. In this particular they are deserving of imitation; they do not invite the public to look at them, and they concentrate all their energies on their profession and on secrecy.

But let us suppose that they abandoned the traditions of their school, and came forward with loud professions of their purity and honesty, and charged others with the vices which they practise themselves; that they held meetings at Exeter Hall, and denounced the craft of tradesmen and the subtlety of lawyers; that they insisted on abo-

lishing the books of law, and burning the records of legitimate business. It is not likely that they will do so, certainly, but the absurdity of their conduct would not stand alone, and the very grotesqueness of their position would not be without a parallel. Thieves denouncing theft would in itself be a novelty, yet not so great as people imagine, for the principle of such a proceeding is visible every day.

Protestant declaimers at public meetings cry, down with Maynooth. Ladies petition Parliament to inspect nunneries, and release the innocent victims incarcerated in their dread dungeons. We are told that the morality of Maynooth is shocking, and that all young persons educated, either in nunneries or in seminaries, under Priests, are indoctrinated only in vice. The moral Protestant is extensively troubled, and prays for an inquiry into matters with which he has nothing to do. It may be that in this he is more impudent than the thieves, and that his zeal for morals would find a fitting representative in the zeal of burglars for the security of the Bank of England.

It is admitted everywhere by everybody that youth is more impressionable than age, and that it receives the final direction of its course in the first impulses of its opening career. Therefore, says the Protestant, it is the more imperative to ascertain at once what is taught at Maynooth in order to remedy, as far as practicable, evils inflicted, and to guard against them for the future. Young men nurtured in vice will grow in it, and either die in their manhood, or continue as heavy-headed sinners, corrupt themselves, and always corrupting others. The knowledge of vice must be vicious in the young, for they will not treat it as science, but as practical lessons—pleasant at first, though not free from remorse, and in the end a permanent condition of their life.

The wickedness of Maynooth and of the Catholic seminaries is taken for granted—a Parliamentary inquiry is invited only as a decorous excuse for measures already chosen. The Catholic youth is to be brought up in Protestant learning, free from the dogmas of a positive system, and uncorrected by the checks it contains. Yet it is just possible that Catholics may have some objections to the Protestant learning, and may desire something better than the Protestant discipline. The schools and universities of England are, no doubt, noble institutions, more wealthy and more frequented than their Catholic rivals, but, at the same time, there may be something in the latter far too precious to be

sacrificed, merely because Mr. Spooner hates Maynooth.

The scholars of Westminster are under the special protection of the Queen. The Chapter, that is the Protestant Chapter of that place, watches over them, and Anglican Clergymen instruct them in good learning. Annually, about Christmas, the ingenious youth refresh their wearied intellects by a little theatrical amusement. It is a classical school, and their recreation is in harmony with their pursuits. They act a play, not a modern one—no importation from the immoral drama of France, or even one of English origin and form. They go to the pure fountains of antiquity, to the classical drama, not of Papal, but of Pagan Rome. The foundation of Queen Elizabeth must be preserved in its purity: no admixture of Popish errors. These youths from the age of twelve to eighteen, are at a dangerous period of their life, most easily impressible either by good or evil. The modern drama is not safe, English comedies are impure, foreign comedies are either Popish or immoral, and the sole resource is a comedy of Terence. It is not necessary, nor would it be tolerable, to describe the licence and the filth of the plays which have come down under the name of Terence. They are simply beastly. Yet these are the recreations of the youth of Westminster at Christmas. Boys are set to study these plays, to commit them to memory, and to understand the minutest allusion. They are finally to act before a respectable audience, and to give utterance in Latin to thoughts and actions which they would blush to repeat in English. Boys represent prodigal and lascivious spendthrifts, harlots, pimps, and worse; speak their language, and describe their deeds. Sober and sedate fathers look on and admire, and applaud the young scapegrace, and the next morning pour forth their diatribes against the morals of Maynooth.

Further still, these boys grow up, and, in the course of time, come before the public as lawyers, as Ministers of heresy, or Ministers of State, as Superintendents, or as country gentlemen. Then they are highly virtuous and zealous for morals, and loud in their denunciations of Catholicism. They forget the play at Westminster, and their Latin; and so when the year comes round they care little for the filthy deeds and the more filthy allusions. Vice in Latin is not English vice, and there is no Popenry in it. It comes from heathen Rome, and has nothing to do with the Sovereign Pontiff and the Sacred College.

If Protestants are really zealous for the

morality of their neighbours let them amend their own. Catholic boys are not indoctrinated in the vices of the heathens, nor are they brought up in the knowledge of sins, the bare recollection of which filled St. Paul with horror. We have allowed hitherto a singular license to the dominant sect; and, in consequence of it, we find ourselves on the defensive, instead of being the aggressors. They treat us as their inferiors, as if we lived merely by their favour. This is a state of things that ought not to continue, and the Protestant must learn to leave us alone, and to attend to his own affairs.

In the public speeches of public men, and in their private conversation, we are dealt with as if we were mere reptiles. They boast of their own virtue, and we suffer them to do so without a word of contradiction. If we have our faults, they are not spotless, and perhaps a little wholesome recollection of their practices may induce a more modest demeanour. Maynooth is not Westminster School, and whatever may be taught in St. Patrick's College we venture to say that the vices of Pagans are not rendered familiar to the rising youth. The plays of Terence are not committed to memory there, and the coquetries of courtesans are not represented. The Catholic morality may be offensive to the Protestant, but the Protestant morality—if Westminster School is a type of it—is infinitely more offensive to the Catholic. The very laxest theologian whom Protestants traduce would have been more than startled, if it had been proposed to him to allow the youths at a seminary to represent one of the plays of Terence.—*Tablet, Dec. 15.*

THE SHIPWRECK.

[FOUNDED ON FACT.]

(From the Lamp.)

George and Ellen were the children of a widow woman, very poor, but very industrious. She loved her children dearly, worked hard to supply them with clothes and food, and taught them to be good and obedient, to be kind to each other, and never to quarrel or fight. But this good mother fell ill and died. George and Ellen were then orphans; they had neither father nor mother. George was seven years old and Ellen six. The mother before she died, had begged the Priest who attended her to send her poor children, after she was gone, to her brother John Frampton, who lived a long way off, at the little town of Westmouth, and who she knew would love the children and take care of them for her sake. At the same time, she wrote a letter to John Frampton, and gave it to George, desiring him to keep it safely, and not to trust it to anybody till he saw his uncle, when he was to put it into his hands. George was an obedi-

ent little boy, and very careful too. He put the letter into an old pocket-book which had belonged to his father, and, wrapping it in a handkerchief, got his little sister to sew it into the pocket of his trousers, so that it would not fall out.

The priest kept his promise; and as Westmouth was by the seaside, he thought it best to send the children there by sea. He heard of a small vessel called the Seagull, laden with coals, which was going to that place, and begged the captain to give them a berth and see them safe to Westmouth. The captain promised he would do so; and, as he was a very good-hearted man, he showed great kindness to these poor little orphans. He allowed them to run about on the deck, and often gave them some dinner and breakfast from his own table. But the sailors were not all so good-natured. There were four on board the vessel, and one of them, a very rough, rude man, took pleasure in teasing the children. His name was Smith. He one day wanted to persuade little George to drink some grog, which he drank a great deal too much of himself, and made very strong. But George refused; he said that his mother never allowed him to drink spirits, because they were not good for little children. The sailor was vexed at George's answer; and, taking little Ellen on his knee, said she should drink it instead. Ellen refused; Smith insisted, and tried to force it into her mouth. Ellen cried to George for help. He wanted to pull her from the sailor's knee; but, when he found he was not strong enough, and that Smith persisted, he dashed the cup from the sailor's hand with one blow of his fist, and it fell on the deck. The captain, hearing the noise, came to enquire what was the matter. George, when he was asked, told the truth; and the captain was very angry with Smith; but, I am sorry to say, the sailor only treated the children worse than before.

For some days after the Seagull began her voyage, the weather was fair, and the children got on very well. Ellen was a little sick sometimes, but George was quite well and merry; he was fond of the sea, and delighted in watching the ships sailing near them, and the men at work in the shrouds, and he soon learned to climb the mast. The kind captain, too, lent him a fishing-rod; and, one fine calm day, after he had stood some time with his rod over gunwale, he caught a fish, which he gave to Ellen for her dinner. But, the day after this, the weather changed, and it began to blow very hard; the little vessel was tossed up and down on the waves; the timbers creaked; the sails shook as if they would be torn; and poor Ellen began to be frightened, and was very sick indeed. The captain advised her to go to bed; and she begged George to stay with her, so he said that he would go to bed too. They knelt down together and said their prayers, and then little George put his trousers, with the precious letter as he always did, under his pillow, and they both fell fast asleep. But, before long, George was awakened by the rolling of the vessel and the noise of the wind in the shrouds. He heard the loud thunder, too; for the storm was very violent. He crept softly out of the cabin, and, climbing

up the steps, saw the sailor hurrying to and fro, while the vessel rolled, and the wind was so strong that he could scarcely stand. But, seeing Smith near him, he caught hold of his hand, and begged him to tell him what would become of the ship, and whether his poor little sister would be drowned. 'Do you think I can swim and save her? you little rascal!' answered Smith, hastily. 'What good do you think you can do by getting in the way here? Down with you below, and don't let us have any more of you!' With a rude push he sent George down the ladder. The poor boy lay down as he was desired, but could not sleep. The storm became more terrible every minute. As he lay awake, listening to it, he heard a loud noise on deck, as if of the falling of something very heavy; then he heard a scream, and the sailors' feet running very fast. Again he crept up the steps, and, by the light of a bright flash of lightning he saw the captain lifted in the arms of the men—his face quite pale, and his eyes quite shut. A spar had fallen from the mast and broken both his legs. George, grieved at the sight, would have run up to offer his help; but Smith, who was between him and the captain, as soon as he saw the little boy, turned angrily upon him and again ordered him below. He dared not disobey; and, returning to his little sister, found that she had been waked by the storm and the noise on deck; and, frightened at all she heard, and at finding herself alone, she had called George till she was tired, and then began to cry. She made him promise not to leave her any more. He tried what he could to comfort her; and, after they had repeated their prayers again together, they once more fell asleep. When next they awoke, the noise of the wind and the waves was as great as before, and it seemed as if the side of the ship was beating against a rock; but they could hear no voices or footsteps. George persuaded Ellen to let him go and see whether the poor captain was better; and, very gently and in a great fear of Smith, he ventured out. First he looked into the captain's cabin, but could see no one. There was not one man below. He then went on the deck, which was strewed with broken spars and rigging, but nobody was there. The vessel had struck on a rock, and the waves were dashing up against the sides, and it seemed every moment as if they would break over the wreck. Little George could hardly stand; but, creeping on his hands and knees, he held fast to the sides of the vessel, and, looking towards the land saw a boat a long way from the ship, getting in near the shore. No doubt the boat contained the captain and all the sailors. No doubt, he and his poor little sister were left alone on board, while the vessel seemed as if it would go to pieces with every wave! The poor boy cried as loud as he could for help, still hoping he might be heard by the people in the boat, and cried till he was hoarse; but he heard no answer, and the boat was nearer and nearer to the shore. Poor George now lost all hope, and returned to his poor little sister, whom he found again fast asleep. He would not wake her; he did not want to

see her cry too; but he sat down by her side, thinking in what way he could save her, and wishing that he were a man to take her in his arms and swim ashore. Meanwhile, the water began to pour into the cabin from a hole made by the rock. Just then, he heard a noise on board, and the next minute a stranger and dripping wet, came where the children lay, and with a kind and friendly voice, bid them be comforted, for he was come to save their lives and carry them on shore. But he told them they had not a moment to lose; in a few minutes, the vessel would break to pieces on the rock. Little George seized his trousers; the good-natured stranger took Ellen on one arm, and helping poor George with the other, got them both on deck; then fastening a rope round each, he secured them to his own body, and bravely struggling with the waves, carried them both safe ashore.

The Village of Westmouth was close by; and many of the people, who had come down to help, did all they could to assist the good man in bringing the children on shore; and then, taking them in their arms, carried them to the nearest house and put them into a warm bed. Poor little Ellen did not know what they were about; her eyes were shut, and she neither saw nor heard; but George bore up better, and when the people were taking off his clothes, he had sense enough to hold fast by his trousers. They were quite wet; and the people, from kindness, to him, still tried to take them. Poor George was not well enough to speak; but, putting his hand into his pocket, he seized hold of the parcel containing his mother's letter, and would not let it go. One of the women who stood by understood what he wanted; and, taking the parcel out of the wet trousers, placed it in George's hand; and he, after putting it under his pillow, laid down his head and fell fast asleep. When he awoke, the brave man who had saved his life was standing at his bed-side. He asked him his name, and what the parcel was, of which he had been so careful. George took off the handkerchief, which was quite wet, and, opening the pocket-book, took out the letter. 'Why, this letter is directed to me!' said he, 'My name is John Frampton!' George put the letter into his hand; and, after John had read it, he brushed a tear from his cheek, and kissed both the children. 'I am indeed your uncle,' he said; 'and I will love you and take care of you for your poor mother's sake.' Just then, John's employer and the Priest of the place came in, and asked to see John Frampton and the children whose lives he had saved. 'I have heard,' said the former gentleman, 'how good and how brave a man you are. Some of my friends have been as much pleased as myself; and we have subscribed together to make you a present, which will show you how much we admire what you have done.' 'Sir,' said John Frampton, 'I thank you; but I do not want any reward. These little presents are my poor sister's children, and I thank God that I have been able to save their lives.' The gentlemen rejoiced in the poor man's joy, and begged to leave the money in his hands,

for the use of George and Ellen; part of it, they said, would be useful to buy them new clothes, as all their's were lost with the vessel and the rest John should keep till they grew up and might want it still more. Then, shaking hands with each of the children, the Priest desired that, as soon as they were quite well and had got their new clothes, they should come to his house; 'and then,' he said 'if they like, they shall go to my school, and I will do all I can to make them good and happy.'

REVIEW.

The World and the Cloister; to which is added Prefatory Remarks on a Lecture on Nunneries, lately delivered at Bath by the Rev. Hobart Seymour, M. A. By Agnes M. Stewart, Authoress of "The Seven Lights of the Sanctuary." "The Heiress," &c., &c. London: Richardsons, 1852.

[CONCLUDED]

Sweet, too, was it to listen to the bells, the silvery tones of which were wafted on the air, summoning the weary peasant as he returned from his daily toil to assist at the Benediction of the Holy Sacrament; and thus to crown his arduous labour by invoking the blessing of Heaven on himself and his family ere he retired to rest. Half reluctantly I turned from the contemplation of this lovely scene to prepare myself for rest, but ere I sought repose I threw myself on my knees, and fervently begged the Almighty to bless my vocation to the religious state. Peaceful and refreshing was my sleep; and I awoke not till called on the following morning at half past three by the Nun whose duty it was to arouse the Sisterhood, and who opening each cell door, pronouncing the words, "Deo Gratias," aroused the slumbering inmate within.

But the birds had sung their matin song, even before our holy Sisterhood has assembled, and still were they warbling when we entered the choir. And now they took their respective places in the stalls, the novices and postulants being seated on benches in the choir, and the Matins commenced, followed by the Lauds. Oh! it was a pleasing sight to look upon that pious Sisterhood as they stood or sat within their stalls, to note the various expressions of their countenances; some were there whose forms were bent beneath the weight of years; others, over whose heads scarce twenty summers had passed, the bloom of beauty and of health upon their cheeks, the light of happiness in their eyes, and their sweet faces shaded by the folds of their black veils; and others, too, there were, whose lives had been marked by misfortune and by trial, and on the features of these were imprinted the traces of that care which even long years of peaceful retirement in that quiet cloister failed to banish from the memory. But to return to my task, one at once sad, yet pleasing, for the day may perchance come when that which I write may be useful to another. Matins and Lauds were over, and the morning duty of meditation now commenced; and on bended knees, and with folded and uplifted hands,

each Religious, for the space of half an hour, held commune with her God in mental prayer. At the end of the allotted time, on a signal from the Prioresse, all left the choir, and retired to their cells for a quarter of an hour; and the once fashionable lady, now transformed into a humble daughter of the St. Augustin, made her bed, dusted her lowly chamber, &c., or fulfilled any other little portion of her daily duties. Speedily the bell summoned the Sisterhood again to the choir, Prime followed by Tierce was said, or sung, if a festival of the Church, and then, clad in his sacred vestments, the Priest ascended the steps of the altar, whilst the sweet voices of the Sisterhood intoned the Litany of the blessed Virgin.

The Mass of the community concluded, the Religious then repaired to the refectory to breakfast; their frugal morning meal completed again were they summoned to the choir for a second Mass with the exception of those whose duties obliged them to be with the pensioners. I proceeded to the noviceship, or apartment destined for the use of the Novice Mistress, and all who were under her guidance, and in the order of which I write, of those young Religious also who had not yet attained the fifth year of their profession; thus they were in all, this convent, subjected to the surveillance of the Novice-Mistress for six years and a half.—(Pp. 33—43.)

The noviciate is not quite so easy a school as those unacquainted with conventual discipline may at first sight imagine; still less, those who are without the pale of the Church, and who, through misrepresentation, imagine the noviciate to be the very opposite to that which it really is, and that all is, in fact, rendered sweet and easy, so that the unwary enthusiastic and pious female may be, in a manner, seduced into the utterance of vows, the profession of which she will hereafter, when too late, abhor. None but those who have been the inmates of the cloister can truly tell how false such an impression is, even that which some who are Catholics entertain; for, hurried on by enthusiasm, carried away by a temporary fervour, it not unfrequently happens that the devout Catholic who shuns company is fond of solitude, and who loves the performance of the duties of religion, may be led to imagine that she has a vocation for the religious state; the consequence is, that she enters the convent sometimes without duly considering the extent of the obligations she will have to fulfil, and from a mere human desire or wish to lead the life in question; how wise, then, is that practice which ordains that none shall be admitted to their profession till they have undergone a trial, varying in duration, according to the rule of the Order, from one to two years, till it be seen whether God really calls them from the world, or whether they have entered the convent, merely from an impulse of their own, which, were this the case, would infallibly end in a speedy aversion to the life thus heedlessly embraced; and, in addition to the unhappiness and misery which it would bring on the party in question, would also make her a burthen and a trial to all who were unfortunately compelled to live in her society.

This, then, is the reason why the noviciate is so hard a school; this is the reason why the fashionable lady, in putting on the mean habit of a Religious, must put off her former haughtiness of manners, and consent to be employed in the most servile offices, and look upon herself, and bear to be looked on, as the last and lowest in the community which she has entered; for this she must bear in silence the affront, the severe rebuke, submit to humiliations, and to all that the world would loathe and fly from, as revolting to human nature and painful to flesh and blood and this she does speedily fly from, unless God Himself has called her to perfection; for, to use the words of our dear Sister Teresa—"Not more than two in twelve of those who wear the habit stay to pronounce the vows, but quickly return to the world, in which they may indeed be good and worthy Christians; but were they to stay in the convent, they well know that a virtue of a higher order is expected of them; there they must endeavour to be perfect, for this favoured few are called to perfection itself, and to them, in an especial manner, are the words addressed, 'Renounce thyself; take up thy cross and follow me.'"

By this wise ordinance, as far as human care and prudence can provide, none ever pronounce those awful vows which death alone can break, save such as are likely to prove good and pious members of the community they have joined, happy in themselves, and a blessing to those with whom they are associated.—(Pp. 45.—47.)

At the time I first entered the noviceship, there were three professed Nuns, who had not yet stayed out the allotted time; one novice and two postulants, including myself, and few though we were, we formed, as it were, a little world among ourselves. There was the grave and the gay, the humble minded and the proud; she whose sole delight was prayer, and whose aversion was labour, and another to whom work was a pleasure, and the morning and afternoon meditation an irksome duty; one could receive a reproof administered before all in silent humility, without change in countenance or manner and the other, who yet bore about her the world's feelings, would betray, by the rising colour, the tear gathering in the eye, that self-love and pride still reigned within her soul. Oh! indeed, the harsh censorious worldling, could he peep within the cloister, and see it as it truly is, might benefit much by the lesson; what a change would he mark between the postulant and the novice, the young professed and she who for five or ten years has held her passions into subjection; he would see the one yet moved to inordinate outward evidence of feeling of joy, or of excessive sorrow, or of anger; though silent she may be, the countenance, that never failing index of the mind, would assuredly tell the tale, whilst the latter, whether suffering under poignant grief, perhaps at the loss of some dear relative or friend, who, though abandoned for God's sake, is not less dearly loved than before, or perchance some

trial of the cloister, occasioning a passing anxiety of grief, is ever quiet and resigned, betraying no violent outward manifestation of the feelings, but not feeling less acutely for this.

The novice is the school of cloister, and there the woman of genius, of talent, and of wit, the proud beauty, the rich heiress, who, when in the world have drawn many as slaves to their feet, must become, as little children, must bear the control exercised over such, and must expect, to engage in the most servile offices, to have their desires thwarted, if given to contemplation to have their hands filled with work, &c., if fond of exterior employment, to be compelled to give themselves to prayer.—(Pp. 51—53.)

ARRIVAL OF GOLD DUST.—On Saturday the ship Medway, Captain Mackwood, arrived in the Thames from Melbourne. Port Philip, with no less than 61,500 ounces of gold dust, valued at upwards of 270,000*l.* The Medway brings one of the most valuable cargoes ever imported by a private vessel into the port of London, amounting in the aggregate, with cargo and gold dust in the hands of the passengers, to nearly 500,000*l.* The Ganges, Allan master, also arrived in the river on Saturday, from Sydney, New South Wales, with a cargo of gold dust and wool, valued at 100,000.—*Home News.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Messrs. Thos. D'Souza and Co., for January,	Rs. 8 0
Mr. P. S. D'Rozaio, for ditto,	32 0
„ J. Carbery, for ditto,	4 0
„ N. O'Brien, for ditto,	2 0
Very Rev. P. P. Formosa, for ditto,	10 0
Miss D'Rozaio, for ditto,	6 0
„ Lackersteen, for ditto,	5 0
Mrs. L. D'Souza, for ditto,	2 0
„ Lackersteen, for ditto,	5 0
„ Carbery, for ditto,	2 0
H. M., of Burdwan, for ditto, thro' Mrs. M. Gasper,	20 0
A Catholic, thro' Rev. J. A. Tracy, for ditto,	3 0
Mr. E. O'Brien, for Dec. January and February 1853,	15 0
Donation from a generous donor, at Bubnowlee,	10 0
Ditto at Christmas donation, from Mr. L. Baptist, thro' Rev. J. McCabe,	5 0
Ditto from Mr. Chase Seton, thro' ditto,	50 0
Ditto from Major FitzSimon, 29th Regt. N. I., thro' Mr. E. O'Brien,	160 0
Ditto from Mr. R., thro' Mr. H. J. Jones,	50 0
Ditto from Mr. Stephen, thro' ditto,	10 0
Ditto from Mr. C. Owen, thro' ditto,	10 0
Ditto „ „ S. Ramson, thro' ditto,	5 0
Ditto „ „ B. K. Revett, thro' do.,	5 0

Ditto „ „ A. Scott, thro' ditto,	3 0
Ditto „ „ R. S. Carter, thro' ditto,	2 0
Ditto „ „ B. Heritage, thro' ditto,	2 0
Mrs. Dowling, thro' Mr. Robinson,	5 0

Portion of Collection at Professor Lees and Sons performance at the Town-Hall, on the 8th Instant, 221 5 1

Through Mr. N. O'Brien.

Captain Nash,	Rs. 10 0
R. A. Kerr,	5 0
Mrs. McGinness,	5 0
J. M. R.,	5 0
G. T. B.,	4 0
P. W. F.,	1 0
W. B. S.,	2 0
A. G.,	2 0
Colonel Forbes,	32 0
A Friend,	3 0
A Friend,	1 0
M.,	5 0
D. F.,	2 0
R. W. M.,	2 0
J. M. D.,	5 0
A. W.,	5 0
Prankiput per J. R. H.,	4 0
E. S.,	3 0
J. T. R. W.,	5 0
W. Scott,	5 0
J. Dammutt,	5 0

BOW-BAZAR.

Collection made by Mr Jas. Mylan, in aid of St. Xavier's Chapel for the month of December last.

H. M., at Burdwan,	Rs. 5 0
Mr. F. Pereira,	2 0
„ J. Baptist,	2 0
„ Richd. Deefholts,	1 0
„ E. Baptist,	1 0
„ Robt. Deefholts,	1 0
„ J. King,	1 0
„ Chas. A. Pereira,	1 0
„ J. P. Pinto,	1 0
„ M. T. Lepies,	1 0
„ J. Leal,	1 0
„ F. Stuart,	1 0
Mrs. R. DeLallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botellho,	1 0
Mr. E. Botellho,	0 8
„ W. Salvador,	0 8
„ P. Gill,	0 8
„ Wm. Martin,	0 8
„ J. Andrew,	0 8
„ J. Brown,	0 8
Mrs. R. Pyva,	0 8
„ R. Lepies,	0 4
„ E. Martin,	0 4
„ E. Ambrose,	0 4
„ J. Francisco,	0 4
Mr. J. Nicholas, for Nov. and Dec.,	0 8

Expenditure.

Paid Servants' wages and contingencies,	23 10
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THE BENGAL CATHOLIC ERA

'One holy, and one spirit—one Lord, one Faith, one Baptism.'

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 19, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, February 19.

PROGRESS OF THE FAITH.

WE beg to direct the attention of our readers to an article from the *Lamp* which will be found among our Selections. It conveys the gratifying intelligence of the happy reception into the One Fold of the One Shepherd, of a great number of lost Sheep who by the blessing of Providence have been enabled to retrace step by step their long and dreary track of error, till they have found a resting place in the only Ark of safety.

The Oxford movement is but another striking illustration of the ascendancy which the Catholic Church has on the minds of all classes of human beings. The highest order of Intellect cannot be said to be above, nor the lowest grade of dullness to be below the influence of that ascendancy. It is in her universal influ-

ence that the Divine origin of the Church is clearly manifested. She adapts her instruction to the capacity of every understanding; she defines her doctrines with a precision that baffles the utmost efforts of sophistry to obscure them; she invites the poor and the outcast—those whom the world shuns and abhors—to take refuge in the holy quiet of her sanctuaries; she condemns with unsparing severity the iniquities of Princes however great and powerful; her zeal in the cause of missions is equally great, whether among the poor and barbarous tribes of Africa, or among the refined and prosperous nations of Europe; her love for the sinner is as strong as her detestation of sin; the varied powers of art and the loftiest efforts of science, minister to her glory as the acknowledged spouse of Christ; the most splendid offerings of philosophy and rhetoric are meekly laid at her feet; there is no soil which a human foot has trod, that has not been fertilized by the blood of her martyrs; there is no spot where the Gospel is received, that has not been blessed by the purity of her saints!

The recent events in France afford another of the many instances of the merciful interposition of Providence on behalf of the Church. The following extract is from a letter inserted in the *Englishman*, evidently as a private com-

munication, and dated from Paris the 9th January. The writer has not cared to disguise his hostility to the new Emperor of France and has all but declared his incredulity on the subject of French piety. His statement therefore is entitled to weight as the compelled testimony of an unwilling witness. His free and easy comments on the fact he describes, may be safely placed to the account of his anti-popish or more probably, his anti-Christian prejudices :

" We have this week had one of the extraordinary spectacles which are only to be witnessed in France. It is pretty universally known that the French are the most licentious, the most corrupt, and certainly the most irreligious people in the world. For them there is no God to reward in a future world—no devil to punish : for them there is no superintending Providence in the affairs of this world—everything is chance. They are the people too who only sixty years ago, solemnly declared by act of Parliament that there is no God, who desecrated the churches, and honored a Goddess of Reason, a vile opera-dancer in his place. Will this very people only so late as Monday last, hasted in crowds to see the Pantheon restored to Christian worship, as the Church of St Geneviève; they uncovered with respect at seeing a train of rebel priests proceed in solemn procession through the heart of the town; they even bent the knee before a shrine containing, as was said, the relics of St. Geneviève, though the relics were apocryphal ! They in short displayed as much pious superstition as could be exhibited in Italy or Spain. To ordinary men this sudden change from white to black, this leap from scandalous impiety to an affectation of ultra-godliness, is so wonderful that it is impossible to account for it on any other grounds than the people are bereft of reason, or that they are a mere collection of shallow, paltry, contemptible comedians, who think ' the world a stage ' on which each one of them is destined ' to play many parts.'

The " pious superstition " which excites the spleen of the writer, is to every Catholic a gratifying proof that a moral reaction, so long and so ardently desired, has at length taken place in France. From the very elements of anarchy, has arisen a Power which has already ably maintained the cause of order against the unprincipled demagogues of Rome; a Power which, we have reason to hope, will restore peace and piety to one of the mightiest, most intelligent but most volatile nations of the earth. Once more is the Ancient Faith dominant on a soil where for more than

a century the baneful weeds of scepticism had flourished in rank luxuriance. Forty years ago, it was a Buonaparte who assailed the temporal power of the Roman Pontiff, annexed the ecclesiastical territories to France, and named his own infant heir King of the eternal city—and England, which refused on religious grounds to receive a Nuncio at her court, was compelled by stern political necessity, to contribute her power and wealth towards the restoration of the sovereign Pontiff. In our own time, it is a Buonaparte who, as President of a republic which had just annihilated at a blow the throne of a mighty monarch, has come forward to extinguish every spark of republican spirit in Italy, and like an obedient child of the church, is ready to champion her rights and to defend her interests. Again we see on the one hand, Protestant England, while foolishly rejoicing in her freedom from spiritual restraint, and falsely glorying in her principles of religious toleration, vainly endeavouring to stay the giant progress of Catholics on by penal enactments and wide-spread calumnies, and in spite of her hostile efforts, doomed to witness the rapid crumbling of her Law established church, and the continual secession from her creed of numbers of enlightened and virtuous adherents. On the other hand we behold infidel France, after having struggled for years in the bondage of a vain philosophy, and having shed the blood of millions to establish a false and pernicious theory of freedom, bending her stiff neck to the yoke of authority, and submitting her proud intellect to the discipline of faith !

Thus in every age, and under the most discouraging circumstances, the protecting power of God has been signally displayed on behalf of the ancient Faith and thus, the pious Catholic has always the consoling assurance that whatever may be the ever-shifting destinies of political Governments, the glorious Church of which he has the happiness to be a member, is divinely privileged in her rock-girt foundation, to resist the fiercest assault of heresy, though backed by the combined efforts of all the powers and principalities of the earth !

CORRESPONDENCE.

THE CATHOLIC LIFE.

[For the Bengal Catholic Herald.]

THE Catholic Faith, in addition to its furnishing the only adequate solution of the mystery of humanity,—and so relieving us, when we accept it, of the giant pains engendered in the soul by the contemplation of this mystery without embracing that solution:—also makes human life so happy and pleasurable, so true a joy to us, that our creation and redemption alone, exclusive of particular benefits, were subject enough for our poor powers of thankfulness. When we live the Catholic life, we are, so to speak, “at home” on the earth for the time we are to remain there; we enjoy the right point of view whence to survey all temporal phenomena; we are calm and glad where others writhe and blaspheme, we are sane in the midst of insanity, wise in the face of folly; lords on the earth, and around us Ixion embraces his cloud, Dædalus flaps his wings and falls, and the air is resonant of the cries of slavery, mutterings at thwarted aims, weeping and wailing and the gnashing of teeth. It is not given to the world however to apprehend this fact except “*ab extra* :” a Catholic alone can measure the depths of his own happiness.

The world, for instance, sees the altar with its flowers and lighted candles, the incense and the rich vestments: what knows it of the Holy Mass, when our microcosm becomes, as it were, the theatre of Redemption, and our idiosyncrasy transformed into the life of Christ? Or it sees the beads: what knows it of the Holy Rosary, when we become the contemporaries and intimates of Jesus and Mary, and go in and out of the House of Loreto, cross the hills to visit St. Elizabeth, flock with the shepherds to the manger, linger in the Temple, in Gethsemane, in the hall of Pilate, on Calvary, and see Christ rising and ascending, are witnesses of our dear Lady’s assumption, and “*O familiaritas stupenda nimis!*” of Her celestial coronation? The world, indeed, looks on the outward manifestations of Catholicism as an Esquimaux

might on a royal pageant in England, marvelling thereat, without knowledge, and assuredly without sympathy, has reasons satisfactory to itself for disliking and anathematising those manifestations; but it cannot fail of acknowledging them as indications of the way Catholics are busy about their religion, how they are interested in it, how it occupies their thoughts, and hence, how it is a pleasure to them. As a set-off, perhaps the world can hardly conceive what pleasure there is in fasting, or in monastic seclusion, and the like: but still for all this, it is undeniable that some pleasure must be experienced, though, in the world’s eyes, to have such may be an evil, or a madness, or the condition of one enchanted under a spell. And is there not pleasure in the Catholic life? is not the religious chord existent in every human breast so continually played upon by sweet occasions and fair thoughts, as to grow a livelong psaltery, delicious and enrapturing, all its notes fully brought out, all the music it will yield won from it,—and surely it will give music for every minute of man’s short life;—music and so pleasure, with us, in the Church, in the streets, in the fields, over our desks, by our pillows, charming us all our days; not a mere death-song like the swan’s, when men take to religion in their old age, and thus make it, as has been well observed, “instead of being the glory of the brave man, the refuge of the coward?” Seems it not to a Catholic, wherever he be, as if

“The air of paradise did fan the house,
And angels offic’d all?”

He wears ever a wedding-garment; the miracle of Cana goes on, water is turned into wine, the stern duties and asperities of life come soft to his touch, he fasts, he subdues his body, but his soul drinks the chalice of salvation; you cannot distinguish between tears of contrition and tears of joy; and Mary the mother of Jesus is nigh, and she asks Him to work with His power: and out of evil comes good, out of a rule of life (at first irksome) heavenly consolation, out of long meditations the saintly spirit; and contempt from the scoffer, neglect from the world, alight like snows that fall but to melt and disclose the snowdrop—the

Catholic life, meek, and humble, and innocent, and purer for the infliction. With a practical Catholic, religion is his all-in-all, he runs to her lap for his pleasures, her requirements become his delights. So that he has his altar and can hear Mass, visit the Blessed Sacrament, use his beads, celebrate his festivals, go to confession and communion; and he has his Crucifix, his holy water, his Madonna, and his manual; what cares he for the banquet of Dives or gardens though they be of the Hesperides, for the dance or the drama or the songs of the sirens, for a worldly literature or any other phase of worldly enjoyment? All these he can resign, some he would not desiderate, and if he needs must mix up his hands with any, he has the way prepared as if by a Precursor; and he comes upon them, after the pool has been stirred by an Angel and it bears the reflex of the Cross, or the fig-tree cursed and it has given place to the "*Arbor decora et fulgida, ornata Regis purpura.*" Thus is it, that in a Catholic country all the circumstances of life are so imbued with religion, that not only in the Church, but in the game or the exchange, a man goes about as clearly a Catholic, as though he wore Pope Pius' creed for a phylactery on his brow. He is singing Tasso to a crowd or selling sheep, and lo! the Angelus rings, and a pause, and he is in the third heaven of prayer: it thunders and he sigus himself: he moves along the streets in a hurry, a Priest passes with the host and he kneels, and every individual of a vast populace has side by side with the knowledge of his worldly station, his opulence or his poverty, whether he is dressed well or ill, and of what is his immediate business—an ever-present vivid consciousness of the fact that he is a Catholic. The result is, that humanity is in such a country "*nigra sed formosa.*" there are poverty and wealth, care and peace, work and play, what is prosaic and poetry and romance, but you cannot analyse, and separate any of these from the Catholicism whereto it is wedded. Now, who would willingly carry a ghost about with him? he can only so carry a guardian angel. Catholicism alone, that proves to be true, by facts how religion is a joy to the individual. Protestan-

tism turns evidence against itself, it is emphatically a mere negation, the religious pleasure of the individual Protestant is only the pleasure of controversy or contradiction or like that one has sometimes in being by oneself, and the pleasure of a Protestant populace is no religious pleasure at all. The serious Protestant has his religious pleasure, so to speak, locked up in a cupboard, he takes it when no one is looking: let him range the whole of the Protestant land he lives in, and look for religion abroad or what may correspond to that life in Catholic countries through which religion is fluent,—where shall he find it? Let him knock at the door, and walk upstairs to his friend's chamber. Surely all this care in making it comfortable and ornate, all this splendid furniture, these rich pictures, this voluptuous perfume from flowers, would indicate that his friend intended to live, and loll on his couch, for ever—as if the world-to-come need not expect him. Where is the sign of Christ? what shows that his friend's ground-rent is paid in Christendom? Let him descend and pace the thoroughfares. Wisdom is not in the streets: though waggons are, and horse-men and ladies, shops and luggage from the railways, beggars, placardmen, blasphemies, and policemen-staves. If this be Athens, where is Paul? or Ephesus, where is St. John? where are the messengers of Christ? Let him return to the cupboard, where he locks up his religion. If a sign of Christianity be there, it is traced in a sympathetic ink, which nothing but the fire of his own imagination will enable him to read. There is no cross, nor image of Christ's Blessed Mother,—would not the rudest picture of Her have been dear to Her Son?—nor fair sculptured angel to seem as if cleaving the air with heavenly tidings, nor ought to indicate a historic Christianity of eighteen hundred years' standing, though the three Graces may, likely enough, be in alabaster under a glass-case on his drawing-room table, or Apollo with his lyre surmount his or-holu time-piece. Let him turn even into his place of assembly on Sundays. Here, indeed, may be a word or two savouring of Christianity or a text from Scripture, on an epitaph, for example, but it looks

wonderfully like an after thought. The deceased is commemorated for having been something other than a mere Christian. He is either "deeply regretted by his friends, who have subscribed and erected this tablet," or "illustrious by talent he was cut off in the bud of his fortunes," or "he died at the hands of a cruel foe as becomes British Soldiers." Religious words, truly, are uttered there, but they come and go like a dream, they die away and leave no sign. In its hours of silence it is a mausoleum, it is no nest for the Almighty Dove, no sweet Christian symbols shine like crystal from the walls. On the other hand, although the joy a Catholic reaps from his religion is evidenced in all its fulness in a Catholic country, where he dwells under the shadow of Churches lavish in gems and marbles and precious metals; where human skill is like a handwriting on the walls hung as they are with pictures which princes envy, and poetry flashes from; where, day after day, flowers appear on the Altar, as if, as indeed the relics of the Saints are there, it were the grave of a friend, from whose ashes sprung violets, and lilies, and myrtle, and roses;—a Catholic's religion is still a joy to him, though he lives in the midst of heresy, and his chapel is bare, and he himself is isolated, without friends, an object of dislike to the society around him: for there is that in the Catholic Church, which reduces all localities to the same level; makes Cathay as Europe, Geneva as Rome, the wilderness as the fairest land; by the which "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain;"—the Sacramental Presence of Jesus, of all the chiefest, and one absorbing charm.

STI. JOANNIS HOSPIES.

TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also needful.

Selections.

CONVERTS TO THE CATHOLIC RELIGION

FROM THE

PROTESTANT UNIVERSITIES OF OXFORD AND CAMBRIDGE.

University of Oxford.

UNIVERSITY COLLEGE.—F. W. Faber, fellow; G. C. Algar, fellow; W. Maskell; J. C. Robertson; W. H. Anderdon.	5
BALLIOL COLLEGE.—Hon. G. Talbot; W. M. Capes; G. Tickel, fellow; W. G. Ward, fellow; F. Oakley, fellow; J. P. Plumer; E. R. Bastard; E. Walford.	8
MERTON COLLEGE.—E. S. Bathurst; E. H. Manning; * H. A. Elliot; E. Pollen, fellow.	4
EXETER COLLEGE.—W. Lockhart; J. King; F. S. Bowles; J. D. Dalgairns; E. E. Estcourt; J. B. Morris, fellow; C. Cox; W. Buckle; C. Thomas; A. Dayman; N. Goldsmid; D. Clarke.	12
ORIEL COLLEGE.—J. H. Newman, fellow; A. J. Christie; D. Parsons; C. Bridges; F. R. Neve; G. D. Ryder; J. Simpson; H. Walker; J. Gorden; H. W. Wilberforce; W. Monsell, M. P.; J. Short-hand.	12
QUEEN'S COLLEGE.—J. N. Harper, (afterwards of St. Mary Hall).	1
NEW COLLEGE.—N. Darnell, fellow.	1
LINCOLN COLLEGE.—R. Walker.	1
ALL SOUL'S COLLEGE.—J. Wynne.	1
MAGDALENE COLLEGE.—B. Smith, fellow; J. G. Whenham.	2
BRASENOSE COLLEGE.—J. Walker; J. Leigh; H. Formby; E. Caswell; J. Dixon; R. Skonce; C. B. Gar-side; G. Case; R. J. Butler.	9
CORPUS CHRISTI COLLEGE.—F. Meyrick; J. S. Northcote; R. G. Macmullen.	3
WADHAM COLLEGE.—T. W. Allies, fellow; E. Ballard; E. J. Bonus.	3

* Afterwards of St. Mary Hall, which has furnished one convert originally, but in all four, if those are included who went there from other Colleges. In this list they are named under their original Colleges.

ST. JOHN'S COLLEGE.—J. Grant; R. Simpson; M. New; J. Ellis; F. Trenow; H. Bittleston; C. J. Laprimandaye.	7
TRINITY COLLEGE.—R. Ormsby, fellow; W. G. Palgrave; J. E. Bowden; J. L. Paterson.	4
PEMBROKE COLLEGE.—H. G. Marshall; P. Renouf;—Harper.	3
WORCESTER COLLEGE.—H. James; W. C. Hutchison, (afterwards of S. Mary Hall)—Hathaway; C. Seager; J. Calman; G. F. Ballard.	6
JESUS COLLEGE.—D. Lewis, fellow; H. W. Lloyd.	2
CHRIST CHURCH, (The Cathedral, College.)—Scott Murray, M. P.; J. Douglas; W. G. Penny; A. St. John; R. A. Coffin; C. H. Collins; W. F. Wingfield; H. G. Coope; E. W. Gordon; M. W. Russell; W. Scratton; F. Balston; E. Purbrick.	13
ST. MARY HALL.—J. M. Glennie.	1
MAGDALEN HALL.—G. Burder.	1

99

Thus we see the University of Oxford has furnished ninety-nine converts, and every single College has furnished at least, one convert, and two of the five Halls likewise. The three Halls which have furnished no converts are, S. Alban Hall, S. Edmund Hall, and New Inn Hall.

P. S.—Since the above was compiled, it is perceived that the name of—Coleridge has been accidentally omitted, it should stand thus in the list

ORIEL COLLEGE.—Coleridge... .. 13

This makes the hundredth convert, and makes the number from the two important Colleges, Oriel and Christ Church, equal

Total Oxford 100

University of Cambridge.

N. B. The College of the Holy Trinity, at this University, is the largest College in the two Universities, and has supplied a greater number of converts than any other College.

TRINITY COLLEGE.—Hon. G. Spencer; K. Digby; J. Phillips; T. F. Knox; J. F. Wells; E. F. Wells; J. Morris; W. Hutchin-

son; G. R. Kingdon; J. Budley; R. A. Johnstone; Hon. C. Cavendish; T. W. Marshall; R. J. Rutland; J. Simpson; Viscount Feilding; W. Lethwaite; J. Rodwell; W. Dodsworth	20
ST. JOHN'S COLLEGE.—J. B. Rowe; J. B. Walford; F. A. Paley; J. C. Mackenson; A. J. Hanmer; A. Steward; T. Priggett; J. Rogers; J. Scralton	9
ST. PETER'S COLLEGE.—G. Horne; R. Souffield; H. Bedford... ..	3
CLARE HALL.—A. Chiroff	1
GONVILLE AND CAIUS COLLEGE.—J. H. Jerrard	1
CORPUS CHRISTI COLLEGE.—W. Wells; H. Bacchus	2
QUEEN'S COLLEGE.—J. Burton; F. J. Laing; F. D. Wackerbarth	3
EMANUEL COLLEGE.—E. H. Thompson	1
ST. CATHERINE HALL.—B. H. Birks; T. Minster	2

Total Cambridge 42

Eight remaining Colleges and Halls have supplied no converts.

The following converts have lately been received also; they are all of Oxford or Cambridge, but the compiler of this list (himself an Oxford man) is not certain of which University they were members.

Lord Henry Kerr; Hon. T. T. Law; J. H. Woodward; J. Earle;—Vale;—Rooke;—Ward;—Orr; T. Dykes;—Coombs;—J. Crawley;—F. Barff;—Coughlan	12
University of Oxford.	100
Cambridge... ..	42
(uncertain)..	13

Total Converts from } the two Universities } 155

We cannot be certain about the additional 13, but we have reason to think that 7 of the number are Cambridge men, and 6 Oxford men: this, if correct, will give

Oxford	106
Cambridge.. . . .	49

155

About a hundred (at the very least) of these Converts were Protestant Clergymen before they became Catholics, and

a great many are now Catholic priests; of these latter, three or four are Jesuits, and fifteen or twenty Oratorians. It must be remembered that these names are the only ones published as yet, but there are a good many Converts from the Universities whose names are not known to the compiler of this list, or who may have reasons for not wishing their names published; all the above names have been publicly announced in the papers, and of these several are clergymen.

As the conversions are going on, moreover, from day to day, the real list if known would be nearer 200 than 155.

OXONIENSIS.

LONDON.—CONVERSION OF A PROTESTANT BISHOP.—The important news has just reached us that the Right Reverend Doctor Ives, Protestant Bishop of Carolina, in the American reformed Episcopal Church, has abjured the heresy of the Reformations, and submitted to the Catholic Church. Dr. Ives is now in England, and in passing through London last week, on his way to Rome, he had an interview with his Eminence the Cardinal Archbishop, who very warmly sympathised with the new convert in his feelings of thankfulness for the mercy which had been shown him. As Doctor Ives is married, unfortunately there is no prospect of his devoting his energies as a Priest to the service of the Church of his adoption. Dr. Ives, we understand, was much beloved and respected in his diocese of Carolina, and his example is very likely to have a wide influence upon a considerable number of his late Clergy. We shall, in all probability, be enabled in an early number of the *Tablet* to give further particulars of this most interesting conversion.—*Tablet*.

THE EMPEROR NAPOLEON III.

A writer in the *Economist*, who says that he has "had opportunities of ascertaining the sentiments of most parties in France respecting the new Emperor," but candidly admits that he has "conversed with five of his enemies for one of his friends," gives the following extracts of the character of Napoleon III.:—

"In the first place, it is quite certain, and is now beginning to be admitted even by his bitterest enemies, that Louis Napoleon is not the foolish imbecile it was so long the fashion to consider him. Those who aided in recalling him to France and elevating him to the presidency under the impression that one so

stupid and *borné* would be rendered a pliant tool in their hands, soon found that they reckoned without their host. His *mind*, it is true is neither capacious, powerful, nor well stored; but his moral qualities are of a most rare and serviceable kind. His talents are ordinary, but his perseverance, tenacity, power of dissimulation, and inflexibility of will, are extraordinary. He is a memorable and most instructive *example* that great achievements are within the reach of very moderate intellect, when that intellect is concentrated upon a single object, and linked with unbending and undaunted resolution. Moreover, his mental endowments, though neither varied nor comprehensive, are very vigorous. He is naturally shrewd, secret, and impenetrable. He has the invaluable faculty of silence. He has, too, been a patient and a wide observer. He has studied politics in Switzerland, in America, and in England. He has devoted his mind to that one subject. He is too, a deep thinker. He *ponders* much, which few Frenchmen do. His six years' captivity in Ham matured and strengthened, by silent meditation, whatever natural capacities he may have possessed. He writes well and speaks well; and all his writings and speeches, even where they betray the narrow limits of his knowledge, indicate an eminently thoughtful mind. He has brooded over the history, politics, and social condition of France till on these subjects he is probably one of the best informed men in the country, though, like most of his countrymen, wedded to many absurd and impracticable crotchets which a better knowledge of political economy would explode.

"It is certain, also, that whatever he does or says is his own. He acts and speaks for himself without any interference and without any assistance. He listens to every one, asks advice from no one, gives his interlocutors no idea whether or not their arguments have made the least impression upon him, but revolves his plans in the gloomy recesses of his own brain, and brings them forth matured, homogeneous, and unexpected. The minutest details of the *coup d'état* were arranged by himself. All those, from Changarnier and Thiers down to Faucher, who have endeavoured to lead, drive, or govern him, have all been baffled, outwitted, and cast aside. When he rose at the table of Bordeaux to make his recent celebrated speech he observed to his Minister for Foreign Affairs, who sat next to him—'Now, I am going to astonish you not a little.' When he announced his intention of visiting Abdel-Kader at Amboise, General St. Arnaud expressed his hope that Louis Napoleon

would not think of liberating him, made a long speech expository of all the evils that would result from such a piece of Quixotic generosity, and quitted the President quite satisfied that he had succeeded in banishing any such scheme from his thoughts. Nor was it till he actually heard Louis Napoleon announcing to his captive his approaching freedom that he was aware how much good argument he had thrown away. Whatever, therefore, of sagacity or wisdom is displayed in the language or conduct of the new Emperor must be credited to himself alone.

"But we shall greatly and dangerously misconceive Louis Napoleon if we regard him as a man of shrewdness, reflection, and calculation *only*. The most prominent feature of his character is a wild, irregular, *romanesque* imagination—which often overrides all his reasoning and reflective faculties and spurs him on to action and attempts which seem insane if they fail, and the *acmé* of splendid audacity if they succeed. The abortions of Strasbourg and Boulogne, and the *coup d'état* of last December, were equally the dictates—alike the legitimate progeny—of the same mental peculiarity. He believes, too, in his 'star.' He is even a blinder and rasher fatalist than his uncle. From early childhood he believed himself destined to restore his dynasty of the Bonapartists and the old glories of the empire. He brooded over this imagined destiny during long years of exile and in the weary days and nights of his imprisonment, till it acquired in his fancy the solidity and dimensions of an ordained fact. He twice attempted to pluck the pear before it was ripe. His ludicrous features in no degree discouraged him or shook his conviction of ultimate success. He only waited for another opportunity, and prepared for it with more sedulous diligence and caution. He 'bided his time,' the time came! he struck and won. After such success—after having risen in four years from being an impoverished exile to being Emperor of France—after having played the boldest stroke for the empire known in modern history—after having discomfited, deceived, and overpowered the cleverest, the most popular, the most eminent, and the most experienced men in France—we may well believe that his faith in his 'destiny' is confirmed and rooted almost to the pitch of monomania, and that no future misadventure, no further pinnacle of greatness, will seem wild or impossible to him after a past so eventful, marvellous, and demoralising.

"Another peculiarity of his character is,

that he never abandons an idea or a project he has once entertained. If he meets with difficulties and opposition, he dissimulates or postpones; he never really yields or changes. Cold, patient, and inscrutable, he waits and watches, and returns, to his purpose when the favourable moment has arrived. History affords few examples of such a pertinacious, enduring, relentless, inexorable will. This, of itself, is a species of greatness of the most formidable kind. If then, this delineation we add that, reserved and silent as he is, he has the art of attaching warmly to him those who have been long about him; and who have lived intimately with him; that, like more fatalists, he is wholly, unscrupulous unhesitating as to his agents and his means; and that he entertains and has deliberately matured the most extensive, deep-laid, and magnificent schemes of foreign policy; we have exhausted nearly all that we can speak of as *certain and reliable* regarding this remarkable man; and assuredly we have said enough to satisfy our readers that France has given to herself a master whom it concerns all European statesmen—those of this country especially—to study closely and to watch unresistingly. Cool, daring, imperturbable, cunning, and profoundly secret—a perplexing compound of the sagacious calculator and the headstrong fanatic—with a large navy, an unrivalled army, and prostrate and approving nation—what is there which he may not attempt, and might not achieve."

THE SISTERS OF CHARITY IN BOHEMIA.

(Chamber's Edinburgh Journal.)

✠ continental countries, much of that charitable ministrations which with us is left to rates and institutions, is the work of individuals acting directly under a religious impulse. The difference is perhaps not entirely in favour of the countries of the Romish faith; but there is no denying that it leads to our being presented with pictures of heroic self-devotion and generous self-sacrifice, such as it would be gratifying to see in our country. Many of the forms of charity met with in Catholic states had their rise in one enthusiastically benevolent man, the celebrated Vincent de St. Paul. Born in 1576, on the skirts of the Pyrenees, and brought up as a shepherd-boy—possessed, of course of none of the advantages of fortune, this remarkable man showed a singular spirit of charity before he had reached manhood. He became a priest; he passed through a slavery in one of the African piratical states, and with difficulty made his escape. At length we see him in the position of a parish pastor in France,

exerting himself in plans for the improvement of the humbler classes, exactly like those which have become fashionable among ourselves only during the last 20 years. His exertions succeeded, and generous persons of rank enabled him to extend them. In a short time, he saw no fewer than twenty-five establishments founded in his own country, in Piedmont, Poland, and other states for charitable purposes. Among Vincent's happiest efforts, was that which established the *Sisters of Charity*, a sodality of self-devoted women, which exists in vigour at the present day.

During a lengthened residence in Prague, we have had much satisfaction in visiting the establishment of the Sisters, and enquiring into their doings. In this pleasant retreat may often be found such of the Sisters as are not engaged in the more pressing kind of duties—never quite idle, however; for even while seeking recreation they will be found busy in preparing clothing for the poor, or perhaps in making medicines from herbs, if not imparting instruction to children let loose from Schools, which form a part establishment. The place is remarkable for its perfumes, their being assembled here not only the usual amount of roses, lilies, jasmynes, tuberoses, and lilies, but a profusion of aromatic plants, cultivated either for medicinal purposes, or to serve in the fabrication of essences and powders, which the Sisters distribute over the world in tiny bottles and small pillow-cases and bags, in order to raise funds for the poor.

It is most affecting to enter the great sick room, and see the gentle Sisters in their modest attire ministering to the patients, bending over them with their sweet and cheerful countenances, as if they felt that relief from pain and restoration to life and its enjoyments depended on their smiles. It is scarcely necessary to say, that the hospital is mostly always full. Sometimes, indeed, the floor is occupied with extra beds; for the Sisters will never close their doors to any who apply, even though they should have to abandon their own simple places of repose to the new-comer, and stretch themselves on the bare floor.

We observed, in one of our visits, an old woman who was lying in one of the beds of the hospital in a kind of trance, neither sleeping nor waking, apparently suffering no pain, but quite insensible to everything which passed around her. Her complaint was that of extreme old age, mere physical exhaustion. She had been for many years a pensioner, fed and clothed by the Sisters. Having outlived all her relations, and having no friends in the world but them, she had come in, as she said herself, "to die in peace among them." Not far from her, lay a girl about sixteen or seventeen years of age, whose extreme paleness, or rather marble whiteness, view with the snowy sheets which covered all but that lily face; and but for the quivering of the little frill of her cap, and the slow movement of her large blue eyes, it would have been difficult to believe that it was not the alabaster figure of some saint that reposed there. The superior looked kindly and sadly upon her, bent down kissed her pale forehead, and went on; and though the sufferer did not move or

speak, nor the feeble head turn, her large blue eyes ever followed the reverend mother with an expression which was all its own—an expression to be felt, deeply, intensely and which cannot be described. And who was she, that pale, silent girl? She was an orphan, neglected by the world, betrayed and abandoned by one who appeared the only friend she had. Crushed in spirit, enfeebled by want and misery, without a roof to cover her young drooping head, she had been found by the Sisters of Charity sitting alone, *her eyes fixed on the river*. They took her in, clothed, fed, and warmed her. They poured into her heart the blessed words of peace and comfort, till that poor breaking heart gushed forth in a wild tide of feeling too strong for the feeble frame, and we now saw her slowly recovering from a frightful fever, the result of past sufferings, and of that agitation which even a reaction towards hope had occasioned.

It would be too much for the present sketch to describe the many invalids before whom we passed in our visits to the sick-chambers of the Sisters of Charity, though every single case would be a lesson to humanity. The homeless, the forsaken, the orphan, each had his or her own bitter history, previous to reposing within the sanctuary of that blessed retreat; each was attended by some of those benevolent beings whose gentle steps and sweet sunny smiles, brought peace to their hearts. None who are destitute are rejected at the gate of mercy. Whatever their faults they have been, whatever their frailties, if overtaken by want or sickness—if, deserted and trampled upon, they sink without any visible hand being stretched out to save them from despair and death—then do the Sisters of charity interpose to succour and to save. To them it is sufficient that the sufferer requires their aid. There every medical assistance is promptly given; every comfort, and even luxury.

Most surprising it is to the common worldling to see those gentle beings thus living entirely for others, seeking no reward but that inspired by Christian promises and hopes. Nor is it mere drudgery and self-denial which constitute their great merit. When humanity calls from the midst of danger, whether in the shape of pestilence or war, they are equally unflinching. It has been our lot to see a city taken by storm, the streets on fire and half choked with ruins, thickly strewed with the dead and dying. There, before the wild scene had been in the least calmed—amid smoke and rain, and the frequent rattling fire of musketry—we have seen the black dresses and the long white kerchiefs of the Sisters of Charity fitting about, emblems of mercy in the world which might otherwise seem only fit for demons.

The good works of the Sisters do not stop with their exertions for the sick and miserable.

They have also their schools for orphans and foundlings. Here the tender, human plant, perhaps deserted by a heartless mother, often gains more than it has lost. It is only to infants in these extraordinary circumstances that they are called upon to give shelter, for the children of the poor in general are provided for in public establishments. When I last visited

the convent in Prague, we found about thirty girls entertained as inmates. As soon as they are capable of learning, they are instructed in every branch of domestic economy; and as they grew up and their several talents developed themselves, they are educated accordingly: some for instructresses, either in music or any general branch of education; others, as seamstresses, ladies-maids. In short, every branch of useful domestic science is taught.

When the girls attain sufficient age and experience to occupy the several situations for which they have been instructed—that is, from seventeen to eighteen, the superior of the convent procures them a place in the family of some of her friends or acquaintances, and always, so far as lies in her power, with a mistress as much as possible suited to the intelligence and instruction of her *protégée*. The day of separation however, is always painful. It is, in fact, the parting of a mother and a child. We have seen the orphan cling to her adoptive mother, and as she knelt to receive her blessing, bathe her hands in tears of gratitude and of affection; while the reverend mother

Previous to the sermon a selection of sacred music was performed by the brilliant and effective choir of the Church, accompanied by the magnificent organ, at which Mr. Hamilton Croft presided. Mr. A. Croft directed the music, and the vocalists were Mrs. A. Croft (soprano), and Miss Croft (contralto.)

Shortly after two o'clock the Rev. Father Faber came forth, and having ascended the pulpit, he proceeded to deliver a discourse, which, in point of solid reasoning, profound thought, and touching eloquence, has never, perhaps, been equalled, even in this celebrated pulpit. We regret that we are unable to give more than a feeble outline of the Rev. preacher's sermon.

The Rev. preacher opened his magnificent discourse by a touching and beautiful allusion to the fitness of Christianity as a code of belief, and its applicability to an exalted state of human intellect, and also dwelt on the

hood empty. Each girl on quitting the convent is provided with a little *trousseau* or outfit for her first appearance in the world; this consists of two complete suits of clothes—the ordinary and a better one, for petticoats, four chemises, six pair of stockings, the same number of gloves, and two pair of shoes. We have seen many of these orphans and foundlings in after-life; some of them occupying the most respectable situations, as the wives of opulent citizens, and others filling places of the most important trust in some of the highest families of the empire; we have had also several in our own service, and have always had reason to congratulate ourselves on our good fortune in engaging them.

Suffice it now to say, that the "Sisters of Mercy," the "Ursulines," the "Congregation of Notre Dame," the "English Ladies," and many others, are all in practice Sisters of Charity.

It is, is not uncommon to hear their condition deplored, as one from which all earthly enjoyments are excluded, or as a kind of death in life. But personal observation has given us different ideas on this subject. Within those lofty and sometimes sullen-looking walls, which enclose the convents of the sisterhoods we speak of, we have spent some of the most agreeable hours of our life, conversing with refined and enlightened women on the works of beneficence in which they were engaged, everything bearing an aspect of that cheerfulness and animation which only can be expected in places where worthy duties are well performed.

FATHER FABER'S SERMON.

We are indebted for an abstract of Father Faber's sermon to the reporter of the *Freeman*:—

truths of Christianity with the ever varying and evanescent fictions of Pagan belief, and showed how, even in those dreary days of Pagan darkness, pure and high-wrought minds, thirsting after truth, sought and longed for a pure Faith. Thence he reverted to the foundation of the Catholic Faith. He contrasted the universal polity of the Catholic Church—the sapience of its government, and the wisdom of its teachings as contrasted with all institutions of human origin. He showed that the spirit of the Catholic Church was not only in favour of, but, tended to promote, social liberty. The holy Pontiff who now governs the Church has bestowed political liberty in the name of peace, and how had that gift been used? Even as a wayward child who gets into his possession a watch, and breaks it to pieces, in order to see its movements and its machinery, and thus render it useless, so had the gift of political liberty been abused by those who knew not better things. The Rev. preacher adverted, as instances, also to the destructions and feuds in Genoa and Venice, wherein the sad spectacle had been presented of a people not knowing how to govern themselves, and after a brief but able disquisition on the futile and shortlived policy of human institutions, he dwelt with glowing eloquence on the transcendent wisdom and enduring permanence of the Catholic Church, an institution not projected by men, but founded by God himself. The Rev. gentleman alluded to the remark of a recent German philosopher, who, speaking of him whose career had just closed

(Wellington)—whose glory was in the past in the overthrowing of Napoleon, likened him to an instrument in the hands of God for the freedom of his people; as in the case of the wars of Moses and of Joshua, and sustained a beautiful analogy between the Jews and the people of Europe in later times. The Rev. preacher said,—“The infidel spirit of the present time hates to recognise the spirit of God. It hates to view God in the light of an all-presiding and all-seeing Deity, and its philosophy seeks to banish Him from its thoughts, or to regard Him rather as the Grand Luma of Thibet, not the omnipresent, omnipotent great God who rules the destinies of the world.” Speaking of British dominations the preacher said,—“The British Empire, the God-abandoned thing whose wheels, like the chariot of the Eastern Juggernaut, passes on triumphant, and we despond, as if we had not that Jesus with us, and the gentle Mary, like the dew refreshing us by the purity of her life and the glory of her example.” The Rev. preacher then adverted to what is called the spirit of patriotism and love of country. He said,—“Patriotism is not the narrow love of mere locality, but a thing loving its country in glory and grandeur of its destiny in the cause of God and in the majesty of its conquests to Christ crucified.” The Rev. preacher gave a most sublime picture of the presiding providence of God and the wisdom of all his dispensations to man, and drew a most beautiful parallel between the pilgrimage of the Jews and the persecutions and trials of the people of Ireland in particular, and of God’s church in general, and sought to impress his vast audience with the glorious work they had to accomplish for the Faith, and said, who ever saw the gentle boy entrusted with the care of a little sister that did not become impressed with a sense of responsibility, and did not feel awakened in him a dignity of character and demeanour to which before he was a stranger! The protection of Christ’s Church was now entrusted to the people of Ireland, whose mission and whose doctrine is apostolic. But, God forbid, while he showed them the path of his glorious mission, and the majesty and grandeur of the destiny which he felt sure it was theirs to accomplish, that he should awaken a spirit of self-laudation. God forbid so truly a Protestant feeling should be there. Let England go on with their railways and glass houses, but the day of crushing judgment in the dark cloud is at hand. What is the destiny of Ireland? She, upon whose shores burned the fires of eastern worship, from many towers whereon the fire-worshipper saw the symbol

of his belief and the idol of his Faith—Ireland, she whose conquest to Christ cost not a drop of human blood, who listened to the Apostolic Patrick, and became Christian and civilised when England was shrouded in ignorance and barbarism, she became the sanctuary of learning as well as Faith, and to her shores the Maltese mother sent her child, and from the farthest east came the disciples of knowledge. From the land of the melon, the citron, and the orange—from the land where every air was fraught with the perfumes of many flowers—where the skies were bright in the sunny glories of the south—to the cold and dreary north came the pilgrim philosopher for truth, or the gentle child for instruction in the cloisters of Glendalough. The long roll of mighty Missionaries which Ireland has furnished and is still supplying to the Faith, and even the tide of emigration flowing from her shores, bears the Gospel of Jesus Christ to the remotest extremities of the earth, and through the vast colonial possessions of England, thereby fulfilling the destiny of Christ, and in Him crucified, and though destined to remain in suffering, to be scourged by famine and pestilence, bearing all for the dear sake of Christ. The destiny of Ireland is common with that of England—she whose mighty power extends over the globe, and upon whose realms the sun never sets. Still she constitutes but the Saxon brute instrument to convey afar the Celtic Missionaries—the thing on which he rides to the goal, to glory, and to conquest. Ireland to the cause of the Church is ten thousand to one in all her poverty and suffering as opposed to England. Poor, faithful Ireland! Who recognised in the blue-eyed Saxon slave the Christian brother, and emancipated him, but the Celt, Columba, the Irishman and Saint? When Strongbow devastated the land, and burned the homesteads and harvests of the people, on the hills of Armagh there was a gathering of the Bishops and rulers of the Irish nation, who ascribed the misfortunes of their country to the severity with which the English taken in battle had been treated, and immediately released them, while the English were devastating with fire and sword the bloody tracks of their ruthless progress. Blessed be God, it was these persecutions which gave the Irish that pertinacity and tenacity to the Faith, and the laws of the Saxon confirmed that blessed pertinacity, and made them the spreaders of the Gospel in every clime, the preachers of Christ, crucified, the soldiers to follow in the steps of Britain’s conquests, and to conquer all things for Christ’s sake. How is it, if this be not true, that in mighty London,

there are at present thirty thousand more Catholics than can be numbered in the city of Dublin? The same may be said of every other large town in England, and what does this but the immigration of the poor Irishman, who carries the Faith of his fathers into the land of the stranger. The Rev. preacher proceeded to plead the cause of the charity which they were assembled that day to support; and, after, dwelling in the most glowing language on the many claims which the Brothers of the Christian Schools had upon the public, remarked that he had heard from an eminent Ecclesiastic that it was never known in any instance where a child educated in these schools, or in those of the Nuns of Presentation Convent ever became apostate. The gold of England was now flowing into this country to do the work of perversion and proselytism on the poor and famine-stricken people; but with what result? The fountains of education, (said the preacher) were sought to be poisoned at their source, but all the efforts made have failed; and though we see it with our eyes, we know not how it is accomplished. England, proud and haughty, leaves no effort untried to seduce the poor, starving Irishman from allegiance to his Faith, and watched the progress of famine on his wasted and worn form. Yes, proud as is the Saxon of his wondrous advance in science—great as are his achievements in moulding to his use the mighty powers of steam—grand as are his discoveries in electricity—it has been reserved for him to discover, and, to practise a new science. The arenas of Pagan Rome have been gaturated with the blood of Christian martyrs—the streets of the mighty Empress of the World have been illuminated with lamps, formed in the flesh of the dying Faithful, in which holes were made to receive the oil which fed the blazing wick. The ingenuity of man was strained to invent new tortures for the followers of the crucified Jesus. But it was reserved for the godlike Saxon—for the enlightened Saxon—for the Christian Saxon, to discover a new science of torture, to invent a new agony, and, whilst the ancient Pagan exhausted his ingenuity in protracting the existence of his victim under pain, the learned modern Saxon had learned to stand coldly by, and to calculate, as he watches the slow progress of wasting famine—to observe how the frame attenuates, and the jaws sink in, and the livid circles surrounded the eyes, and the circle of compression draws round the mouth—how the speech fails and the lips become parched and dry and the tongue swells until it protrudes—and the tardy death, at length, appears to be

about to place his icy finger on the scarcely-beating heart—and having seen all this, and having calculated, with wondrous skill, that human nature can endure no more, than he, the scientific Saxon, chooses the auspicious moment to stretch forth his generous hand, and offer money which will procure the means of averting the dreadful stroke, and allaying the agonies of the dying creature, on condition that he will accept the giver's doctrine of Christianity. Yes, the scientific Saxon has learned to join the agonies of the mind and the tortures of the natural feelings to the sufferings of the body. He has learned to watch the Irish mother, who looks upon the wasting form of her child, of the child of her deepest affections. He has learned, to watch her, as she holds upon her knee the little skeleton of the babe to whom her own famine-dried-up body can no longer yield one drop of sustenance, and for whom she would willingly give up the wretched remnant of her life; and whilst listening to its moans, and thinking of her helplessness, and withering in her mighty agony—that agony that is only known to the mother's heart when a dying babe, and a babe so dying, lies in her withered and throbbing bosom—then, at that critical, scientifically chosen moment, he steps forward, and offers the means of averting death from, and restoring the bloom of health to the ghastly cheek of the little innocent, if the mother will but abandon the Faith of her forefathers, and join the community to which he belongs. Yes, to the dying creature—to the agonised father and tortured mother—the modern, scientific Christian Saxon offers a temptation surpassing in its power of mighty torture all the cruel inventions of the ancient heathen. I could almost call down before this sacred altar the imprecation of the Divine wrath upon such horrible malignity, but that it is unnecessary to do so, for God has cursed it in a manner that it is at once visible and wonderful; for when were such mighty efforts so unproductive? When was wealth so enormous, expended so profusely, and at the same time to so little purpose? When were martyrs so tried, and proved so faithful to their divine master? Nobles of the sister country go forth as missionaries of this poor and miserable attempt to coerce the poor through their misfortunes to abandon their God. We always were in the habit of hearing that Protestantism was "the religion which courted inquiry—the religion of reason and the Bible." Ah no, it is the religion whose best argument is famine, pestilence, and death—whose propagandists in Ireland are ever on the look-out for those whose poverty may make easy conquests and famines

patient listeners. England, without Faith herself, would try and rob her oppressed sister of that glorious inheritance. What a contrast, England ("that glacier" of Protestantism) presents to Ireland. How even poor in the things of this world still rich in the priceless possession of Faith, Ireland, whose romance of Christian suffering was never equalled in the world's history—she who has accomplished so much only makes us wonder she has not done more. Her devotion has been so great and her Faith so enduring—a Faith which her people has kept through trial and persecution, and as Irishmen it was of paramount importance that they should be good Catholics, not mere nominal Catholics, but so in heart and soul, as the interests of the Church were identified with Ireland. The Rev. preacher called on the congregation present to give their aid with bounty and generosity to the noble institution, whose cause he had been pleading, and concluded his able and magnificent discourse amidst the murmured blessings of the vast congregation, all of whom seemed deeply affected and impressed by the thrilling words of this good and gifted Priest, and evidently moved to enthusiasm in the cause of Christian charity by this glorious appeal on behalf of the children of the poor.

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS AGAINST RELIGION BY THE ABBE DE SEGUR—CHAPELAIN OF THE MILITARY PRISON, PARIS.

VIII.

Religion, instead of Preaching so much to us about the next Life, ought rather to try and make us happy here.

Answer.—Under this thoughtless murmur is hidden that great question which is the continual occupation of each one of us individually—*What is happiness?*

You seek for happiness, your most ardent wish is to obtain it. And you are right; God, in his fatherly love, has only created you that you might be happy.

Try then to be happy.....but do not deceive yourself in the choices of the means which are to accomplish this end. Many paths are open before you; there is but one true one.....fearful is the fate of him who chooses the false road! It is easier to fall into this error now than ever, for the world is inundated with false maxims on this head. Guilty or erring men, spread on all sides, and by every means which the press opens to them,

doctrines which by flattering the passions are eagerly adopted by the majority of men.

These doctrines wish to persuade us that we are placed on this earth solely to enjoy its goods; that the hope of a future life is all idle fancy; that happiness consists in tangible prosperity, in having plenty of money, and the luxuries which gold and silver procure. Some of the propagators of this code, who are more daring and more logical than the others, say, that in order to attain wealth and its accompanying bliss, every means is justifiable; even supposing social duties are to be set aside, family ties rent asunder, religion overthrown,—no matter by what processes men must arrive at this perfect terrestrial happiness. They consider the present state of society faulty, everything ought to be destroyed, altered: a change must come over the earth; then every one will be happy. This doctrine, which you already know too much of, is called *communism*.*

I will not insult you by trying to prove that the enjoyment of matter is *degrading*. This strikes one at once. It reduces to nought that which is our superiority over the animal world, viz.: virtue, self denial, morality; it makes a man only differ from his dog by his skin; *happiness*, in this sense, is the same for one as for the other, since it consists in satisfying every natural inclination!

A point on which people are not thoroughly convinced, and to which I wish to draw your attention, is the *practical impossibility* of the Communist doctrine, the *absurdity* of this theory of universal happiness. I should wish to show you how *absolutely contrary it is to the nature of human things* in the existing state of events, which cannot be altered; I should wish to convince you it is but a dream, a dangerous and ridiculous Utopia, and that after a great deal of talk, in the end it turns out to be *nothing*.

If there exists an acknowledged fact, as clear as the light of day, it is most certainly that here below we are all under the sad necessity of suffering and dying: this is *essential* to all mankind; it is the state in which I am, in which you are, in which our fathers have been, in which our children will be, and from which no efforts of ours can ever free us.

Is there not on earth, I ask you, and will there not *ever* be, sickness, sorrow-trouble? Are there not, and will there not always be,

* Besides *Communism* it is also named *Socialism*, *Saint Simonism*, &c. The fundamental principles of these systems are the same; as to their moral, it only differs in the application of some minor details.

The learned men of this sect, call their doctrine *Pantheism*. The moral of Pantheism is much the same as that of Communism. It is, in fact, Communism versed in Latin and wearing the garb of a pedagogue.

widows and orphans?—mothers weeping over the untimely death of their off-spring?..... Are there not, and will there not ever be, conflicting opinions,—headstrong, overbearing tempers,—degg deceptions, and bitter wrongs?—Can anything change this state of things? *A remodelling of Society!!*

WHATEVER PLAN BE ADOPTED, can it prevent us from having sickness and suffering,—fevers, the gout, or cholera? Can it prevent us from losing those we love? Can it prevent the inclemency of the seasons—the winter's frost, or the summer's scorching sun?... Can it prevent man from being vicious?—can it prevent him from being proud, selfish, violent, revengeful?—Above all, can it prevent him from DYING.

Do these evils exist, or do they not? And is it not as certain—as unquestionable—that such things *are*, as it is certain that such things always *will be*? Only a lunatic would deny it.

And tell me, with this *fact* of this existence of *inevitable evils* before one's eyes, what becomes of this *constant earthly happiness* which Communism promises us?—The mere appearance of sickness, of grief, or of death, is enough to annihilate it!..... And these terrible enemies are always at our door.

CURE OF ASIATIC CHOLERA BY COLD WATER.

During the late ravages of Asiatic cholera in the small Polish town, Koval, where, out of a population of less than 1500 inhabitants, thirty to forty were daily falling victims to that fatal scourge, the Canon, Stobieski, prebendary of that town, universally respected for his piety and benevolence, raised that feeling of respect to an enthusiastic veneration by his unremitting attendance upon the sick during this awful visitation. He thus, heedless of danger, toiled day and night administering religious consolation, and lavishing upon the poor—irrespective of creed or persuasion—food, comfort, and medicines; until at last, flaking from over-exertion and the last trial of his fortitude—the sudden death of his sister and cousin—he in his turn manifested the fatal symptoms of the dreadful epidemic. The inhabitants of the place, terror-stricken by the excruciating sufferings of their idolized benefactor, thronged the church, crowded the court-yard of the parsonage; even the Jews assembled in their synagogue, and prayed for his recovery. The physician, his intimate friend, and inseparable companion in his visits of charity, applied all the remedies which *science* and experience suggested; but all without any effect and he was compelled to see the cramping limbs of his venerated friend assuming the coldness of death, and the livid hues of that awful malady. All at once the sufferer, to all appearance in his last agony,

asked for cold water. The physician, in despair, yielded. The patient drank an incredible quantity of coldest spring water; the crisis took a favourable turn; and, through the mercy of God, his life was spared for the benefit of the district, to continue his pious works of charity.—*Home News.*

KURRACHEE.—Received into the bosom of our Holy Church, by the Reverend J. C. Marchetti a Hindoo woman on the morning of the 15th January; and on the evening of same day the wife of a Protestant Soldier of H. M.'s 6th Regiment. Thus this zealous clergyman consecrated the last day of his chaplaining at Kurrachee.—*Bombay Examiner.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. John Spence, for December, ...	Rs. 25	0
„ James Curnin, for ditto, ...	5	0
„ A. W. Spence, for ditto, ...	5	0
„ F. Mazaux, for ditto, ...	5	0
„ W. R. Lackersteen, for ditto, ...	5	0
„ Jas. Green, for January, ...	1	0
„ Jas. Rostan, for ditto, ...	4	0
„ P. Bonnaud, for ditto, ...	5	0
„ Bellamy, for ditto, ...	1	0
„ P. Sinaes, for Dec. and January, ...	2	0
Madame Bonnaud, for January, ...	2	0
Mrs. Mendes, for ditto, ...	2	0
Miss Gregory, for ditto, ...	1	0
Donation towards the Orphanage, from Mr. S. A. Vogel, through Rev. J. McCabe, ...	5	0
Ditto ditto, from J. G. Waller, Esq., thro' Very Rev. P. P. Formosa, ...	50	0

Through Mr. N. O'Brien.

C. M., ...	Rs. 5	0
James Dodd, ...	12	0
W. D. Newmarch, ...	5	0
H. Elliott, ...	5	0
T. Aston, ...	3	0
Captain Pappercane, ...	2	0
C. Chester, ...	5	0
S. B., ...	2	0
J. D., ...	10	0
Mrs. M., ...	5	0
„ Molony, ...	5	0
Mr. P. M., ...	5	0
„ T. D., ...	2	0
C. B. S., ...	10	0
P. Middleton, ...	10	0
M. F. B., ...	2	0
C. M., ...	2	0
J. R. Middleton, ...	5	0
J. O. B., ...	1	0
P. B., ...	5	0
W. H. O., ...	5	0
W. T., ...	2	0

New Building Male Orphanage.

Mr. S. A. Vogel, through Rev. J. McCabe, ...	Rs. 5	0
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THE BENGAL CATHOLIC HERALD.

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

No. 9.] CALCUTTA: SATURDAY, FEBRUARY 26, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

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THE COMMUNION OF SAINTS.

ONE of the marks of the Catholic Church is that of sanctity. It might be naturally expected, as has indeed been the case, that the discovery of how completely sanctity is an attribute of Catholicism, has led many an alien into the true fold. For there is no idea so inexpressively winning to the human mind, as this is. The homage which men, sometimes perhaps involuntarily, pay to it, may be even urged upon the unbeliever as a proof of Christianity. He is drawn upwards, he sees what he confesses it to be—human life at its best; yet a phase of life, as it were, insolate, which will not dovetail with other phases, as for instance, where is the harmony, as of like to like, between it and high mechanical skill?—why then, if he has reason, should he refuse to mount the only remaining step, and acknowledge that there must be, and it can only be in a world-to-come, (how else?) a state of life, where sanctity will be, so to speak, 'in order,' in intimate harmony with all its

other circumstances and conditions whatsoever?—and, if from this acknowledgment he turns to the consideration of the terms of sanctity, the natural and logical result will be his becoming a Catholic, or if the quasi sanctity of heretical communions be alone open to his review, a believer in some or other of the Christian doctrines. All the world allows that sanctity is human life at its best, although many do not include in their idea of it, all that the Catholic Church includes. 'God make me good' is the prayer of the child, and goodness, if not the aim, is the object of the admiration of all. When a devotional book is written, it is addressed, in a sense that no treatise on any other subject-matter is, to all; like a Papal Benediction, it goes forth '*urbi et orbi*,' to the particular congregation, and to any one, wheresoever, into whose hands it may fall. Its only limit is the limit of language. So again, when others than Catholics write on morality, human duties, and the like, and thus recommend what is *their* 'sanctity,' that is, the degree of their approach to all that is included in Catholic sanctity, they write for *all* their fellows, cotemporaries, co-religionists, or fellow countrymen: whereas, to anticipate such a universal adaptation of a treatise on astronomy, or on the manners of the Laplanders, were to suppose all the world

Crichtons. Blackstone endeavours, in his commentaries, to claim such a universality as proper to the study of the law, but, in addition to its being only an endeavour to create for the first time this universality, it stands to reason that the study of the law and the like can never have such. Every man is interested about human duties; he knows there is a difference in the manner of performing them, thus recognizing the distinction between good and evil; and, by a law of his nature, his admiration and secret sympathy, he his practice as it may, go with what is good. Who has, not experienced, in spite of himself, very different sensations, when following to the tomb the bier of one, who has lived a good life, though the deceased may have been but slightly known to him: and when accompanying the funeral, perhaps, of his friend, whom, though a man of great talent, or of courage, or of skill, he remembers also, as associated with passages of his life, which he would fain obliterate.

Even as the wisdom, which "is from the Lord God, and hath been always with Him, and is before all time," is the Incarnate word of God, so Infinite Sanctity dwelt on the earth, and dwells, and His faithful servants eat His Flesh, and drink His Blood, and they dwell in Him, and he in them, and they become Saints. Sanctity is thus, for us Catholics, no mere, 'fair philosophy,' or 'sublime conception,' but is amongst us in tangible forms, through the human beings possessed of it, somewhat as electricity is with us, through its batteries and telegraphs. We have all, perhaps, among our acquaintance, some one who is 'almost a Saint,' or 'half a Saint,' or 'like a Saint,' that is, possessed, in a greater or less degree, of sanctity. The idea of sanctity is one congenial to us, and we are aware, that we all ought to try to become Saints. But since we can never have a clear unclouded certainty of the holiness of those, who are in the flesh along with ourselves; and as Christ, when on earth, always went about as One whom his co-temporaries must have regarded as the Highest of a society of friends, raised up by Him with power "to heal the sick, to raise the dead, cleanse the lepers, cast out devils,"

whom the man besought to cure his lunatic child; so, for Christ is with us to the consummation of the world, we look for those friends about Him, endued with the same power, to whom, from motives of reverence, or fear,—so great are our sins,—without intervention to approach Him, or of attachment deduced from a common country and the like, we may turn in our necessities, and receive, if *their* favour, yet *His* Grace, for He is one with them, and they with Him. We look for them and we find them, for we believe in the communion of Saints. As Christ is with us, so are His Blessed Mother, Peter, John, James, and Magdalen, Paul, and all who have consorted with them up to this time: as they were successively called to companionship with Him, in the morning, or at the third hour, or the sixth, or the ninth, or the eleventh:—with us, as really and truly, as the sharers of our hearth, nay infinitely more so, for

"Not even the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh."

whereas, Christ not merely calls the attention of his chosen ones to the widow giving her "two mites which make a farthing," as to a picture, but reveals to them the intrinsic nature of her offering; he not only points them out the Pharisee, and the Publican entering the Temple, but unfolds to them the inmost heart of each.

It is very common with youth to live in what is called, 'an ideal world,' that is, in solitary hours their fancy sports, and brings before them a troop of imaginary beings, as if they were their fellow-creatures, but more beautiful in person, or of happier natures, than men are in fact. With these unsubstantial associates, they delight to while away hour after hour. The man of the world smiles at this, as unreal, romantic, and partly with good sense: but, at any rate, it proves this,—that in many minds, at certain seasons, there is a craving for a companionship not to be obtained in the actual world. Now, all the phenomena of the Catholic Church fit in, so to speak, with some want of humanity: for example, how this is the case with the Catholic provision of relief for the souls in Purgatory, and the desire of the mour-

ner, is obvious; equally so, how Sacramental Absolution meets the natural, irresistible wish of the repenting sinner; no less is the human longing for some dearer friends, some truer comrades, some sweeter society, satisfied, fitly, to a nicety, by the Catholic dogma of the Communion of Saints.

Our faith in the Communion of Saints induces us, not only to assent with the intellect to the fact that those, whom the Church has canonized, are Saints, and reign with God; that it is good to honour them, and a sin to treat them with disrespect; but induces us also, if we would really, and in very truth, live as Catholics, to love them, make friends with them, and enjoy, almost jealously, to the full extent, to stand, as it were, on our rights for, our privilege of communion with them. Why, if we would go to Heaven, should we not spend all the time, we can, with those we shall meet, and live with there? Their's is the society, after all, most worth courting, the friendship that best repays cultivation. How unmomentous, and relatively of how little consequence to us, the affairs of our former circle, say, at Paris, in which we were merged, heart and soul, when we were there, appear to us, now we have removed thence to Naples: now, we are deep in Neapolitan matters, slight circumstances in Neapolitan life move us, and great ones in Parisian hardly at all; we must please, and walk as under the eyes of, our Neapolitan friends. But if we intend in a year's time to fix our abode at Rome, we shall, being aware of how inferior a place Neapolitan doings will then have in our minds, only partially, and merely as far as is absolutely necessary, mix ourselves up with them, and we shall always have our eye set upon Rome; we shall write to have a house hired there, we shall procure letters of introduction to Romans, we shall get up a little of Roman history, acquaint ourselves with the city's topography, and so on. Now the Saints in Heaven, just as we at Naples with respect to Paris, except as the field for the exercise of their beloved charity, care nothing for that world about which we fret, and fume, and vex ourselves; all that they regard on it, are the agencies of Heaven established there; they love the Catholic Church and her

Sacraments, holy rites and temples, societies of monks and nuns, priests and good men. We wish to go to Heaven, but how can we go, except as having the ability to accommodate ourselves to the celestial society? Let us act as we should at Naples with the prospect of going to live at Rome: let us try to be Saints too, let us get into the Saints' ways, let us endeavour to look on the world in the same light as the Saints do; and how can this be better effected, than by entering into relations with them? for, as a Neapolitan can interchange, letters with a Roman, pay him, or receive from him, occasional visits, hear about him from others, thus being open more or less to the reception of Roman influences: so, we can have a familiarity with the Saints, though as yet but, "in ænigmate," at times, with them as unseen; hereafter—always, without interruption, face to face, eternally;—if we acquire this familiarity, the Courts of the Heavenly Jerusalem will be odorous, through the "golden vials full of odours which are the prayers of saints;" then will come the '*mutatio dexteræ Excelsi*;' we shall cry with strong desire, "How lovely are thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the Courts of the Lord; we shall crave our dissolution and to be with Christ, and, as the Church sings at Lauds and Vespers on a feast of many martyrs, though "in the sight of the unwise we seem to die, we shall be at peace."

A practical man of the world may say, "how can I occupy a lengthened portion of my time in addressing the Saints? My petitions for their assistance would take but a few minutes." Let us remind him of a suggestion, which has often been made. How good were it, even as we make meditations on all the circumstances of our Lord's life, and live with Jesus and Mary through the Rosary, to invoke, whatever we do, some Saint to our side, who may be with us, and show us his way of doing it. We should make ourselves masters of the lives of the Saints for whom we have a devotion, and muse on their circumstances, according to their special applicability in our own concerns. We should

study with St. Thomas Aquinas or St. Ignatius Loyola, set about our business with St. Charles Borromeo, be mirthful with St. Philip Neri, suffer with sweet St. Rose of Lima, be contemplative with St. Theresa, subdue our bodies with blessed Paul of the Cross. Are we young? so are St. Aloysius and St. Stanislaus; or in manhood? '*viriliter agamus*' with St. Francis Xavier; or in age? we see St. Alphonsus, an old man of ninety years. Nothing is so real, as this communion with the Saints: the tests of friendship are, gifts, and an interchange of offices, and how the Saints have performed their parts towards us of the Church militant, let wonderfully-wrought conversions, countless miracles, and the virtue issuing from their Relics bear the completest witness. Nor, let any one scoff at this living with the Saints at which we have hinted, as if it were visionary, or to live with shadows, for if we would reign with the Saints in Heaven, we must first put ourselves into relations with them, whilst we are on the earth.

In order that we may realize the communion of Saints, and to counteract the powerful influence of the monuments of worldly pomp and vice all around us, the Church sets up *her* monuments—the images of the Saints. What great stress, to say it reverently, God lays on the use of images, the Crucifixes, Whose Wounds have bled, and such gracious manifestations, as in the case, the other day, of the Madonna at Rimini attest. To have an image, and to preserve it with anything of love and veneration, is to ensure the patronage and special regard of a Saint. How sweet to know the Saints—by the means of images we may do so—as we know our brothers and sisters; and when we would show whom we know best, and love best, and think most beautiful, to point to our image of Blessed Mary 'the Queen of Saints,' 'the House of Gold,' the Tower of Ivory,' 'the Morning Star,' our loving Mother, who is like 'a cedar in Libanus,' 'a cypress-tree on mount Sion,' 'a palm-tree in Cades,' 'a rose-plant in Jericho,' 'a fair olive-tree in the plains,' 'a plane-tree by the water,' 'the Queen in a ves-
 ture of gold, fair and comely,' 'like the morning rising, fair as the moon,

bright as the Sun!' Let us multiply images and pictures of the Saints, or go about to look, at them and dwell upon them: specially, let the most familiar object of our sight be, the immaculate Virgin and Her Child Jesus. Let Her image be in our room, pictures of Her in our prayer books, on the Scapular at our breast, on the medal of our Rosary: for She is more than all Saints, above all Saints, but where She is, there are they, supremely happy to be in Her train; She bears Her Child among the lilies, and the choir of Virgins gathers round, and Apostles follow, and Prophets, Confessors, Martyrs, women in the Lord, and all the Saints—so that if we love and honour Her, we honour and love them all.

If, as we set out by saying, the world admires, and, what is called, 'looks up' to, sanctity, or what seems to be it: then, O ye men and women, strangers to our Faith! pray that God may lead you into communion with his Saints. You say you enjoy it now, you recite the sentence embodying its belief in the creed; but you have it not, you never can have it, until you fall down before Mary, weeping for your past neglect of Her, and then rise up to come with us, and light candles, and dispose flowers, and offer incense, and chant psalms, and sing hymns before Her, and Her Son, in the Catholic Church. The only way you can apprehend or grasp or realize the idea of sanctity, so that it may be to you ought more than a mental plaything, is by being admitted into the communion of Saints. Read the Saints' Lives, ponder over them, look a little too on their portraits often therein as frontispieces; even if only some liking for an expression in the Saint's countenance, or for some trait in his character, creeps over you, be sure, he is praying for you, and you may come soon to keep his festival, and, under his guidance, to be saved. Read, again and again, the

Magnificat, try to understand it, to express out of it all that is involved in it; and Mary may lead you to read, by the light of a low lamp which hangs before the Tabernacle, your profession of Faith, and Jesus in the Blessed Sacrament shall come to you with joy, as He may have capt up in Mary's arms at something.

that delighted Him, in the days He was wont to rest there, and take Her caresses, Almighty God and a little Child.

STI. JOANNIS HOSPEB.

CORRESPONDENCE.

ST. JOHN'S COLLEGE.

To the Editor of the B. C. Herald.

DEAR SIR.—In justice to a body of exemplary, unoffending men who have been wantonly maligned by an anonymous Humbug, I trust you will spare me a column in the *Catholic Herald*.

Finding the pages of the *Englishman* very properly closed against him, the anonymous Humbug has recourse to a Press without a name, and to the silent despatch of the Post Office, for the wide yet secret circulation of his slander. His declining to authenticate when called upon by the *Englishman*, his surreptitious manner of publishing, the cautious concealment of every clue to discovery, above all the malignancy with which he reiterates his anonymous charge are probably intended by him as irrefragable proofs of the manly and moral training to which he has been subjected by his Jesuit teachers. The idle cry is still the superiority of the defunct St. Xavier's; but the champion who raises it, carefully keeps his mask on, and sensibly shrinks from that publicity to which he would fain drag respectable individuals who have in no way, directly or indirectly, provoked this insane hostility. But by what criterion would this masked adversary judge of the relative merits of the living and the defunct Colleges? To what paragon of knowledge would he delegate the office of Umpire? For my part, Mr. Editor, having attended several examinations at both Institutions, I am perfectly satisfied that the average amount of useful knowledge is in favor of St. John's College which has certainly eclipsed the glory of St. Xavier's in its moral training. Of St. John's, I am proud to say that the Pupils are wholly free from the noxious influence of intrigue and partisanship; and the Professors are zeal-

ous, disinterested Priests, who devote their talents and energies to the general interests of the Mission, not to the exclusive advantage of a particular order. But lest I should be supposed to mean from the above remark that all the Jesuits who were in Calcutta were selfish and interested, I must mention there were two belonging to the body, men of disinterested zeal, men of straightforward views, missionaries in every sense of the word, neither of whom however was attached to St. Xavier's.

You will pardon me, Mr. Editor, for having presumed to supply a deficiency in your otherwise faultless leader, by restoring the principal character to the play of "Hamlet." And here I shall take the liberty to give a friendly hint to the anonymous Humbug on his evident dramatic predilection. The next time he assists at the representation of "Henry the Fourth," once a pet play at the defunct College, let him insist on the part of *Falstaff* being entirely omitted, even at the risk of giving a "bumpkin" character to the representation. Bumpkin morality is any day better than fashionable indecency.

The pity of the anonymous Humbug is awakened at the thought of a large sum of money being thrown away on the splendid building in Park Street, instead of being employed on our indigent Institutions. Though the pity is somewhat Judas-like, it is yet entitled to consideration. Let the poor man's advocate calm himself with the reflection that the splendid edifice of St. John's is an inseparable part of the Vicariate and is always to be regarded as its inalienable property. Unlike the defunct St. Xavier's, it is not to be sold to the best bidder and converted to ungodly uses nor is the money to be transmitted to Europe for purposes foreign to the interests of this mission. No, whichever Dignitary shall in the course of time (may that time be far distant) lawfully succeed the illustrious Prelate who now watches over us, will have an undoubted right to the use of this beautiful Fabric: The pity of this masked champion is therefore totally misapplied.

The anonymous Humbug has also wasted his indignation about the affair of

the Cloister. It is to such humpkin outburst of sympathy that we are indebted for the "talk" and the "wonder." I have a large circle of protestant acquaintance, Mr. Editor, and never heard a syllable from any one of them concerning this painful but purely domestic affair. Well may these religious ladies exclaim—"Heaven defend us from our friends!"

A great deal is continually being said by a few disaffected but happily powerless men of the great talents, the extraordinary tact and the provident forethought of the Jesuits. In a word, their general ability is said to be unparalleled. The people of Calcutta then were not fortunate in possessing Jesuits of the right sort. Was this ability proven by the rash wielding of a factious power which was so long exhibited here? Was this ability proven by impeding the usefulness of a saintly and talented Prelate? Was this ability proven by compelling that gifted being to leave these shores under most humiliating circumstances? Was this ability proven by separating friend from friend and making the whole community the talk and wonder of Protestants? Was this ability proven by selling a Catholic College to a Protestant Bishop who for years never spared an opportunity to traduce the Catholic Faith? Oh! shame a thousand fold on the cupidity that could devise, or the hardihood, that could execute so unworthy a project.

Pondering these things, the anonymous Humbug will confide still more in the truth of the old saying:—

"All is not gold that glitters."

I remain,

Mr. Editor,

Your obedient Servant,

ANONYMOUS TRUTH.

Calcutta, 22d Feb. 1853.

N. B. The Jesuit Champion has threatened to publish a Pamphlet about the middle of March. I hope my fellow-Catholics will suspend their judgment, until the publication of a Commentary, soon to be prepared, which, for obvious reasons, will not appear before the beginning of April.

It is with painful reluctance we publish the above letter, but we do so in justice to an ex-

cellent body of men who have never to the best of our knowledge given any cause for the ungenerous personal attack by which they have been so wantonly outraged. The matter however must terminate here. We see much harm and no possible good in the fierce angry spirit of recrimination which this paper warfare has stirred up. At best it is an idle warfare, for what does it matter if the good that is done be the work of Jesuit or Lazarist, Secular or Regular, English or Irish, French or Italian. All are faithful members of one and the same Communion, docile children of the universal Church, unwearied pioneers in the cause of Truth. The great and solemn work in which Catholics of every rank are called upon to engage, is not to be lightly undertaken nor from motives of earthly glory, but in humble and implicit obedience to the commands of Him who died an ignominious death to secure to us an immortal life, and whose doctrines strongly inculcate mutual charity and brotherly love. We think the writer who has so warmly censured some of the measures of this Vicariate, would have done better if in the first instance he had consulted one at least of the three clergymen to whom he has awarded the praise of education, talent and gentleness. He would thus have served the true interests of Religion, and at the same time have fulfilled the mild precept of charity.—Ed.

Selections.

REVIEW.

1. *The Grounds of Faith.* Four Lectures delivered in St. George's Church, Southwark. By Henry Edward Manning. London: Burns and Lambert. 1852.
2. *Help Nearest when Need Greatest.* A Sermon preached in the Synod of Oscott on Sunday, July 11th, 1852. By Henry Edward Manning. London: Burns and Lambert. 1852.

We owe an apology to our readers for not having earlier noticed these admirable discourses, the latter especially, which, with Father Newman's noble sermon on the same occasion, constitutes one of the monuments of that great epoch in the history of the restored Catholic Church in England—the Synod of Oscott. The set of lectures we have marked first were delivered by Mr. Manning at St. George's, and to a great number of our readers are, no doubt, well known. They labour under a certain disadvantage from not being, as we have heard, the written composition of the illustrious author, but published from reports taken during their delivery. Hence they have occasionally an almost colloquial air, and less of that burnished and exquisite exactness for which his style is so remarkable;

and which appears, for instance, in the sermon preached at Oscott. This, however, does not in any way interfere with their controversial importance or authority; and they have an interest surpassing most argumentative discourses of the day, as expressing the grounds of conviction which brought into the garner of the Church what may be called the second harvest she has reaped from the Anglican movement. Mr. Manning certainly was the chief leader of the Anglicans of the period between Father Newman's conversion and the Gorham decision, and his official position in the Anglican Church gave him even more than personal influence. It is amusing to observe how the Anglican papers treat whatever is said by one of their great authorities when once converted. Previous to that step, not only were Mr. Manning's arguments of immense weight, but he was himself an argument. "Look at Manning—that is good enough for him must be good enough for you," was considered quite enough to stop the mouths that were hungering and thirsting for something better than the husks of heresy. But when once Divine grace has led Manning to the Catholic Church; when the *Guardian* discovers that "his powers of reasoning were never among his greatest gifts, and his change of communion has not decreased them." We tell all those distinguished men, whose hearts God has touched in the Anglican Church, that, if they yield to the influence of grace, they too must expect to fare in the same way. But truth is truth, and neither sneers nor silence will hinder its making its way; on the contrary, the Anglicans only witness against themselves by so childish a course. In these four lectures Mr. Manning considers the several subjects of the definiteness of revealed truth; the Church a historical witness; the Church a Divine witness, and rationalism the legitimate consequence of private judgment. They are characterised throughout by a sharp and piercing logic, forcing the most unwilling minds to look at questions in the face. We subjoin some extracts very striking in themselves, and of importance in estimating the present state of controversy:—

THEORY OF LOCAL CHURCHES TESTED.

We have lately had this theory of local Churches tested before our eyes. History told us that in the Anglican Church, during the three hundred years of its existence, there have been two schools of theology—one bearing the appearance of Catholic doctrine and of Catholic tradition; another, earlier in date, springing from the very substance of the Reformation itself, preoccupied the Anglican communion, a school of pure Protestant theology. These two schools have existed, struggling, conflicting, and

denouncing each other from that day to this. Yet it was believed that the Catholic school was the substance of the Anglican Church, and the Protestant a parasite; and which, though clinging closely to it, might yet be expelled and cast off.

Such was the belief of many. Then came a crisis. You know, and I will do no more than remind you distantly, how a question touching the First Sacrament of the Church—touching, therefore, the first grace of Christian life, original sin, and the whole doctrine, of the work of grace in the soul of man—a doctrine fundamental and vital if any can be—was brought into dispute between a Priest and his Bishop. The Bishop refused to put him in charge with cure of souls. The Priest, not content with the decision of his Bishop appealed to the jurisdiction of the Archbishop; the Archbishop that is, his court, confirmed the decision of the Bishop. The appeal was then further carried to the civil power sitting in council. Observe the steps of this appeal. The Bishop here is a spiritual person possessing spiritual authority, sitting as a spiritual judge in a spiritual question. The Archbishop to whom the appeal is carried sits likewise as a spiritual judge in a spiritual question, with this only difference, that whereas his jurisdiction is coextensive with the jurisdiction of the Bishop, it is superior to it. When the appeal, then, is carried from the Archbishop to the civil power in council, what does that appeal disclose? That the civil power sitting in council sits as a spiritual person to judge in a spiritual question with a jurisdiction coextensive, and absolutely superior both to Bishop and Archbishop, an office which in the Church of God is vested in a Patriarch. There is no possibility of mistaking this proceeding. It is one of those proofs which are revealed, not in arguments, but in facts.

And now, to what does this reduce the theory of local churches? It shows that local Churches possess in themselves no power to determine finally the truth or falsehood of a question of Faith. An attempt was made at that time by men, whom I must ever remember with affection and respect, to heal this wound by distinguishing in every such appeal between the temporal element relating to benefice, property, and patronage, and the spiritual element touching the doctrine of Faith. It was proposed that the temporal element should be carried to the civil power sitting in council, as the natural judge in a matter of benefice or temporalities; and that the spiritual element, or the question of doctrine, should be carried to the Bishops of that local Church. When this proposal was under discussion, these questions were asked—Suppose that when a question of doctrine is carried to the united council of the Bishops of that local Church, a bare majority of them should decide one way, and a large minority should decide the other; will the minds of a people stirred from the depths, excited by religious controversy, moved as no other motive in the world can move them, by dispute on a point of religious opinion—will they be pacified? will they be assured?

will they hold as a matter of Divine Faith the decision of this majority? Again suppose that mere number be on the side of the majority, and that theological learning be on the side of the minority; if the majority have greater number, the minority will have greater weight. And will not people adhere to the few whom they trust rather than to the many whom, as theologians, they less esteem? And another question, not asked then may be asked now by us. Suppose the whole body of the assembled Bishops of a local Church were unanimous, what guarantee or security is there that their decision shall infallibly be in accordance with the Faith of the Church of Christ? A local body has no prerogative of infallibility. If "the Churches of Jerusalem and Antioch have erred," every local Church may err. If these local Churches, notwithstanding their antiquity and magnitude, have erred, shall not a body three hundred years old err too? If "General Councils may err," so, much more readily may a provincial synod. The Church which has recorded these assertions has prepared its own sentence. It declaims an infallible guidance. And if its assembled Fathers, with one mind and one voice, should declare with unity on any point of doctrine, what security is there that their united decision shall express the Faith of the Universal Church? Torn from the Catholic unity, the mind and spirit of the Universal Church has no influx into the Anglican communion. The channel is cut asunder. It has no authority that is more than human, and thereby revealed itself. Some indeed believe that it was a Church for three hundred years, and became a schism two years back; that the Anglican position was tenable till then, and has become untenable only since the change was made.

But there is another alternative. The crisis we speak of was either a change or a revelation. They who can look into history and see existing there two schools from the reign of Edward VI., and the supremacy of the crown from the reign of Henry VIII.: they who can follow the religious contests of England for three centuries, and still say that a change has been lately made for the first time, may say it; but they who believe that the judgment then pronounced by the highest legal authorities in this land was a true and accurate historical criticism of religious compromise called the Anglican Reformation, will also believe that the issue of the appeal of which I speak was not a change, but a revelation of what the Established Church has been from its beginning; that from the first the Anglican communion, though clothed in Ecclesiastical aspect, appropriating the organisation of Catholic times, sitting in Catholic cathedrals, professing to wield in its own name Catholic jurisdiction, has never been more than a human society, sprung from human will, with definitions framed by human intellect, possessing no Divine authority to bind the conscience or to lay obligations upon the soul. — (Pp. 84—89)

INCONSISTENCY OF ANGLICANS IN REGARD TO THE CREED.

Again, I say, put it in words. First, what do

you believe of the Godhead? You believe in the Father, Son, and Holy Ghost? This you hold definitely and without a doubt. What do you believe of the Incarnation of the Son of God? That in Him two whole and perfect natures are united in one person, never to be divided. You believe the Godhead, presence, and office of the Holy Ghost? But there remain other articles of your creed. We come next to "the Holy Catholic Church." What do you believe in this article of Faith? Will you say, "We have definite and certain knowledge of the former articles, but not of the latter. When I come to 'the Holy Catholic Church,' I come to a region where uncertainty is lawful?" But uncertainty is doubt, and doubt and faith are contradictory. You may not doubt in your baptismal faith, or be uncertain as to the articles of your creed. May we make an open question, for example, of the resurrection of the dead? Why not be also uncertain whether or no the Holy Spirit of God be in the world now; or, being now in world, whether He have a present office to teach? You believe this; but why believe this and doubt of other doctrines of the same creed? And if you believe that the Holy Spirit does still teach the world, how does He teach? Each several man by immediate inspiration? If not, then how? You will say, perhaps, that He teaches through the Church. But if through the Church, through what Church? How are we the better or the wiser by knowing that the Spirit of God teaches the world at this hour, and that He has an organ through which to speak, if we know not which, nor where that organ is? How, then shall you know that you hear His voice? If you knew that of twelve men who stood before you, one only possessed a secret upon which your life depended, would you be careless to know which man bore the treasure in his possession? Why, then, may you be indifferent to ascertain which is the accredited messenger upon whom your Faith depends? — (Pp. 16, 17.)

THE CHURCH A HISTORICAL WITNESS.

For certainty, as to the revelation given eighteen hundred years ago, of the Church we needs must learn. To what other can we go? Who besides has the words of eternal life? Shall we go to the nations of the world? Can they teach the Faith which they knew not before Christ came, neither have since believed? Shall we go to the fragments of Christendom, broken off from age to age by heresy and schism? Their testimony is but local, limited, and contradictory. What certainty can the Monophysites, Eutychian, Nestorian, or Protestant, give of the day of Pentecost? To whom then shall we go? To that one mystical body which came down from the upper chamber to possess the earth; to that one moral person upon whom the Holy Spirit then descended; to that kingdom of the God of Heaven, which, spreading from Jerusalem throughout all lands, penetrated into every country, province, and city, erecting its thrones, ascending in might and power, expanding throughout the earth, gathering together its circumference, filling up the area of its circuit, until the world became Christian; and then sat

in sovereignty, displacing and replacing the empire of the world. This universal kingdom, one and indivisible, reigning continuous and perpetual in unbroken succession from the day of Pentecost, was the eye-witness and the ear-witness of revelation. This one moral person alone can say, "When the Word made flesh spoke, I heard; when the tongues of fire descended from Heaven I saw; with my senses I perceived the presence of God; with my intelligence I understood His voice; with my memory I retain to this hour the knowledge of what I then heard and saw? with my changeless consciousness I testify what was spoken." To this one, and this one only witness in the world, can we go for certainty.—(Pp. 33, 34.)

PROSPECTS OF THE CATHOLIC CHURCH.

And if we be faithful now as you of old, what a future is before us! All things bespeak a great hereafter. All round is laid upon a scale of vastness. The empire of Britain cannot be neutral in the earth. Its mass is too great to move this way or that without inclining the world as it sways. For good or for evil, it must leave its stamp upon the future. Under its shadow springs up surpassing forms either of life or death. Penal colonies inexhaustible in evil, or Catholic races, cities, and states, must be its offspring. As the Greek and Latin of old, so the Saxon blood and speech now are spread throughout the earth; a prelude, now as then, of some profound design of God. Already the Saxon, with his kindred races from our shores, encompasses the world. They are flowing together; they are meeting in new regions of the earth ever moving on, westward from the Atlantic, eastward from the Indian Seas. The earth is girdled about with our race, bearing forth with them the institutions, traditions, and customs—the nerve, the intelligence, the endurance, the will of England. They are laying deep and wide the base of civilization, of empires, yet to come. Not without purposes in Heaven is all this accomplishing. Do we not even now already perceive its issue? Even now already the Catholic Church holds the widest possession of this mighty frame. It is penetrating on every side with all its power of life and of futurity. The See of St. Peter is present in all the colonies of England; the unity of the Catholic Episcopate binds them all in one; the Priesthood already lifts the one Sacrifice in every land; orders consecrated to God have their home in every clime; what are all these but germs of the future, fruitful principles, and productive centres of unity and truth? Nothing shall be lacking in the hour of need for the Multiplier is there. All things do Him service; even those that resist Him, in resistance do His will.—("Help Nearest," &c.—Pp. 30, 31.)

THE GODLESS EDUCATION PARTY IN BELGIUM.

Catholic affairs in Belgium have now for some time been in an unsatisfactory state,

and present a great contrast to those still recent years when that country seemed the very citadel of Catholicity, as well as to the immense progress we have made, and are making, in other countries of Europe. There is in Belgium a knot of busy, crafty, and inveterate enemies of the Catholic Church, who are doing their very utmost to destroy all the advantages gained by the Church at and since the revolution of 1830. As usual, their grand resource is a kind of spider's-web of godless education enveloping the whole country in its coils, and woe it well adjusted and plied by a semi-infidel government, promises, in the course of a very few years indeed, to break that tradition of Catholic feeling which has hitherto so nobly distinguished Belgium among the nations of the earth. Our readers may remember that in June, 1850, this party succeeded in carrying an Education Bill which in principle and detail was about as ingenious a contrivance as the Devil has for this long time devised for sapping a nation's Faith, and which, in fact, laid in Belgium the foundations of exactly such a university body as was the curse of France for so many years, but the wings of which were clipped by the firm will and undaunted resolution of the present Emperor of the French. We just recall the leading features of that miserable law of 1850. The Belgian Government, as if in mockery of the rights of the Catholic Church, whilst in appearance it left intact the liberty of education guaranteed by the constitution, did in reality make that liberty a mere nullity, by using the whole resources at its disposal to create a vast system of education which should swamp that of the Church. For the present they left primary education comparatively untouched, but for secondary instruction they established in that little kingdom ten colleges, called *athénées* and fifty middle schools, from all of which religion was not only excluded, but in which no Ecclesiastic could teach, because all professors were to have the government diploma granted only in the lay colleges. Those fifty schools were, in fact, to serve as colleges for the smaller towns. The *athénées* were not established in the chief cities of each province, but their rivalry elsewhere was sure, sooner or later, to induce the authorities of the already existing free colleges of cities like Liège, Ghent, &c., to accept the government aid, on whatever terms, and consequently pass under government control, by the never-failing maxim and formula on which every infidel government over the whole world is at this moment acting. That principle is founded deep in human nature. In Belgium the prin-

principle is established by the constitution in so many words. *L'instruction publique donnée aux frais de l'État est réglée par la loi.* The diploma of having attended these non-religious, or rather infidel institutions, is made a kind of passport indispensable for almost every professional career, and a young man not having it must bid adieu to any hopes of distinguished success, and meet at every step the disfavour of all departments of the government. And in Belgium, as almost all over the Continent, this would be even worse than in these countries. On the Continent, from the character of the people, and as they choose to have it, who know their own affairs best, government, as every one knows, is peculiarly multiform, acting on society in all directions, and on a system the most complicated. Their idea of government is that, like the elephant's trunk, whilst capable of crushing the most formidable obstacles, it shall also be very minute in its power of comprehension, and be able to pick up the smallest object that it is worth its while to secure. Hence government meets the citizen everywhere, and can be both very useful and very troublesome to him. We may depend upon it the anti-Catholic party in Belgium did not exogitate that elaborate system of infidel education to allow it to be at all inoperative. Those who devised it evidently intended every element of it to circulate through society as an antagonistic force to the Catholic Church.

It appears, however, that they are not going to stop with secondary education. The youth of sixteen or eighteen has already been withdrawn, as far as a government could withdraw them, from the discipline and control of the Catholic Church. The infidel party are beginning to put out their claw very menacingly on primary education. The present semi liberal government, whilst adhering to the law of June, 1850, have, on the other hand, certainly given an implied assurance that they will not touch the primary schools. The infidel party, on their part, say that the time has not yet arrived for it; they feel that Catholic feeling at present in Belgium is too strong for them; that their success in 1850 must be allowed time to work. But, for all that, they have mooted the question in the discussion on the budget last week, and have shown that their next move will be to de-Catholicise primary, as they have already de-Catholicised secondary education in Belgium. If this is done, except by the special intervention of Providence, what remains for the infidel party is only a work of time, and the Catholic Church would, by sure and certain steps, be brought into the thralldom from which she was so wonderfully released.

The following passage from a speech of M. Verhaegen's during the recent debate will give our readers an idea of the views of that party. When he talks of the dreadful constraint on conscience, which he pretends is implied in a Catholic country's having a Catholic system of education, it is worth noticing that in Belgium, where there is a population of four millions and a half, the dissidents do not amount to ten thousand! Of course, in Belgium, no more than in Piedmont, is it the religious feelings of the handful of dissidents about which the revolutionary party care. What they want is to destroy the Catholic Church, and any weapon that comes to their hand is equally acceptable for this purpose, even the pretence that they are interested for the liberty of religion, they, whose whole energies are devoted to make all religions alike, mere functions of the police, wound up at the will of the government. M. Verhaegen's observations we translate as follows from the *Journal, de Bruxelles* of the 14th instant:—

I do not insist on the immediate presentation of a project of law to modify the law of 1813; but I am far from recognising with the government that "the law of 1813 has worked for ten years in a sufficiently satisfactory manner, and that it meets by its result the requirements of the situation," for the principle that each must be master in his own sphere (*chacun doit rester maître chez soi*), a principle which constitutes the base of the law of middle instruction ought also to form the base of a good law of primary instruction, and this principle is only the consequence of two liberties equally precious, inscribed one after the other in the constitution—the liberty of teaching, and the liberty of worship. The Clergy absolute masters in their own schools—no one thinks of contesting them that right—but also the government ought to be so in theirs. That is the meaning of art. 17 of the fundamental pact. [Public instruction given at the expense of the state is regulated by the law.]

After arguing that to allow the Clergy to "impress their Catholic seal on civil instruction" is to interfere with the "liberty of worship" guaranteed by the constitution, M. Verhaegen declares that he only abstains from demanding a revision of the law of 1842, because at present such a proposition would not have a chance of being favourably received, and he prefers "rather to wait than to compromise a principle."

It will be perceived that those principles of freedom which the constitution intended to apply to individuals are made by the infidel educationists in Belgium to support the monopoly of the government. Government enters the field of education, gravely declares that it too, poor helpless schoolmaster as it is, must be free, swamps all Belgium with its schools and colleges, makes it politically and socially impossible for Belgian parents not to send their children to them; and then turns round to the Catholic instructors, whom this gigantic monopoly is driving to the wall, and says, "Oh, we leave you, quite free!" It is a consou-

lation that Catholicity is so strong in Belgium that these men dare not attempt to complete these nefarious projects *yet*. With the poison of such a system, of higher education set to work in the country, we fear the time can scarcely be far distant when they will, but their failure or triumph will depend on the zeal and faithfulness of the Catholic party during the interval.—*Tablet*.

CHANGES IN THE GOVERNMENT OF THE ANGLICAN CHURCH.

This is an age of revolutions and changes. In Catholic countries—if we except Italy—the union between Church and State no longer exists. The majority of Catholic States have long since seized upon the temporalities of the Church; and in most instances they have permitted the incumbents, as well as monks and nuns, either to be cast out on the world, or to subsist upon a pittance doled out in the shape of a pension to supply them with the common necessaries of life. The religion, however, of which the Church is the guardian and the depository, has not been extinguished in these countries; on the contrary, it has acquired strength and stability from poverty and persecution.

Swiss radicalism has closed the hospitable gates of the Monastery of the great St. Bernard, and Piedmont is at this moment afflicted with a Josephine fever which is likely to break out into outrages upon the rights and franchises of the Catholic Church. All over Europe not even excepting Italy and Belgium, the Catholic Church has had a hard struggle against the temporal power. Schism, Infidelity, and Socialism would, if they were permitted, usurp her power and authority,—but she would not; and in revenge they have wielded the arm of this world against her, and stript her of her temporalities.

England having long since subjugated her favoured depository of Christianity, called by her the National Establishment, had no need to quarrel with her obedient child. The temporal power, being at the same time possessed of the headship in spirituals, might order and ordain regarding the government of the church whatever seemed good and fitting, without fear of let or hindrance from Archbishop or Convocation. The Archbishop of Canterbury is a willing slave, and declares that the only way to keep things quiet is to refuse a convocation to the clergy. The Queen, or her Prime Minister for the day, rules supreme.

Celsa seclat Æolus in aere

Sceptra tenens: molletque animos et temperat iras.

The school of Pusey, and the followers of Whately, and the rabid fanatic who call McNeil their master, all must bow down to this supremacy, and in reward thereof they receive from their kind foster-mother about ten millions a-year for England and Wales alone—a sum exceeding by half a million what is paid to the clergy of every other form and profession of Christianity throughout the world. Wealthy and respectable as this church undoubtedly is,

both in its head and its members, still it appears that out of England—even in British colonies—she cannot make herself be felt. She is cumbersome and inefficient, and there is now a very general move amongst the adherents of Anglicanism in nearly all Her Majesty's colonies, so to remodel the Elizabethian edifice that it may be more in accordance with colonial tastes and modern usages. There is no reason why any persons who do not immediately belong to the Anglican Church should officiously intermeddle in any laws that the members of that communion may agree upon as binding upon themselves, provided always that they do not interfere with the rights, liberties, and franchises of other religious denominations. Any remarks, therefore, we may in the sequel be led to make, we beg to be understood as not made in the spirit of impertinent intrusion, but rather that the question under debate may be canvassed in a fair, honest, and above-board manner. We confess that the party in the Anglican Church who wish to restrict and abrogate the temporal authority in spirituals, has all our sympathies. If they do so, they will advance one step nearer to Catholicity; and should they succeed in establishing the Bishop of a colonial diocese as an independent spiritual potentate, they will no doubt soon after, with Catholics, see the necessity of having a still higher tribunal—a spiritual head of Christ's Church upon earth—before whom they may carry their appeals as a court of last resort on this side of the grave.—*Cato Colonist*.

ITALY.

THE CIVIL MARRIAGE BILL.

The first article of the Civil Marriage Bill, declaring 'that the civil law considers matrimony solely in its relations with civil society, leaving the duties imposed by religion out of the question,' was somewhat unexpectedly rejected by the Piedmontese Senate on the 20th ult. though only by a majority of one. The vote, which virtually rejected the whole bill, caused considerable astonishment, and was received with profound silence, and the sitting was adjourned till the 22d, when the Minister of Justice read to the Senate a royal decree, declaring that the Government withdrew the Civil Marriage Bill.

On the day previous to the debate a pastoral letter to Monsignor Franzoni, Archbishop of Turin, and countersigned by all the bishops of Piedmont, against the Civil Marriage Contract Bill, was read from the pulpit in all the churches of that city. Considerable interest was given to the debate by the previous publication of a letter from the Pope to the King of Sardinia, dated so long back as September 19. His Holiness after acknowledging the receipt of a letter from the King of Sardinia, dated the 25th of July, and expressing the pleasure that he had derived from the assurances given by his Majesty on his devotedness to the church, proceeds to explain what is, on the point in question, the Roman Catholic doctrine.

It is a dogma of the faith that marriage was elevated by our Lord Jesus Christ to the dignity of a sacrament, and it is a point of doctrine of

the Roman Catholic Church that a sacrament, is not an accidental quality, super-added to the contract, but that it is the very essence of marriage, so that the conjugal union between Christian is not legitimate, unless in the marriage sacrament, out of which there is nothing but mere *concubinage*. A civil law which, in supposing the marriage sacrament divisible for Roman Catholics by the civil contractor, pretends to regulate its validity, contradicts the doctrine of the church, usurps its inalienable right, and, in practice, places on the same rank *concubinage* and the sacrament of marriage, by sanctioning both of them as equally legitimate.—*Home News*.

PROSELYTISM IN THE WEST OF IRELAND.

(LETTER THE FIRST.)

FROM THE SPECIAL COMMISSIONER OF THE
Weekly Telegraph.

As "the new reformation" in the West of Ireland seems to engross a large share of public attention at present—as the system of proselytism appears to be shrouded in a good deal of mystery—a detailed account of what I have witnessed, during a tour in Connemara, may not be unacceptable to the public. I have travelled over those wild and remote, but interesting districts, which Bishop Plunket and the Church missionaries have made the scene of their evangelical labours. Upon close inquiry and minute investigation, I am now enabled to lay before the public the rise, progress, and working of the entire system of proselytism in West Galway. I will hazard no assertion—advance no statement, which I am not in a position to substantiate. I write from no vague surmise, but from what I have seen and heard.

The present organised mode of proselytism dates from the famine of 1846, and the subsequent fears of distress and destitution enabled its propagators to mature their plans and complete their *modus operandi*. In the most wretched localities and inaccessible districts, where the cheek of youth, paled and shrivelled, and the steps of age, shrank and tottered from the effects of famine—where labour was unemployed, and relief impossible—in the deep recesses of the mountain, and along the wild and desolate sea-board of the Atlantic, where the famished wretch crawled to the shore, and ate (in the language of one of the inhabitants) "*the sea weed, and very creeping thing along the beach*;" it was there, I say, that the tempter first made his appearance, and, with bribes of meal, money, and clothes, sought to seduce the victims of penitence and famine from their ancient faith. Until the church of their fathers had been pronounced "damnable and idolatrous"—until the so-called "errors of Rome" had been renounced, and tenets of Protestantism accepted—the relief which met their fatishting gaze was cruelly withheld. In cabins along the roads "Jumper schools" have been established. To each of these a boiler is attached for supplying inmates with about to the pupils, who are fed like swine out of small wooden troughs or platters. They receive a larger supply and a better

quality of rations than they would get in the poorhouse, and the more destitute receive, in addition to what is distributed in the school, a half pound of meal to bring to their places of abode. The few adults are induced to attend Church on Sundays, by small donations of money, distributed immediately after the conclusion of service. The begging box is sent round, which is rather an unusual thing in the Protestant church, and a collection made from the respectable portion of the congregation; and the money thus realised is doled out to the miserable perverts in sums of two-pence, three-pence, and sometimes six-pence. The distribution of food and clothes in the schools, and money in the churches, constitutes the principal items of bribery which it was able to discover beyond doubt or question. To each of the schools both a master and mistress are generally attached. Their salaries amount to 59*l.* and 36*l.* respectively. There are one or two Scripture teachers, or Bible readers, in connexion with every school, and their business is to expound the word, explain difficult passages, clear up controverted text of Scripture, and, above all things, to point out "the errors" and "idolatry" of *Rome*. On those Bible readers, also, devolves the task of training the "readers," who are paid according to the number of persons they can procure to listen to their instruction. The lowest salary of those readers averages eight shillings per month. They are generally selected from the elder pupils of both sexes, and they spread themselves over the district in search of persons who will permit them to read in their presence a verse or two of Scripture. The names of such parties are duly entered by the young "readers" who make a return of them to their Scripture teachers, and they are set down either as "*converts*," or approximating to conversion; and the "readers" are rewarded in proportion to the number of hearers they can obtain. The church mission has a district treasurer, who pays the staff once a month; and if there be any flinching in zeal, falling off in "*faith*," or any remissness whatever in the discharge of the appointed duties, the amount of remuneration is measured accordingly. The schools are frequently visited by laymen, who have a *stake* in proselytism, and they are also regularly inspected by the Protestant minister in whose living the school is situated. The education in all the schools which I have visited is of the most wretched kind. The Bible is the sole class-book, and out of it they are taught to spell and read. The greater number of the pupils cannot read a word, and the more advanced classed read very badly. They are quite ignorant of English grammar and geography. I did not find one pupil in all the schools I inspected who could tell me where Belfast was situated. Some said it was in England—others, that it was the capital of Dublin, and several said it was either in Louth, Galway, or Cork. They are principally instructed in the controversial portions of the Scripture, and imbued with the most horrible ideas of Roman Catholicism. The schools are not furnished with the ordinary requisites, such as maps, books, etc., and Bible instruction, the inculcation of hatred to the Roman Catholic, appears to be the sole object of

their founders. I observed that the children for the most part were very badly clothed, and I found, on inquiry, that clothes were now partially withheld, in consequence of large numbers, who had formerly received food and clothing, having returned to the Catholic church during the recent visitation of the Archbishop of Tuam. I was peculiarly struck with the appearance of a large porridge boiler, erected at one end of a school house, which has been recently licensed as a church by Dr. Plunket, whilst the pulpit stood over against it at the opposite end of the room. After a calm, careful, and unprejudiced review of the whole system, I have come to the conclusion that, so far from making good Protestants, it is merely calculated to produce habits of idleness, dependence, and hypocrisy—to generate infidelity, and cause its dupes to regard religion as a thing of necessity.

In my next communication, I will begin with the district of Oughterard, which is the key to Connemara and the first stronghold of *Juniperism*. I will give some details of the working of the system, and adduce facts which will enable the public to form a just estimate of its progress and character. Before I bring the account of my tour to an end, I am satisfied that the disclosures which I am enabled to make, and the agencies had recourse to, for the perversion of the starving peasantry of Connemara, which I shall be in a position to unmask, will create such feelings in the minds of the public at large, and make even the English contributors to the proselytising funds shrink from future contact with a thing, which is associated with such an amount of misery and desolation.

(To be continued).

DEATH OF THE REV. DR. COOPER.

With deep sorrow we have to communicate to our readers the death of this most amiable, learned, and holy Ecclesiastic. The Rev. Peter Cooper, D.D., Prebendary of the Metropolitan Church of Dublin, and one of the Secretaries of the Catholic University, expired this morning at twenty minutes past four. For many days it had been known that the excellent and worthy Priest was in danger. It is now about three weeks since that after ailing for some time, his illness began to manifest the symptoms of malignant fever. His slight, attenuated frame afforded but faint prospect he would be able to resist such an attack; still he held on from day to day, and the Faithful who continually prayed for him began to hope Almighty God might be pleased to spare him yet. However, four or five days ago, he seemed to be getting worse, and his Grace the Archbishop thought it proper he should be warned of his state, and appointed the Rev. Father Pope to acquaint him of his danger. Dr. Cooper heard it with the utmost resignation and tranquillity, and in receiving the Last Sacraments, which were administered

to him by Father Pope, he made an act of Faith in his own words. The scene was very touching; his expression was (referring to the doctrine of Transubstantiation)—“O my God, I never doubted.” We have not heard other particulars, except that “he was as gentle as a lamb.” During the last few days he was a good deal delirious. Yesterday (Friday) they thought he was rather better, and up to one o’clock this morning that he was rather gaining than losing strength. However, at that hour a change came on; he grew gradually weaker and weaker, though sensible till nearly the last moment. Shortly before he expired, the Rev. Father Pope gave him the last absolution. The dying man showed consciousness by attempting to make the sign of the cross, as Holy Church, of whom he had been so faithful a child, thus sweetly gave him her benediction in the last struggle. After this he became insensible, and about twenty minutes after four o’clock on this morning (Saturday, Dec. 18th), this good Priest departed, quite gently, to receive the reward of his labours.

At this moment we are not able to give our readers any very detailed sketch of his life. He was a native of Dublin, and had been about thirty years on the mission, at St. Audeon’s for a short time, and afterwards at the Metropolitan Church. He was an indefatigable Parish Priest, charitable in the most unostentatious, but the most generous way, giving continually, quietly and silently, to the poor of Christ. He has left no money behind him, nothing but the books on which the little surplus he had was expended, and which were the materials from which he drew the learning which enabled him, as a controversialist, worthily to defend the Catholic Church, and to reflect honour upon his country. His learning was varied, his mind active and inquisitive, and these qualities were adorned by great humility, and great readiness to communicate to others the stores of which he was possessed. With the affairs of the Catholic Church few men were better acquainted, and we may mention as an instance of his character, that we believe he learned German, not as others would do, for any mere literary purpose, but that he might be the better acquainted with the interests of the Church, with the triumphs or the sufferings through which she is passing in the present momentous crisis of European history.

His charity, his zeal, and his faith, gave the direction to all his studies. He wrote one or two works which showed his great controversial learning, and both the strength and the acuteness of his mind. One of these, an article in the *Dublin Review* on Galileo, and

the other a treatise entitled, "The Anglican Church the Creature and Slave of the State," created great sensation at the time they appeared, and will always be of much value on the subjects of which they treat. We have understood they met with great approbation at Rome. In manners Dr. Cooper showed singular urbanity and gentleness, and in appearance, his dignified, courteous, and Ecclesiastical bearing gave one the impression of old times. We seemed to behold in that fine face and noble forehead features of the class one associates with the Fenelons and Bossuets. Altogether the Church of Ireland might well be proud of him, and it will be a long time before the place of Dr. Cooper can be supplied.

We need scarcely add that it was not merely as a faithful and laborious Priest on the mission, nor again merely as a scholar, that Dr. Cooper's loss will be greatly felt. As a high official in the Church, and very much in the confidence and counsels of most illustrious members of the Episcopate, his services were most important. The Holy See itself recognised the value of them when it conferred upon him the degree of Doctor of Divinity in token of the high estimation in which it held his services as one of the Secretaries of the Synod of Thurles, with which great and national event, full of consequences to the Church of Ireland and to Catholicity in general, Doctor Cooper's name will be handed down in the Ecclesiastical history of his country. As Secretary to the Catholic University of Ireland his prudence and learning made him equally valuable. The loss to that institution will indeed be heavy. The time compels us to close abruptly these remarks, which we do by inviting our readers to pray, as we are sure they will, for the repose of the soul of Dr. Cooper, one of the worthiest Priests over whose grave Ireland has had to shed a tear for these many years. May he rest in peace! Amen.—*Tablet.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Miss Ammon, for January, ...	Rs.	1	0
" O. Ammon, for ditto, ...	...	1	0
" Carbery, for ditto, ...	...	1	0
" E. Carbery, for ditto, ...	...	1	0

Ditto from Mr. J. Harris, thro' Mr. H. J. Joakin, ...			
Ditto from Mr. J. M. Hamilton, thro' do.,	6	0	
Ditto from Capt. W. Smith, Steamer "Roseful," thro' ditto, ...	4		
Ditto from M. J. B., thro' ditto, ...	3		

Through Mr. N. O'Brien.

W. Brown, ...	Rs.	1	0
C. N., ...	...	5	0
R. C. Lash, ...	...	2	0
R. C. O'Douda, ...	...	2	0
C. Andrew, ...	...	2	2
W. A. Lyadu, ...	...	2	0
T. R. G., ...	...	2	0
C. B., ...	...	2	0
G. A., ...	...	2	0

Towards the Purchase of the Orphan Premises at Intally

Donation from Lt. Browne, 1st. M. F., thro' Rev. J. A. Tracy, ...	50	0
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BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of January last.

II. M., at Burdwan, ...	Rs.	5	0
Mr. F. Pereira, ...	...	2	0
" J. Baptist, ...	...	2	0
" Richd. Deefholts, ...	...	1	0
" E. Baptist, ...	...	1	0
" Robt. Deefholts, ...	...	1	0
" J. King, ...	...	1	0
" Ghas. A. Pereira, ...	...	1	0
" J. F. Pinto, ...	...	1	0
" M. T. Lepies, ...	...	1	0
" J. Leal, ...	...	1	0
" F. Stuart, ...	...	1	0
Mrs. R. DeLallana, ...	...	1	0
" Hobson, ...	...	1	0
" Speede, ...	...	1	0
" M. B. Botelho, ...	...	1	0
Mr. E. Botelho, ...	...	0	8
" W. Salvador, ...	...	0	8
" P. Gill, ...	...	0	8
" Wm. Martin, ...	...	0	8
" J. Andrew, ...	...	0	8
" J. Brown, ...	...	0	8
Mrs. R. Pyva, ...	...	0	8
" R. Lepies,	0	4
" E. Martin,	0	4
" E. Ambrose,	0	4
" J. Francisco,	0	4

Donation.

Mr. W. E. Carrison, ...	2	0
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Expenditure.

Paid Servants' wages and contingencies, ...	Rs.	23	3
Ditto for 2 sets of Vestments and one Cope, ...	35	8	

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THE BENGAL CATHOLIC HERALD.

‘One body, and one spirit—one Lord, one Faith, one Baptism.’

No. 10.] CALCUTTA: SATURDAY, MARCH 5, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta : Saturday, March 5.

THE TRIALS OF THE PRIEST- HOOD.

How refreshing it is to pass from scenes of domestic strife, where every blow that is struck is self-destroying, and every opprobrium that is cast is self-debasing, to the pure and hallowing atmosphere of the Church's glory as exemplified in the heroic struggles and spiritual conquests of many of her devoted children. It is as if a traveller were journeying for many tedious weeks among dreary barren plains, now scorched by the fierce rays of noon-tide, now chilled by the cold dews of evening; sometimes apprehensive of cruel indignities from pitiless robbers; at other times foreboding the more terrific horrors of the gathering storm—when lo! the Oasis is before him to cheer his aching sight and gladden his desponding heart. In a moment he forgets the perilous past, hastens to slake his thirst at the sparkling fountain, and prepares to repose his exhausted limbs on the green sward. His

voice is uplifted in thanksgiving to that watchful Providence which has thus far conducted him in safety, and he feels his strength renovated for the coming journey.

The last number of the Dublin Review is replete with interesting Catholic matter. Among other articles, all of considerable merit, there is an able notice of *Huc's Travels in Tartary, Tibet, and China*. The Reviewer tells us that “the occasion of this journey may be briefly explained to have been the formation of the new vicariate apostolic of Mongolia. The journey occupied nearly a year and a half, part of which time, however, was spent in one of the Lamaseries, or Tartar monasteries, which form so curious a feature in the religious system of this strange people.” The following is a vivid picture of the perils and hardships of this long journey, which, says the Reviewer “remind us although upon a limited scale, of the most fearful scenes in Xenophon's Retreat of the Ten Thousand, or the still more terrible retreat of the French from the disastrous Russian Campaign.”

“We were imperceptibly attaining the highest point of Upper Asia, when a terrible north wind, which lasted fifteen days, combined with the fearful severity of the temperature, menaced us with destruction. The weather was still clear but the cold was so intense, that even at mid-

day we scarcely felt the influence of the sun's rays, and then we had the utmost difficulty in standing against the wind. During the rest of the day, and more especially during the night, we were under constant apprehension of dying with cold. Everybody's face and hands were regularly ploughed up. To give something like an idea of this cold, the reality of which, however, can never be appreciated, except by those who have felt it, it may suffice to mention a circumstance which seemed to us rather striking. Every morning, before proceeding on our journey, we ate a meal and then we did not eat again until evening, after we had encamped. As tsamba is not a very toothsome affair, we could not get down, at a time, as much as was required for our nourishment during the day; so we used to make three or four balls of it, with our tea, and keep these in reserve, to be eaten, from time to time, on our road. The hot paste was wrapped in a piece of hot linen, and then deposited in our breast. Over it were all our clothes; to wit a thick robe of sheep-skin, then a lamb-skin jacket, then a short fox-skin cloak, and then a great wool over all; now upon every one of the fifteen days in question, our tsamba cakes were always frozen. When we took them out, they were merely so many balls of ice, which, notwithstanding, we were fain to devour, at the risk of breaking our teeth, in order to avoid the greater risk of starvation.

"The animals overcome with fatigue and privation, had infinite difficulty in at all resisting the intensity of the cold. The mules and horses being less vigorous than the camels and long eared oxen, required especial attention. We were obliged to pack them in great pieces of carpet carefully fastened round the body, the head being enveloped in rolls of camel's hair. Under any other circumstances this singular costume would have excited our hilarity, but just then, we were in no laughing mood. Despite all these precautions, the animals of the caravan were decimated by death.

"The numerous rivers that we had to pass upon the ice were another source of inconceivable misery and fatigue. Camels are so awkward and their walk is so uncouth and heavy, that in order to facilitate their passage, we were compelled to make a path for them across each river, either by strewing sand and dust, or by breaking the first coat of ice with our hatchets. After this, we had to take the brutes, one by one, and guide them carefully over the path thus traced out; if they had the ill-luck to stumble or slip, it was all over with them; down they threw themselves on the ice, and it was only with the utmost labour they could be got up again. We had first to take off their baggage, then to drag them with ropes to the bank, and then to stretch a carpet on which they might be induced to rise; sometimes all this labour was lost: you might beat the obstinate animals, pull them, kick them; not an effort would they make to get on their legs; in such cases, the only course was to leave them where they lay, for it was clearly impossible to wait, in those hideous localities, until the pig-headed brute chose to rise.

All these combined miseries ended in cast-

ing the poor travellers into a depression bordering on despair. To the mortality of the animals was now added that of the men, who hopelessly seized upon by the cold, were abandoned, yet living, on the road. One day, when the exhaustion of our animals had compelled us to relax our march, so that we were somewhat behind the main body, we perceived a traveller sitting on a great stone, his head bent forward on his chest, his arms pressed against his sides, and his whole frame motionless as a statue. We called to him several times, but he made no reply, and did not even indicate, by the slightest movement that he heard us. 'How absurd,' said we to each other, 'for a man to loiter in this way in such dreadful weather. The wretched fellow will assuredly die of cold.' We called to him once more, but he remained silent and motionless as before. We dismounted, went up to him, and recognised in him a young Mongol Lama who had paid us a visit in our tent. His face was exactly like wax, and his eyes, half opened, had a glassy appearance; icicles hung from his nostrils and from the corners of his mouth. We spoke to him, but obtained no answer; and from a moment we thought him dead. Presently, however, he opened his eyes, and fixed them upon us with a horrible expression of stupefaction. The poor creature was frozen and we comprehended at once that he had been abandoned by his companions. It seemed to us so frightful to leave a man to die, without making an effort to save him, that we did not hesitate to take him with us. We took him from the stone on which he had been placed, enveloped him in a wrapper, seated him upon Sandadchiemba's little mule, and thus brought him to the encampment. When we had set up our tent, we went to visit the companions of this poor young man. Upon our informing them what we had done, they prostrated themselves in token of thanks, and said that we were people of excellent hearts, but that we had given ourselves much labour in vain, for that the case was beyond cure. 'He is frozen,' said they, 'and nothing can prevent the cold from getting to his heart.' We ourselves did not participate in this despairing view of the case, and we returned to our tent, accompanied by one of the patient's companions, to see what further could be done. When we reached our temporary home the young Lama was dead.

"More than forty men of the caravan were abandoned, still living, in the desert, without the slightest possibility of our aiding them. They were carried on horseback and on camelback so long as any hope remained, but when they could no longer eat, or speak, or hold themselves up, they were left on the way-side. The general body of the caravan could not stay to nurse them, in a barren desert, where hourly danger of wild beasts, of robbers, and, worse than all, a deficiency of food. Yet, it was a fearful spectacle to see these dying men abandoned on the road! As a last token of sympathy, we placed beside each a wooden cup and a small bag of barley-meal, and then the caravan mournfully proceeded on its way. As soon as the last straggler had passed on, the

crows and vultures that incessantly hovered above the caravan, would pounce down upon the unhappy creatures who retained just enough of life to feel themselves torn and mangled by these birds of prey."—Vol. ii pp. 122—124.

Having providentially escaped with their lives, the dauntless Fathers arrive at the wished for haven—the capital of Tibet. Here they prepare for a long abode and expect to pass several months of peaceful missionary existence. But the hope alas! was fallacious, for scarcely had they been placed by the kindness of the Regent in a position of comfort and respectability, when the preliminaries for their expulsion were being prepared by the Chinese ambassador. The imperial fiat was at length pronounced, and Fathers Hue and Gabet, after having heroically accomplished a perilous and tedious journey, and in the very moment of assured success to their missionary enterprise, found themselves compelled by an arbitrary mandate, to make a precipitate retreat from the city of the great Lama.

How varied and uncertain are the lives of Catholic missionaries who in accordance with their holy calling, never hesitate to encounter danger or even death. We shudder at the bare recital of their hair breadth escapes and the intensity of their sufferings and privations. These sufferings come before us in solid reality—too solid to be shut out from our view. There is the precipitous rock, the sweeping hurricane, the devastating flood; the torturing rack, the gloomy dungeon, and the ponderous chain; there are they all prominently before us. We see the thousand natural perils of that mountaneous region; we know the fiery spirit of the savage hordes who people it. Nature and humanity seem alike opposed to the safety of the poor missionary, and we shudder instinctively at the fate that awaits him.

But there are other and perhaps severer trials by which the zeal of the Priesthood is fiercely tested—trials not of snow-storms on the mountain tops, or scorching blasts on the sandy plains; not of insults heaped by the unreasoning ignorance of unlettered tribes, or of physical tortures inflicted by the headlong fury of idolatrous pagans. No, they are trials connected more with the

spirit than the flesh, more with the body than the mind; they come not from afar, but are engendered among the household of the Faith.

When a young, holy, high-minded Priest, anxious to exercise the newly developed faculties of his ardent mind, heroically exiles himself from the land of his birth and the home of his fathers, to sojourn among strangers to whom he fervently hopes to impart the truths of religion and in the midst of whom he has come prepared to live and die—his enthusiasm at first gilds everything around him; the innate purity of his heart and the guileless simplicity of his character sustain him for awhile; he labors with a blessed singleness of purpose and in his happy unworldliness deems the regeneration of his fellow creatures an object of easy accomplishment. But the day of his trials is at hand. The subtle invisible spirit of mischief is let loose; folly and malice are secretly weaving their web of detraction; mysterious whispers are abroad; and the dark work of calumny is already begun. Unthinking officiousness has made the poor missionary aware of his perilous position. For the first time he learns that neither solitude nor companionship, neither reserve nor free-heartedness, neither boldness nor timidity, neither sternness nor indulgence can save him from obloquy. To his dismay he finds himself the target for every envenomed shaft.

The generality of men read with avidity, and praise with enthusiasm, the lives and deeds of zealous men abroad who resolutely encounter dangers and hardships among tribes of lawless savages. But they do not see and cannot feel for the harrowing effects of the spiritual martyrdom daily and hourly suffered by the missionaries at home in the very midst of civilized congregations. They know not how the loftiest aspirations of an apostolic heart are crushed, and its holiest efforts neutralised, by the pride the malice or the apathy of a stubborn generation. In the most calamitous moment of his painful and dreary journey from Tartary to Tibet, Father Hue could not have experienced a pang which in intensity of suffering is comparable to the mental anguish so fre-

quently endured by the missionaries in civilized life who, at every turn, have to encounter a formidable phalanx.—ignorance inflated by pride, depravity hardened by callousness, slander emboldened by secrecy, and criticism prompted by malice. The priestly office itself is no protection; on the contrary every sacerdotal act is the favourite subject of discussion, whether it be connected with the labors of the school room, the ceremonies at the altar, the efforts from the pulpit or the vigils by the death-bed. God help the poor laborers of His vineyard, who have to drink of this bitter cup!

CORRESPONDENCE.

THE DUM-DUM CATHOLIC CHAPEL.

To the Editor of the B. C. Herald.

DEAR SIR,—I am sure that you, and many of your readers, will feel a pleasure, in learning that the Roman Catholic Chapel at Dum-Dum, has once more been put into thorough repair, by the Government, which repairs, on some account or another, have been slowly dragging along for some time; and I am also sure that it will be a source of pleasure to our zealous and worthy Chaplain the Reverend Father Prendergast, as it must have cost him many an anxious hour, for some years back, although he must now, as his congregation does, rejoice in contemplating that he has faithfully done his duty, and that all his cares are nearly over regarding it. Persons resident in and acquainted with this station, know well how indefatigable were his exertions for some years past, in endeavoring to bring this Chapel, to its original position and condition.

The Chapel was in a Ward of the Soldiers' Barracks, when Father Prendergast was appointed to officiate as Chaplain at Dum-Dum; he made several appeals to Government, through the Military Board, to have the Chapel repaired; these appeals were not attended to, the Government conceiving it unnecessary to repair the Chapel, whilst they had plenty Barrack-room, to spare at the

time. The arrival of H. M. 70th Regiment, however caused the Barrack to be cleared out for them, when the Rev. Mr. Prendergast nothing daunted at former refusals made another demand for the repairs of the old Chapel, assisted by the Colonel of the 70th, with whom he communicated, and who willingly represented the matter in behalf of his Regiment, at the chaplain's suggestion, when it was agreed to repair the Chapel after two years cavilling with the Military Board and their Subordinates.

There was then the furnishing of the Chapel, for the shifting from Barrack to Barrack, no less than three times, completely destroyed all that was not stolen of what belonged to this Chapel, which at one time was well furnished with all things necessary for a place of worship, this with a portion of the Chapel already repaired having failed, and the roof being in a leaky condition for two heavy wet seasons, and off altogether a part of that time, destroyed the floor; in fact, the whole interior of the Chapel, including the Sanctuary, Altar, and stairs leading to the Organ Gallery, required renewing on this account, and to this he also directed his heart and hand and succeeded, although he has not a Regiment at Dum-Dum now as in the case of the 70th to influence the Government to put all these things into repair, but his representations must be strongly urged, indeed, when he induced the authorities to favor and forward his views, by which means he now has got the dilapidated Chapel into a condition that does him much credit, and for which not us, but those that will follow when, we, and he, are no more, will have cause to bless him, for were it not for his steadfast endeavors, Government would never consent to repair the old Chapel, although they will be gainers by the outlay in the long run.

Previously to the second repairs of this Chapel he (Father Prendergast) supplied it with four Chandeliers, and subsequently with an additional one, and with the stations of the Cross, by subscription, towards which he liberally and largely contributed himself considering his small means.

The Iron railing now enclosing the sanctuary, as well as that leading to the

Pulpit, and its decorations, were recently purchased at his own expense, to replace the old wooden ones, and are so arranged with regard to their construction and connection with the pulpit, as to reflect infinite credit on his taste. In short, not only in this tedious business but in all his other charitable works and in his strict attention to the performance of his numerous duties as Chaplain, the Reverend Father's conduct has been very exemplary.

The evening service was necessarily discontinued for a long time, in consequence of the repairs, but last night (Sunday) the Chapel was splendidly lighted up with five Chandeliers, and we were again blessed with its renewal, when the Organ, at which Sergt. G. D. King presided gave forth its notes, and the Vespers Sung by Corporals Stephens and Keys, assisted by some of the ladies, in praise of Him who rules us all. After which we had an instructive Sermon from our worthy pastor, which was well calculated to impress obedience on his large congregation, who are principally Soldiers, and which, if adhered to, will be beneficial to them and their superiors.

Trusting you will kindly give me a corner for this in the next issue of your valuable Journal, you will much oblige

Yours Respectfully,

ONE OF HIS CONGREGATION

Dum-Dum, 28th Feb. 1853.

DEATH.

At Nagpore, on the 20th February 1853, after a short illness, Caroline the beloved wife of Mr. H. E. Bartels, Music Master 10th Regt. M. N. I. leaving 4 children and a disconsolate husband to bemoan her irreparable loss. She was esteemed for her gentle and amiable temper by all who knew her, a tender and affectionate Mother to her babes and a devoted Wife.

ORIGINAL POETRY.

BENEDICTION.

Ye happy boys white-vested, rear
On high the censers! let them swing:
Prepare a perfume like the apring:
The Sun of Justice draweth near;

So near, that round His person flows
Your fragrant stream. Our God, yet nigh.
O is he not to human eye
A Brother? for he comes so close.

Ah! now upon the Altar rests
As on the lap of Mary, Christ.
That Sacred Heart——It will insist
On urging love within our breasts.

Be lustrous, all ye lights around!
And yield your sweetest scents, ye flowers!
Like Stars ye are, and floral bowers,
When God in Eden walked the ground.

Our God has come: we see Him there:
Low bow we down: the priest ascends,
And takes Him in his hands, and sends
A blessing on our silent prayer.

Ar, shine ye lights! ye flowers! be sweet:
Ye incense-wreaths! create your cloud:
Deliver hymns, ye voices! loud,
Before Him on His Mercy-seat;

And fill the temple, dulcet strain
From organ-mouths let loose! combine
With that strong speech, tho' vague, of thine
Our feeble words. He that was slain

The Lamb of God, is here. He lies
The Host: and we would fain adore,
Whilst bliss solicits, more and more,
The full tears from our flattered eyes.

STI. JOANNIS HOSFES.

Selections.

THE RIGHT REV. DR. JERONIMO
JOSE DA MATTA.

DIOCESAN BISHOP OF MACAO.

(From the *Bombay Catholic Examiner*.)

In our columns will be found a letter of the Right Reverend Dr. A. Hartmann to the Diocesan Bishop of Macao, who on his way to Goa landed at Bombay on the first instant and literally reacted what the late Archbishop of Goa did in 1844, administering the sacraments of confirmation, holy orders etc., although the spiritual jurisdiction over the Roman Catholics of Bombay and their churches is exclusively committed by the orders of the Holy See to the Bishop Vicar Apostolic.

The Indo-Portuguese Bishops and clergy have now for upwards of two centuries been constantly throwing material obstacles in the way, to impede the propagation of the faith in India and China. Proofs of this copied from official documents, will be found in the *Examiner* of 1851, from October to Decem-

ber. The orders of the Holy See, howsoever just and necessary, have never been obeyed. Goa and its Metropolitan appear to have considered themselves to be Rome and the Pope in the East, over whom the Holy See had no control, nor any connexion, except that of sanctioning their acts, and granting them privileges. Though they could or would not send a sufficient number of qualified laborers for the great harvest in India and China, they were unwilling, that any body else, not excepting the Vicars of the Pope should enter the Missionary field. Every where they opposed and annoyed the Apostolic Missionaries, to the great scandal of the world and disadvantage of religion. They neglected their own flock, most shamefully and preferred to see them perish without a pastor rather than that any Missionary or Vicar Apostolic by the authority of the Pope—should take care of them. To give an instance, some 60 years ago, when the Archbishop of Goa was ejected by an order of the Court of Directors (though he had but two years before through intrigues obtained from the same Court the ejection of the Vicar Apostolic of Bombay), he wrote an angry letter to Pope Pius VI, with invectives against the British, and insisted strongly that his Holiness should eject also the Vicar Apostolic, who in those times exercised jurisdiction in the name of the Pope, only when and where the Archbishop himself could not exercise it. Pius VI rebuked the Archbishop severely for such an impious request saying: *Your petition that since you have been ejected by the British, we should also eject our Vicar Bishop Victorius, appears to us quite inconsistent with Christian Charity and justice. For in that case the Catholics of Bombay would again (1.) remain like sheep miserably erring, without a Pastor and guide. But if you cannot be yourself the Pastor, why do you desire, that in the Island of Bombay there should rather be no Catholic Pastor at all? Is perchance through you Christ divided or had any Archbishop of Goa been crucified for those at Bombay, or were they baptised in his mane? (2.)*

(1.) The Archbishop had been first ejected about the year 1717, in consequence of the treacherous conduct of his clergy towards the British in Bombay. There is still a law in force, that the two Catholic military Chaplains of Bombay must be Europeans.

(2) Quod petis, ut Te ab Anglis ejecto, Nos, etiam Vicarium Nostrum Victorium Episcopum ejiciamus, id a Christiana atque a justitia omnino alienum arbitramur. Tunc enim rursus Bombainenses sine Pastore ac sine verbo miserè errantes remanerent. Cur autem nullum potius, et Tu esse nequis, in Insula Bombaina Catholicum Pastorem esse desideres? Numquid ergo per Te divinus est Christus Numme aliquis Archiepiscopus geanus pro Bombaleisibus crucifixus est, aut in illius nomine baptizati?

The deplorably wretched state into which the Catholic religion, under the Indo-Portuguese administration in these regions had fallen, has no parallel in Church history; it became therefore the imperative duty of the Holy See, to provide for its better administration; this Gregory XVI. effected by erecting Apostolic Vicariates in places which were independent of the Crown of Portugal, and where the *right of patronage* had become downright *nonsense*. For how could Queen MARIA DE GLORIA afford that powerful protection to the Catholic religion in British India? had not the Archbishop of Goa been twice ejected from Bombay, together with his clergy? the Crown of Portugal remained in both cases passive, and whying we ask?

No sooner were the Apostolic Vicariates erected, than the Catholic religion began to flourish again despite the schismatical reaction of Goa. Is it not surprising to see how much has been effected by the unwearied zeal of the Vicars Apostolic during the last 15 years? The Holy See having then so far provided for the good of religion in British India, began to direct its Apostolic solicitude towards Goa. Capaccini the Nuncio Apostolic at the Court of Portugal, who bore in the important matter a principal part, believed he had found in Joseph Torres de Sylva a man, who would in due obedience to the Holy See respect the Apostolic desires relating to the Apostolic vicariates, and zealously promote religion within the political limits of Portuguese India; and above all crush the schism of the Goa clergy in British dominions. The Cardinals having adhered to the nomination of the said Joseph Torres de Sylva, were very much divided as to the wording of the Bull of his election. Several insisted that express mention should be made of the limits of the jurisdiction of the new Archbishop; others on the contrary were of opinion, that in the Bull itself no alteration should be made in order not to offend the National pride of the Portuguese, which it was to be feared, might throw new obstacles in the way, Gregory XVI. adopted the latter opinion, more especially on account of the flattering news, he had received regarding the readiness of Joseph Torres de Sylva, to comply with the orders and arrangements of the Holy See. Our readers will bear in mind, that in the Catholic Church there, is a Primate of honor, and a Primate of jurisdiction, for instance the Patriarchs of Alexandria, Antioch, and Jerusalem have their Bulls drawn up in the ancient style, though now without jurisdiction, in consequence however of their Bulls they enjoy, in the ecclesiastical Hierarchy the Honor and Rank of Patriarchs. The same may

be said of titular Archbishops and even Cardinals ect. In the chancery of the Holy See, it is customary to give Bulls without alteration even though the jurisdiction may have been limited; unless when it is likely that their meaning will be misconstrued. Gregory XVI. did not imagine that Joseph Torres de Sylva would ever turn the Bull of his election against the Holy See, considering the solemn oath he took at his consecration to OBSERVE WITH ALL HIS MIGHT THE APOSTOLIC MANDATES, which mandates, viz. the Bull, *Multa præclare*, and other particulars regarding ecclesiastical arrangements in the East had been officially communicated to him. (3.) But no sooner had he put his foot on the Island of Bombay in 1844, than he raised the standard of schism; interfered with the jurisdiction of the Vicar Apostolic of Bombay, administered the sacraments of confirmation and Holy orders, made a visitation &c. and even petitioned Government to be put into possession of all the churches of Bombay. Government however replied, that it would not interfere, but that he might apply to the Pope his superior at Rome. His five years stay in India filled all the churches with scandals and disturbances. He remained deaf to the remonstrances of the Holy See. The Nuntio Apostolic of Portugal on hearing the news of all this, was so afflicted, that his premature death was the consequence. The Archbishop was finally recalled, in punishment of his disobedience.

During all this time the Bishop of Macao, suffragan of the Archbishop of Goa behaved himself to the great satisfaction of the Vicars Apostolic and the Holy See. When therefore it was reported that the Bishop of Macao was to come to Bombay, it could not reasonably be believed. However he has come, but not in the spirit of the Bishop of Macao, but in that of the late Archbishop of Goa. Is he perchance in hopes of being appointed Archbishop of Goa? If he be, will he, ere he sets out on his route for Europe give a proof to the Goa Clergy as well as to the Court of Portugal, that in spite of the solemn oath he took at his consecration, and in defiance of the order of the Holy See he is determined to please them?

However things may be, we ask, every one, conversant with Catholic principles and church discipline, does not the conduct of the Bishop of Macao at Colombo and Bombay imply a sacrilegious violation of his oath? A heinous contempt of the orders of the Holy See, and the evident crime of schism? Is not the

scandal, he gives, far greater than that given by the late Archbishop? For the repeated remonstrances of the Holy See to the Archbishop, his humiliating recall, the allocution of 1851, were or ought to be to the Bishop of Macao so many additional arguments for the positive and strict nature of the orders, that the jurisdiction of the Vicars Apostolic should not be encroached upon under any pretext. What the Court of Portugal or the Vicar capitular of Goa had ordered that the Bishop of Macao should do here and in Ceylon, we do not know, but this we know, and so does every Catholic, that neither the Court of Portugal, nor the Vicar capitular of Goa have any right to issue orders in flagrant violation of the arrangements of the Holy See, made for the Roman Catholics in British India; and that the Bishop of Macao as a Catholic Bishop could never comply with such orders. He, and the Court of Portugal believe, that the Pope has received from Christ in the person of Peter charge of the whole Church, that consequently he must have the supreme power for making, from time to time such arrangements, as the good of religion may render necessary. No Catholic Bishop therefore ever hesitated taking at his consecration the solemn oath of obeying the Holy See and of observing the apostolic mandates. Is it not a contradiction, nay a ridiculous inconsistency to believe the Pope to be by divine right the supreme head and authority in the church, and still to refuse him obedience? Let them declare at once that Queen MARTA is the supreme head in matters spiritual, and that in case of collision with the Pope it is not he, but she, that is to be listened to, and this not merely in her temporal dominions, but even beyond them. For this is the principle upon which the act, and why should they be ashamed to profess it openly? and then all disputes will be at an end, because it would be a clear declaration, that they are not Roman Catholics at all. Queen VICTORIA never dreamed to claim any spiritual power over subjects of another nation, even over the established churches of America, though they were formerly subject to the British Crown, in which the fulness of temporal and spiritual power are united.

The Episcopal acts performed by the Bishop of Macao here at Bombay, can only be justified on producing an *apostolic mandatum*. This *mandatum*, if he had such an one, he was in duty bound to show to Dr. A. Hartmann as a reply to Dr. A. Hartmann's letter and the accompanying documents A, B, C. By his omitting to do so, Dr. A. Hartmann is not only bound to protest as the Representa-

(3) Vide Extract of the allocution in the Examiner of this day.

tive of the Holy See against all the Episcopal acts of that Prelate in this vicariate but to consider him *ipso facto* suspended, and irregular. As to the Nuncio Apostolic, we absolutely deny that he had given any permission to the Bishop of Macao, to exercise either in Ceylon or Bombay any Episcopal function whatever. The Nuncio Apostolic has no such power, and even if he had, the Bishop of Macao as a Catholic Bishop was bound to show to the Vicar apostolic of Colombo as well as to Dr. A. Hartmann his credentials, even though not applied for. The step taken by the Bishop of Macao cannot be too much lamented. And if the late Archbishop of Goa for similar conduct was recalled, the Bishop of Macao ought not to flatter himself, that he will obtain the Pope's sanction for his being transferred to that vacant See. We reprint this day several important documents partly against the Goa party, and partly in favor of the vicars apostolic, in order that all our readers, whether Catholics or Protestants, may see, that the Vicars apostolic in general, an as to the present case, Dr. Hartmann in particular, act upon well known Catholic principles; and that on the contrary the Goa party, and more especially the Bishop of Macao act the part of schismatics.

Letter of the Right Rev. Dr. Hartmann to the Right Rev. Dr. Jeronimo Jose Da Matta.

DIOCESAN BISHOP OF MACAO.

MY LORD,—I learn with the most heartfelt pain that Your Lordship has exercised Episcopal acts and will continue to do so during your stay in the Islands of Bombay and Salsette. Your Lordship cannot be ignorant of the apostolic Brief of Gregory XVI. of happy memory, which begins with the words, *Multa præclarè* and of the Allocution of His Holiness Pope Pius IX. delivered in the Secret consistory on the 17th February 1851 which begins: *Inter novas*. To say nothing of the many other Apostolic letters regarding the Ecclesiastical jurisdiction beyond the temporal territories of the crown of Portugal. I deem it proper to transmit to Your Lordship same documents relative to the Ecclesiastical jurisdiction in the Islands of Bombay and Salsette from which it is certain that the Vicar Apostolic of Bombay, or his vicerent, has been constituted and confirmed, by the Holy See the sole legitimate ordinary of both Islands. I transmit therefore these official letters praying that Your Lordship will be good enough

to show me the Apostolic mandate, by which the Apostolic provisions, made therein, are expressly revoked, or derogated from; and in virtue of which Your Lordship is authorized by the same Holy See to exercise in the aforesaid Islands, Episcopal acts or jurisdiction. Until Your Lordship produces to me such an Apostolic mandate, I solemnly, publicly and officially protest against all Episcopal acts or jurisdiction, which Your Lordship has exercised or may hereafter exercise in both Islands; and I shall immediately refer the case to the Holy See.

I entreat Your Lordship through the bowels of God's mercy not to disturb the Peace and Union, nor the Ecclesiastical order, and not to hold part with the manifestly disobedient (*manifeste inobedienter*) Rome has spoken, the question is decided, would to God that the division was also at an end. Your Lordship no less than myself, must soon stand before the tribunal of the severe Judge, and Supreme Pastor, Jesus Christ, who in giving to Peter the keys of the kingdom of Heaven said: *whatsoever thou shalt loose on Earth shall be loosed also in heaven, and whatsoever thou shalt bind on Earth shall be bound also in heaven.* To whom he likewise by his Supreme authority consigned to feed all his sheep and lambs, viz. to govern all Pastors and believers, and not to Peter alone, but also to all his successors, the Roman Pontiffs, to whom We, in our holy consecration, with a SOLEMN OATH have promised to *obey, and to observe, the Apostolic mandates with all our might and to take care that they be observed by all.*

I most ardently pray to God that the division may be removed and that all may hold the same thing and submit to the Apostolic mandates and provisions. May God preserve Your Lordship long in health and happiness.

Given in our Episcopal Residence at the Chapel of the Blessed Virgin of Carmel, Bombay this fourth day of February 1853.

Your Lordship's
Most humble servant in the Lord,

✠ ANASTASIUS HARTMANN.

*Bishop of Debe, vicar Apostolic
of Patna and Administrator
Apostolic of Bombay.*

CATHOLIC SOLDIERS.

We think there are few who will deny that the Irish Catholic soldiers have ever borne a high character for bravery and discipline in the British army. Many a silly imputation has no doubt been cast on the idolence and

ignorance of the lower orders of the Irish people by those who have had no opportunities of knowing them, and whose judgment was founded on the false reports of those whose interest it was to calumniate them; but we are not aware that any one, even among the greatest enemies of Ireland, has ever questioned the excellent qualities of her soldiers. The high encomiums invariably bestowed on the Irish regiments by their commanders, in every engagement in which they have shared, would be quite sufficient to check the voice of slander were it raised against them. Who can read the history of the hundred fights of the great hero, who is now no more and not feel his bosom thrill with admiration as his eye meets with some vivid description of an Irish charge—the deafening cheer, the wild hurrah—the irresistible impetuosity with which they dash upon the hostile line—do they not tell of lion hearts, resolved to conquer—determined on victory? And in times of peace have they ever been remarkable for excess or violence? We know not of any town in which they have been quartered, whose inhabitants have expressed their disapprobation of their conduct, and preferred to have amongst them English or Scotch regiments. On the contrary, their strict discipline, and quite orderly habits have, in more cases than one, obtained for them a distinguished mark of public approval. Witness, for instance, the testimony lately borne by the inhabitants of Belfast to the gallant 27th.

We have been led to these remarks by the unjust and mean-spirited treatment of the soldiers by the Government. Surely it would not be too much to expect that men who bear so high a character in the army, and who are at least, as every one must admit, quite equal to their English or Scotch comrades,—should be allowed to enjoy the same rights and privileges. Yet such, we affirm, is very far from being the case;—the religious wants of the latter are amply provided for;—while the religion of the poor Irish soldiers is shamefully neglected,—nay, we will add, completely overlooked by the English Government. While the soldiers who belong to the English Church and the Presbyterians have ministers well paid to attend them, and while every encouragement is given to these ministers in the performance of their duties,—a beggarly stipend is parsimoniously doled out to the Catholic priest, who unasked and uncared for, labors for the soldiers of his congregation. The Government are actually not ashamed to offer to educated gentlemen, who sacrifice their time and comfort to make its servants good, honest,

and loyal men, a sum which even the poorest scavenger would indignantly reject. Hear it, ye admirers of the liberal and noble-minded Government of England!—Behold the tariff which, after years of delay, the War Office, in a spirit of marvellous generosity, have at last determined on for the support of a Catholic priest:—

Where there are 50 soldiers 5s per week.

From 50 to 200, 10s „

Any number above 200, 15s „

Those who know anything of the duties of Catholic Priests are aware that they must be ready at all times, night and day, to minister to their flock, and that they are bound, even at the danger of losing their lives, to assist the sick and dying who may send for them. In return for this, the Horse Guards offer the Priest from 5s. to 15s. a week. Truly, we think every honest man—every liberal-minded Protestant, must blush for them. The souls of 50 brave fellows who are ready at any moment to shed the last drop of their blood in defence of their country are worth only 5s. This is, forsooth, placing Catholics on an equality with their fellow-Christians—this is justice! But worse than all this wretched pittance can be obtained only by special reference to the War Office in each particular case. The Catholic Priest must submit not only to the shame of receiving his paltry 5s., but he must be made to feel it deeply, and be subjected to a hundred times more trouble and annoyance than it is worth. Gentlemen at the War Office must enjoy the satisfaction of tyrannizing over the poor man, and have it in their power to play such disgraceful pranks, as lately occurred in the case of the 91st Regiment at Euniskillen—And then after all his trouble, and annoyance, the Priest may have to endure the disappointment of not receiving a single penny. During the long delay which must necessarily occur before his application has been received and answered, the Regiment may have left, and with it, of course, he loses all hopes of obtaining the little sum which is to reward him for his labours. Start not reader,—let not your natural feelings be so shocked at this mean contemptible treatment as to disbelieve what we assert, for we have not yet stated the whole truth—and we are ready to prove everything we say. What we have been describing takes place here in this colony. Upwards of 2000 soldiers, who are here fighting for us, are thus cruelly deprived of the consolations of their Religion. Some time ago, when our Bishop visited Europe, he called to the Horse Guards, and appealed to the Secretary of War, the Hon. Fox Maule, on behalf of the Catholic soldiers in this colony.

At that time there was no support whatever given to the Catholic priests who attended them, and the Bishop was promised that thenceforth from 5s. to 15s. would be regularly given to the Catholic priest, according to the number of soldiers under his care. The Bishop, notwithstanding the small sum promised, was glad to obtain anything which would help him in supporting priests at the military stations; and hoping no doubt, that the Government would make a more liberal allowance when they saw priests actually established, he, at a very great expense—towards defraying which not one farthing was contributed by the Government—brought out priests to the colony, specially for the Catholic soldier. One of these, the Rev. Mr. Dubois, he placed at King William's Town, and it will be seen from the following return made by him, what duty he performed there since his arrival—

	No. of C. Soldiers.	In Hos.
From 8th Sept. to 31st Dec., 1851	896	187
From 31st Dec. 1851 to 1st April, 1852, ...	1065	291
From 1st April to 1st July, ...	950	275
From 1st July to 1st Oct., ...	816	210

15s. being the maximum which the War Office could afford, it was of course impossible for Mr. Dubois to exist upon it—it scarcely paid the rent of his house; and the Bishop was obliged to contribute from the mission fund what was necessary for his support. This was bad enough in all conscience, but mark what follows—and here, were we not able to substantiate what we say, we could scarcely venture to ask the public to believe us—monstrous and incredible as the conduct of the government must appear. The new Tory Ministry are no sooner aware that the Catholic Priest at King William's Town is in receipt of 15s. a week, than indignant and horrified at the profuse expenciture of the public money they forthwith direct a despatch to the Military Secretary, Colonel Seymour, ordering him to alter the tariff directly, to make *ten shillings* instead of fifteen shillings, the maximum, and to cut off from the last quarter's payment the three pounds by which it exceeded the new regulation. Of course we do not attach the least blame to Colonel Seymour and the government here for acting according to orders and stopping payment. He could not do otherwise than he was directed, disagreeable a duty as it must have been to him as a gentleman to act thus. But we do accuse the Home Government of contemptible parsimony and mean-ness; and we think that every liberal-

minded gentleman will join with us in denouncing their unjust treatment of the Roman Catholic Priests and Soldiers in this colony.

We confidently appeal to the Catholic members of Parliament on behalf of these poor soldiers, and we earnestly hope that they will lose no time in bringing before the House, this flagrant case of injustice. We claim nothing for them but what they are fairly entitled to—that they may be enabled, like their English and Scotch comrades, to enjoy the consolations of their religion. Let a reasonable sum be given to the Priest who labours exclusively for them; and in those places like King William's Town, where the chapel is too small to contain even half the number of soldiers, and where consequently the Priest is, as at present, obliged to hold two services especially for their accommodation, let this additional labour be remunerated.—*Cape Colonist.*

ARRIVAL OF THE RIGHT REV. DR. GRIFFITH AT ST. HELENA.

To the Editor of the Colonist.

SIR,—The Right Rev. Dr. Griffith arrived here from Cape Town in the *Mary Catherine* on the 23d of last month, with a Priest, to found the long and anxiously desired mission in this island. The steep repulsive-looking rocks that surround St. Helena, form a marked contrast with the kind, cordial reception that greeted his Lordship's arrival. The rocky hills only served for the more speedy manifestation of this cordial welcome, and transmitted by telegraph to "Plantation" the news of his arrival,—when His Excellency the Governor and his amiable lady sent the good Bishop and missionary Priest an invitation to dinner. The kind feeling, and total absence of bigotry—often the bane of many professors of Christianity—evinced by the most respectable portion of the community, was in perfect keeping with this unexpected anticipation of His Excellency. Major Faunce, the excellent officer who now commands the St Helena Regiment, and his brother officers, manifested their sense of the great good the ministry of a priest is calculated to produce among Catholic soldiers, by inviting his Lordship and his clergyman to their mess. On Sunday the 24th ult., the Mission was opened by the Bishop in a room of the barracks, when having recited "*flexis genibus,*" the "*Veni Creator Spiritus,*" he celebrated the Holy Sacrifice, and made a few observations to the men,

who were so crowded in the room that it would be most inconvenient, if not impossible, to detain them long. There are upwards of 180 men in the St. Helena Regt., besides women and children; and in the Royal Artillery there are about 20. These together with the Catholic civilians of the island, were hitherto destitute of the ministry of a priest, except when a clergyman touched here upon his voyage to or from Europe. This arrival (which was very rare) was quickly notified by Lieut. Prenderville, who did everything that zeal, energy, and piety could effect, to secure at his chance visit the celebration of the divine mysteries (having every convenience for that purpose) and the administration of the sacraments. This truly good Christian officer laboured strenuously these last ten years in the cause of Holy Church—issembled his men on each successive Sabbath, reading for them the Church service, instructing the ignorant, reforming the dissolute, and even consoling the dying by exciting them to repentance for their misdeeds, and to hopes in the divine mercy, and burying the dead. It is consoling to observe the religious order and spirit of prayer that prevail among the Catholics of the regiment, through his instrumentality. He has established among them several circles of the Living Rosary—in omen, an assurance of favorable results to the recently established mission. Deservedly did our most Holy Father Pope Pius IX. recognise the worth of this good man, when he conferred on him the Order of St. Gregory the Great. The man of the corps also inherit a spirit not inferior to that displayed by the 27th, whose exertions were so useful at the building of St. Patrick's in Graham's Town, and in enclosing the Catholic grave-yard of that town. The zeal they manifested in getting ready the chapel-house, preparing the altar, and putting every thing in the little chapel in order for the following Sunday, was truly admirable.—and, to compare small things with great, reminded me of a kindred subject—the zeal and liberality of the Jews in effecting Moses' directions in building the Ark of the Covenant. There can be little doubt from this, as well as from their liberality in contributing, towards the maintenance of the clergyman, that they will be as active and anxious in building our contemplated Church and enclosing our grave-yard, as the 27th were in your own town. We intend commencing without much delay a church presbytery, and school room, depending on the Providence of God, the great Society of

the Propagation of the Faith, and the charity of Catholics, for funds, to enable us to complete them. In the meantime, our prayers shall be fervently and unitedly sent up to God, and through the intercession of "Mary" we may not be long left without a few good *religieuses* to instruct the female portion of our community. Perhaps some of your readers may regard my aspirations in that respect quite utopian. But utopian though they may be regarded and impossible to be accomplished, I see no more efficacious—on other means of rescuing this island from the afflictively awful immorality that prevails among the poor ignorant natives. This immorality is occasioned or increased by the great influx of sailors and marines from the merchant-men and men of war that are constantly calling here. The natives alluded to, who are for the most part liberated slaves of their children, commit crime (perhaps) without remorse, because they know no better, or at least they have seen no better. Now if the holy nun, whose heart is in heaven with her heavenly spouse, whose presence preaches devotion, chastity, and sanctity, and whose words infuse into her hearers a love of the virtues for which herself is so conspicuous, had a number of those little ones committed to her motherly direction, what a reformation could we not expect from her instruction. The tender little ones would be instructed in the knowledge of God, their hearts would be formed to virtue, the haunts of vice would be forsaken, their very parents would be silently rebuked in their long-established habits of vice, and—who knows?—but reformed to virtue, and gained to God. Oh! if some Christians would enable us, or rather would themselves accomplish for the Island this great good, they would be the real apostles of St. Helena, and might expect to "shine like stars for all eternity." CATHOLICUS.

James' Town, St. Helena, Nov. 13. 1852.

PROSELYTISM IN CONNAUGHT.

EDITOR TO THE WEEKLY TELEGRAPH.

Connemara, 1852.

Sir—I have been for a long period witnessing the unexampled exertions being made by a "certain society," to subvert the religion of the poor, starving, oppressed peasantry of this locality.

As a Christian and a citizen, I would consider myself culpable in the sight of God and man, if I did not endeavour (as well as my poor abilities will permit), to open the eyes of the public to the real state of affairs, in connection with that movement, and the following unvar-

nished (but I can assure you) true statement, as far as the information of an *uninitiated* individual could obtain, is written for that purpose; and more particularly to warn those individuals, who, perhaps, perfectly sincere in their religious opinions, are made the dupes of designing parties, who have no other object in view than their own enrichment, and I am sorry to say, only to be obtained by assisting this movement, at the expense of every characteristic that should be dear to man, and perfectly indispensable to constitute an *HONEST* one.

I have commenced this letter with the determination not to descend to anything like abuse or harsh terms, however the opinions I have formed of "the system" might urge me to the contrary; nor do I purpose, for one moment to be led into attacking any sect, or any form of religious worship. On the contrary, I hold that perfect freedom of religious opinion should be permitted to all men professing Christianity; yet, though holding those opinions, I cannot avoid viewing with loathing and disgust the low, mean, dishonest efforts made by interested parties to seduce objects of the greatest charity from the old faith of their ancestors. Nor can any honest individual who takes the trouble to enquire into the "jumping" movement in Connemara, fail to award it his entire disapprobation and distrust; he will see, under the surface of a sanctified exterior, hypocrisy of the deepest dye, and that cloak assumed under the sacred name of religion. For what purpose? That of lining the pockets or stomach (as the case may be) of the wretched individuals sunk so low in the scale of *morals* and *society*, as, for petty lucre, to be induced to such a course of dishonesty.

Now, I will take the parish of Olney, in the barony of Ballinahinch, and put before you and your readers, as correct an account of the cost attending the "Jumping" Schools for one year in supporting the "staff," as it is possible I could obtain, vouching to you, that, if the expenditure is not *over* the sum to be named, it is not *under* it, and will, then, with a few remarks, leave it to the public to judge if the results are equal to this enormous outlay, or more if, even the smallest amount would be justly laid out in such a course and for such a purpose.

Salary of Inspector of Schools, 200 <i>l.</i>	
yearly, portion of which charged to parish Olney	<i>l.</i> 10 0 0
9 Schools, average rent per year <i>8<i>l.</i></i>	72 0 0
9 Schoolmasters, 30 <i>l.</i> yearly	270 0 0
9 Schoolmistresses, 20 <i>l.</i> yearly	180 0 0
6 Inspectors of Scripture Readers 20 <i>l.</i>	120 0 0
60 Irish Readers; averaging 4 <i>l.</i> each yearly,	240 0 0
2 Clergymen, paid out of funds 100 <i>l.</i> each	200 0 0
192 Tons of Indian Meal, being an average of 16 Tons per month, or 4 per week, to the 9 Schools, at 7 <i>l.</i> per ton	1344 0 0

Total expenditure in parish of Olney each year 2506 0 0

The above enormous outlay will, I am sure, astonish your readers as much as it has surprised me; but let them not for one moment suppose the statement is exaggerated in the slightest; on the contrary, one member having the distribution of the funds, and keeping, I am quite sure, correct accounts of the expenditure, if accommodating enough to publish the items, could convince those who doubt this statement that the gross total for the past year in the parish of Olney would exceed, by perhaps 1000*l.*, the sum stated above.

If the glaring humbug of the entire movement has led me to assume, in my last remarks, too light a tone, I offer you my apology, as the effect on the characters of the (I am sorry to say) ignorant peasantry of the district must be most disastrous. Their social and moral position requires much to be elevated, as it was completely prostrated during the awful famine of 1846, &c. The following remarks will, I trust, convince your readers that the efforts made by designing parties to *convert* (as they are pleased to call it) the people from their ancient religion must tend to perpetuate the demoralization, caused by the relief works of 1846; destroy all industrious habits—all self-reliance; make the idle more idle, and the hypocrite more hypocritical.

An inquiry into character of the adults attending these schools will convince any dispassionate person of the truth of my statement. You will find some stout, able young men (in courtesy to the sex, I won't say anything of the ladies); ask as to the former character, before they added to their crimes by becoming hypocrites, and you will almost invariably find they were remarkable for idleness, attended with a very indistinct perception of *metum* and *timor*. To avoid making an honest and independent attempt at earning a livelihood; or even if that failed, resorting to the means provided by the law for their support, they pretend to renounce a religion, which it is more than probable they never knew much of, or if they did, attended but little to its precepts. This is done frequently at the instance and persuasion of the worthy "Irish Teachers," whose salary is increased in proportion to the numbers they can muster under their banners.

Allow me to make one remark as to the character of some worthies in Connemara styled "Irish Teachers," or "Scripture readers," and how they employ their leisure hours. About a month ago one of these gentlemen residing for some time in the "far west," took away the daughter of the person in charge of one of "the schools." After keeping her away some time, her father insisted on bringing them both before their clergyman to whom she stated her having been *in delicately* treated by the teacher, and implored of the clergyman, to *marry* them, which amiable arrangement the "teacher" decline. I can picture to myself the horror with which any of the "ancient fair" who support this *holly* work will read this true statement; and turning up their eyes in sanc-

tified horror, exclaim, "Oh, the barbarous man!"

A friend, on whose veracity I can most implicitly rely, did, a short time ago, exactly what I am now recommending the subscribers to the fund to do for themselves. What was the result of his (my friend's) examination? In a school situated in the parish I am writing of, he found a schoolmaster and schoolmistress, with a large number of scholars, and was informed the numbers usually attending were 100. He could see no books with the boys on their desks, except large Bibles. After some search by the teacher *one* spelling-book was produced, on which my friend commenced to examine what he supposed to be the best educated boy, from the fact of his sitting at the *first* desk, and also that he was for *two years* at that particular school. Mark you, *two years*. Notwithstanding the fact the poor boy could scarcely spell one word; his attempt showed that even the most common care was not taken to make him do so. He could read only very imperfectly, and that from passages in a huge Bible before him. Seeing the sacred Scriptures so carelessly put into the hands of an entirely uneducated boy, at least on the subject alluded to, my friend naturally supposed that this course was only adopted when the boy was at last well instructed in the groundwork of our common belief. On asking him a few questions as to the great mystery of the Holy Trinity, to my friend's great astonishment he (the boy) was perfectly ignorant of what every Christian is bound, on pain of his eternal salvation, to understand and believe.

As to the children attending those schools being clothed and fed, I want for one moment seek to deny that they are partially so. Yet I do deny that their being so proceeds from charity. Any act worthy of that name must be done free from ulterior worldly objects, and, it is a patent fact, that food, and clothes, are only supplied to those who will appear to abjure their faith, by attending these "schools;" and, moreover, that if they remain away after being supplied with clothes, they are at once stripped of them, if they don't agree to return.

I have often asked myself, how a system founded on corruption, and bribery, and carried out by the most fraudulent means, could have made such head in any Christian country. By inquiring minutely into all the facts, and ascertaining the exact position of the people in this lately afflicted locality, I am of opinion, it proceeded, up to the *present*, from the following causes:—

1st.—From the prostration of the physical and mental energies of the peasantry by the ~~war~~ famine.

2nd.—the great amount of funds placed at the disposal of the enemies of the Catholic religion, and used unsparingly in bribing the starving.

3rd.—the want of almost any source of education for the bulk of the people.

I have been (with the great majority of the Irish people) an advocate for the national system of education under proper surveillance. All holding this opinion differ from the illustrious "John, Archbishop of Tuam," but the most strenuous supporters of national education are

bound to return that *great man* their thanks, for having purified the system from many dangerous irregularities likely if not checked in their infancy, to endanger the faith and morals of those Catholics availing themselves of it as a source of education. Dr. Hiale now sees his way clearly, and has taken steps by sending talented and zealous clergymen to the invaded territories, for the purpose of establishing—first, *purely* Catholic schools with every precaution likely to preserve the faith of his flock from being tampered with; and when on that footing to place those schools at once in connection with the National Board of Education.

In order to carry this most desirable object, the people of this locality ~~aiding~~, indeed, to a great extent, by their subscriptions, than their limited means would warrant. I consider every liberal individual (no matter what his creed) in the United Kingdom is bound to aid in this good work, by their co-operation and contributions. If I have not (as I fear I have) entirely exhausted your patience by the length of this letter, I will put before your readers, in a few days, the necessity of responding to this call, and give a statement of the plan proposed to be adopted, with a detail of the effects produced by the portion of it already put in operation.

I am, dear Sir, your very obedient Servant,
A HATER OF HYPOCRISY.

P —When the expenditure in this small parish, yearly, amounts to over 2,500*l*, I will let your readers judge for themselves, what the expenditure in the entire country of Galway, as well as elsewhere, must amount to; and further, I find I have not included in the expenditure of the parish detailed above, the support of three or four "schools" on the island comprising a portion of the said parish.

THE URSULINE CONVENT, SLIGO.

At the Ursuline Convent, St. Joseph's, Sligo, the holy habit and veil of the Ursuline Order were, on the 6th inst., given to Jane Honoria, eldest daughter of Captain McCarthy, formerly of the 77th Regiment, now staff officer, Castlebar.

This highly gifted and happy novice has taken the religious name of Sister Mary Joseph Gabriel. The Lord Bishop of the diocese, the Right Rev. Dr. Browne, officiated, and addressed a short but most touching discourse to the pious Sister, congratulating her on having ranged herself under the banner of the glorious St. Ursula, in whose illustrious Order she should enjoy not only the advantages of the other holy Orders, but likewise that one so congenial to her inclinations of devoting her rich talents and acquisitions to the Christian and literary training of female youth, "an object," his Lordship observed, "of the highest importance to society, especially in these days, when the busy agents of the Evil One have nothing more at heart than to creep into the social circle by means of female influence,

to powerful especially when made the weapon of evil by pernicious reading and mis-called education." The Lord Bishop of Achoury, the Right Rev. Dr. Durcan, was present, and concluded the interesting ceremony by conferring the solemn Episcopal benediction, which was chanted by his Lordship, and responded to by the numerous and respectable Clergy, who occupied the sanctuary.—*Tablet.*

DEATH OF REV. CAETANO DE JASU.

BOMBAY.—On the 27th of last month, the Revd. Caetano de Jesu, native Priest, who unhappily, a year ago, joined the schismatic party,—departed this life. When he saw his last hour fast approaching, he desired to be reconciled to the Church; and publicly asked pardon for the great scandal he had given, in leaving the jurisdiction of the Vicar Apostolic. He finally received the sacrament of the dying from the Very Revd. Michael Antony, Vicar of the Cathedral. His funeral was attended by all the Roman Catholic clergymen on the Island.

When man is on the brink of eternity, and reflects on the strict account he must shortly render to an omniscient and omnipotent Judge, he reasons quite otherwise from what he was wont to do before. It would be difficult to quote instances wherein Catholics tho' ever so depraved, and however surrounded by the Church's bitterest enemies, have embraced another religion or even schism. But many and striking are the instances of schismatics and persons of different creeds being reconciled, or at least having endeavoured to be reconciled to the Church on their death bed. The Goa schismatic clergy have received a great lesson, from the conduct, of the Revd. Mr. Caetano de Jesu, on his death bed; and that they, and the deluded laity, who follow them as leaders, may open their eyes to the precipice to which they are hurrying, is our ardent prayer.

We mention here the death of another native Priest, who two years ago joined the schismatic party, for no other reason, than because his relatives, with whom he lived, were greatly involved in the schismatical revolt of the Church of N. S. de Salvagao, in 1850. Though old and weak, he resolved to break the chains which bound him, against his conscience, and to reconcile himself to the Vicar Apostolic. And he did so in fact. But his relatives were no sooner aware of this step, than they intimidated him, that, as he himself declared, he dared not resist.—*Bombay Catholic Examiner, 1st February.*

BELGAUM.—The Rev. F. Maurice received into the bosom of the Church five Hindoos and four Native Protestants, and a Mrs. G. A. Bourke, last month.—*Ibid.*

B. G. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mrs. M. Shillingford's Annual Subscription, Rs. 100 0

Through Mr. N. O'Brien.

C. Jerdan,	Rs.	5	0
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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
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THE BENGAL CATHOLIC HERALD.

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

No. 11.] CALCUTTA: SATURDAY, MARCH 12, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 12.

THE MOST REV. DR. CAREW.

Our readers will be delighted to learn that under the blessing of Divine Providence, the next Steamer from Suez will restore to us our beloved and venerated Pastor, in renovated health and excellent spirits. This is indeed a subject of hearty rejoicing to the numerous friends of the Mission and it will undoubtedly sustain that pious zeal which has hitherto impelled them to assist His Grace in the arduous task of founding and maintaining those useful and splendid Institutions by which we are so happily surrounded.

The following is an extract from a letter addressed by His Grace, to the Very Rev. Father Formosa, dated Dublin 17th January last. It will put our readers in possession of some very cheering particulars:

"We have arranged to sail from Southampton by the overland route on the 4th February next. At present my party consists of two French Priests,

two first year divines from the Irish College, Paris; two from All Hallows; Mr. Flanagan a second year divine who is on his way to you by the Cape; a brother of Brother Francis and two candidates for the Christian Brothers.

"I have just received a letter from His Eminence the Cardinal Prefect. He informs me that the three Rev. Irish Franciscans educated at St. Isidore at Rome (of whom I spoke to you in my former letter) will be sent to my mission.

"I expect that our medical friend Dr. O'Brien will be also with me."

THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE
TABLET UP TO 22ND JANUARY.

R O M E.

THE PONTIFICAL ARMY.—A letter from Rome of the 30th ult., in the *Univers*, says:—

"The first foreign regiment in the service of the Holy See has received a flag from the Holy Father; it was presented to it after a solemn benediction by the Bishop of Macerata, in which place the depot of the regiment now is. This corps is destined to be the commencement of the Pontifical army. It is still far from complete, and the jour-

nals have frequently exaggerated the importance of the enlistments made abroad, principally in Switzerland, for the composition of it. Enlistments continue to be made, and the dispositions of the recruits appear to be excellent. Many of them have already served for several years, and offer all desirable guarantees as regards instruction and military discipline. It is, then, permitted to hope that this corps, for the organisation of which the Pontifical government makes very great sacrifices, will respond to its legitimate expectation, and will become one of the strongest supporters of the temporal power of the Papacy. This brave regiment wished that its flag should be blessed on the day of the Immaculate Conception of the Most Holy Virgin, in order to place itself under the protection of the celestial army. The Neapolitan journals inform us on their part that the army of King Ferdinand renewed on the same day, after a review, its consecration to the spotless Holy Virgin. This is a usage introduced by the pious King, and it gives joy to his truly Catholic soldiers. What benedictions will not be drawn from Heaven on these troops, and on the states whom it is their mission to defend, by this tender devotion to the Most Holy Virgin, to her whose powerful intervention has often assured victory to the Christian armies!"

FRANCE.

STATE OF RELIGION IN PARIS.—During the holy season of Advent the most distinguished preachers in Paris might be heard every Sunday afternoon in the various parish churches. The Père Felix, a young Jesuit of extraordinary powers, the Père Soulliard, a Dominican, the Abbé Batain, a Secular, were among the most conspicuous, and were followed by crowds, at St. Roch, were the Père Soulliard, might be heard. The church was quite full more than an hour before the commencement of the discourse, and the silence and attention of the congregation was most edifying. The Père Felix has been selected by the Archbishop to fill, during the season, of Lent, the pulpits of the Rev. Fa-

thers de Ravignan and Lacordaire, a fresh confirmation of what I have previously remarked, that the utmost cordiality and affection prevail between the Regular and Secular Clergy of Paris. Advent is, however, piously anticipated, and these holy and distinguished men preach for the most part from the Feast of All Saints, and continue their pious instructions until the season of Epiphany terminates the joys of Christmas.

To describe the state of the Churches on All Saints' Day is beyond the power of the pen. To say they were crowded is to use a moderate expression. While on the following day, the Festival of the Departed, the number of communions testified to the reality of the faith of those who had the privilege of receiving our Blessed Lord. This auspicious commencement of the Feast of the Holy Souls in Purgatory was well followed up by the stream of pilgrims, which flowed in continuous succession to the various cemeteries, purchasing on their way wreaths and memorials; how contrasted with the miserable and unmeaning pomp, which one fortnight later accompanied the remains of the Duke of Wellington to the tomb, whereas no single prayer for the departed relieved the unchristian pageant. I have already referred to the sermons which accompanied the holy season of Advent. The Feast of the Immaculate Conception, which is here always kept on the second Sunday in Advent, was observed with all the honour and reverence due to that glorious and consolatory festival. The Oratory dedicated to our Lady under that title, and founded by the Abbé Pététot, inaugurated its commencement with the devotion of a novena to its illustrious patroness, beginning on the actual day of the feast, and during the nine days Fathers of every Order in Paris preached successively to the faithful. I can, as an eye witness, testify that the attendance on the opening day, and I am informed, by the authority of others present, that the attendance was not confined to the day itself. On Christmas night the Midnight Mass was celebrated in all the churches and chapels, which were, as I learn, crowded by worshippers, while the Communions received on that

night exhibited the fruits of the preaching which had paved the way to this happy fulfilment. The kindness of the Rev. Mother of the Convent of the Assumption had allowed me to be present and to have the privileges of hearing the Mass in the calm and quiet of the Community chapel; the renewal of their vows by these holy ladies (several of whom are English women) was most touching, made, as they are, at the moment of their receiving their God, and our dear and loved Roman ritual, which is always used in that chapel, added, if aught were needed, to the intense gratification which one felt. On Christmas Day itself the churches were crowded at all the offices by worshippers of all classes and ages. The Feast of the Circumcision, is, as you know, not a feast of obligation under the concordat, but the piety of the Faithful made up for the concession, and a most edifying spectacle was everywhere exhibited; High Mass was celebrated, and I do not think that a person unacquainted with the circumstances would have been aware that the festival was only one of devotion. But I come now to the crowning event of the Blessed season I mean the reopening of St. Genevieve. Early on the morning of the 3rd I went to the church of St. Etienne du Mont, where the tomb of the Holy Virgin is preserved, and had the happiness of hearing Mass at her altar, which was crowded. At the tomb, already were the Faithful assembled in numbers, swelling each day until the conclusion, a Novena being kept in her honour. I may mention, that during the week the parishes make, in their turn, pilgrimages to the much-loved shrine. On leaving St. Etienne, I went to the scene of the glorious solemnity, St. Genevieve, being only a few steps from St. Etienne. Already about the gates a considerable crowd was gathered; but a more orderly or quiet assemblage it would have been difficult to imagine. On the gates being opened I found that places had been reserved for the Brotherhoods of St. Vincent de Paul and St. Francis-Xavier, and thus were the workmen and individual of higher worldly position thrown toge-

ther under circumstances peculiarly calculated to promote and encourage feelings of kindness and good will, while within the walls, soon to be blessed by the presence of Almighty God, were thus collected a vast and multiplying crowd; without the scene was, I hear, most touching and solemn. From Notre Dame, those remains—I mean, of course, the portion which has escaped the fury of the earlier revolutions, and which, since the godless revolution of 1830, and the desecration of the church of St. Genevieve, had reposed there—were carried in solemn procession to the fane where they were to be replaced with reverence and devotion. Eye witnesses, on whose accuracy I can rely, assure me that the edifying conduct of the myriads, through whose streets and by whose abodes the precious remains were carried, was most striking and conspicuous, affording a happy omen and presage of the early period, when, as I firmly believe, the Incarnate God himself will again deign to be carried in solemn procession through the streets of the city. Those who honour God or his saints will surely be found fit to welcome his Adorable Presence, and ready to implore His blessing and assistance when He appears in the midst of them. When the procession advanced into the church, the feelings of the vast congregation manifested themselves in joy and gladness. The ceremony proceeded. The remains of the Saint Genevieve were placed on the spot where they were to remain for the nine days. The Sisters of Charity, the Christian Brothers, the Seminarists of Sulpice, the various confraternities adding to the solemnity of the function—the Solemn High Mass celebrated by the Archbishop of Paris—the Chaplains admitted to the exercise of their blessed functions—the Papal benediction given to the Faithful present, each and everything combining to complete the glorious whole. I may add that heart felt was the prayer put up for the ruler to whom, under God, this triumphant day was mainly attributable. In the evening, within and without the church were rejoicings and illuminations, and both at St. Genevieve and St. Etienne

the Novena answered to, and corresponded with, the glorious commencement. St. Genevieve will be emphatically the church of the poor, for the services are so arranged, and of such a nature, as to be especially blessed to the little ones of God.

And now I will not longer trespass on your time and attention. That much still remains to do here I am the last to deny; but when I reflect how much has been done, and how much is still doing, my hopes and anticipations are, I am free to confess, of a very sanguine and cheering character. Again would I urge on the Catholics of the United Kingdom to remember in their prayers this great country and its ruler, for assuredly they both deserve well of all who love their faith, and who hold the advancement and increase of the Catholic Church as the nearest and dearest object of their wishes, desires, and aspirations.—I am, my dear Sir, yours very faithfully,

N. G.—

ENGLAND.

LONDON.

CHRISTMAS DAY.—The great festival of Our Lord's birth was celebrated in all the London churches and chapels with much splendour and devotion. At many of them Midnight Mass was sung, preceded at some by the Matins and Lauds of the day. At St. Mary's Moorfields, the Cardinal Archbishop officiated, and preached on Christmas morning. At St. George's Southwark, Matins and Lauds were chanted, followed by High Mass and a sermon from the Very Rev. Provost Doyle. The cathedral was crowded by a large and respectful congregation. The effect of the chancel—after the "Sanctus," when hundreds of lights shone forth—sanctuary, and rood-screen, was most gorgeous. At the High Mass in the morning the sermon was preached by the Bishop of Southwark, and the music of the Mass which was Mozart's 12th, was sung by an efficient choir, accompanied by an orchestra.

ST. THOMAS'S, FULHAM.—On Wednesday, the Feast of the glorious St. Thomas, Archbishop of Canterbury, was

celebrated with great splendour and religious zeal in the beautiful church dedicated to the Saint in Fulham Fields, near London. On the altar were exposed for veneration two precious relics of the Saint—a portion of one of his bones, and a mitre worn by him, and now in the possession of his successor, the present Archbishop of Westminster. High Mass was sung by the Rev. Dr. Fergusson, Rector of the Church, at which his Eminence assisted at a throne on the Gospel side of the altar. A most eloquent sermon was preached on the occasion by the Rev. Dr. Cahill, who took for his text the words of Christ:—"I am the good Shepherd—the good Shepherd layeth down His life for His sheep." The church was crowded by a large and attentive congregation.

LITERARY INSTITUTE.—While every class and sect in London have their clubs, halls, institutes, and other places of resort for social, political, and intellectual intercourse, the Catholics have been too long without any of these advantages. Lately, indeed, the formation of the Stafford-street club has supplied this want for the Catholic nobility and gentry. There remains, however, a large body—the middle and commercial classes—who, perhaps, stand more in need of a centre of attraction, where, in addition to the usual advantages of a literary society, they may enjoy the pleasures of friendly intercourse. Such an institute also, it is hoped, would be a great boon to the young convert and Catholic student staying in town for a time, who would otherwise have no opportunity of mixing in Catholic society. For these objects a number of gentlemen have established the "Catholic Literary Institute," under the presidency of George Bowyer, Esq., D.C.L., and M.P. for Dundalk. They have for the present taken rooms in Great Russell-street (at Mr. White's Library and Repository), situated in the very centre of London, and easily accessible from all parts of town and its environs. They consist of drawing and reading-rooms, &c. The former will be available for reunions, lectures, conversazione, chess parties, and occasional musical soirees. The latter will be supplied with daily and weekly papers, the leading magazines and reviews, and,

of course, the whole of the periodical Catholic literature of the day. Gentlemen desirous of joining the institute can apply to the honorary Secretary at the rooms.

MANCHESTER.

TEA PARTIES.—A more than usual display was made this year at the new year's tea parties in the different school-rooms in the town, the new school in Ardwick, which has been opened within the last twelve months, making as great an appearance as any of its older confreres, and the speeches, the music, the cakes, and the tea were alike unexceptionable. At St. Patrick's, in addition to the ordinary routine, a beautifully framed copy in satin of the half-length portrait of his Holiness Pius IX., after Danesi, was presented to the Very Rev. Canon Cantwell. This extraordinary work of the loom was woven in Lyons by M. Curviac, and was exhibited at the Great Exhibition of 1851. The cost of getting up the intricate machine for the production of this beautiful specimen of weaving was above 25,000*l.*, and the number of "cards," exceeding 80,000, were worked by one treddle. Framed as this beautiful fabric was, it had the appearance at first sight of a highly-finished proof-etching, on India paper, and in point of finish and expression exceeds the lithograph by Danesi's own hand. The donor, Mons. Zepherin Devoge, the eminent Jacquard loom-maker of this town, in an appropriate speech, offered this handsome present as a souvenir of his gratitude for the great energy and untiring zeal that the Very Rev. Canon Cantwell had shown during the eight years he had been amongst them. The Very Rev. Canon, in his usual kind manner, acknowledged the gift, remarking upon the consolation and encouragement that their kindness and attention gave him in his arduous and difficult labours.

SWITZERLAND.

STATE OF CATHOLICITY.—We read in the *Univers* :

"The Catholics are not the only people in Switzerland who believe that the re-establishment of the empire must ex-

ercise an influence over their country; the Radicals show the same preoccupation. They do not return to the ways of justice, but they are less ardent in oppression. This, indeed, is on their parts but a moment of hesitation; they renounce none of their projects.

"Several facts have just occurred to show that the Swiss people, from the instant it has the power of declaring itself, acts like a Catholic people. The Radicals have not yet been able to corrupt it. In the Valais, the Conservatives have succeeded in causing to be inscribed in the new constitution an article which obliges the government to conclude a concordat with the Holy See on religious affairs. At Friburg the Municipal Council had decided to demolish the collegiate church of Notre Dame; but the people, in their communal assembly, have quashed this revolting decision, and the Canons of Notre Dame will cause their church to be restored at their own cost. Lastly, at Solcure, the government had proposed to suppress the convent of the Dames Capucines; but the Grand Council, obeying the wishes of the canton, has rejected this proposition, and declared by a strong majority for the preservation of the convent. The Bishop of Bâle addressed on this occasion a very energetic letter to the Council of State of the canton of Solcure, and the women belonging to all classes of society have signed a warm petition in favour of these Religious; finally, public opinion has declared itself in so clear a manner that the Grand Council has been obliged to reject the project of the government. These three facts prove that the Catholic people, even in the radicalised cantons, has remained profoundly attached to the cause of the church. If the Catholic cantons could be delivered from the yoke of the Radicals, we should very soon see the spirit of order and the love of religion predominant. But whilst the sect of the humanitarian philosophers, the coterie of the Freemasons, the bureaucrats without Faith, the parvenus of 1830, and the allies of the London propaganda shall be enabled to exercise a terrorism without bounds, the good tendencies will be vain, and will scarcely betray themselves by a few isolated acts. These acts will even do nothing but irritate the op-

pressors. Thus it is announced that the measures against the Chapters of the canton of Soleure will be resumed next spring, and that already the adherents of the 'Young Switzerland' are taking great pains with the view of causing the new concordat demanded by the Catholics of the Valais to come to nothing.

"The committee of Posieux being suppressed by order of the government of Friburg, his President, M. Charles, late Councillor of State, has just published an appeal to the Swiss people in favour of the canton of Friburg. There is nothing unfortunately to expect from this manifestation. Berne will not listen to the complaint of the Catholics. Will it be listened to, by way of amends, at Paris and at Vicenza?"

PRUSSIA.

CONVERSIONS IN Breslau.—On the 10th of December, 1852, the Count Pfeil von Diersdorf and M. Rochus von Rochow made their abjuration of Protestantism in the Cathedral of Breslau. Before entering the haven of the Church, these two distinguished men had explored all the phases of Protestantism, from Hegelian rationalism to the pietism of Spener. The awakening given by Silesian Protestantism, the compromise into which their Church entered during the last revolutionary tempests—a compromise by which it favoured demagoguery—the clamours raised against the missions and the Jesuits, and the noble conduct of the Catholic Episcopate, all these things contributed to inspire in them the desire of studying the doctrine of the Roman Church. They had become acquainted with the book of the "Imitation of Jesus Christ," in the school of Dr. Stahl; but as pietism had malmed the most beautiful book that ever came from the hand of man, by retrenching from it the fourth book, they wished to possess the whole of it and to return to the Catholic Faith, in order to draw at their true source the waters springing up into life everlasting, of which they had had a foretaste in reading the first three books. What, in fact, becomes of piety without the generative dogma, so excellently treated in the fourth book of the Imitation? The flower deprived of its

root withers very soon, and the most limpid water, when it becomes stagnant, corrupts. Thus piety has become among the Protestants a vibration of the nerves, which has no more force except in hatred, and which knows not the chaste and sweet expansions of a confiding soul. "You have restored the crucifix to our churches" exclaims the Pastor Lutkemuller, addressing himself to the evangelical unionists; "be then logically consistent by restoring to them also the true Corpus Christi!"—*Universe*.

NEW YORK.

CHURCH OF THE HOLY REDEEMER.—"The noblest works of man, in every age, have been done unto God." This familiar sentence was brought forcibly to mind as we stood before this edifice, a new German Catholic church in Third-street, near Avenue A. The neighbourhood is not an agreeable one to any of the five senses. It is a wilderness of inferior-looking brick houses, swarming with Germans, men, women, and children, particularly children. It is a region of small shops and beer-houses, of carts, stables, and never-swept streets. Every man looks about a dollar a day, and every woman seems to be washing.

But see, what a noble work these people have done unto God! From this region of squalor rises the largest, one of the costliest, the most striking and impressive Ecclesiastical edifices in New York. From the street to the cross at the top of the tower it is two hundred and fifty feet, higher than Trinity. The architecture is of that intricate and elaborate design which is styled the Byzantine. Within its walls there is space for three thousand persons to sit, and for another thousand to stand. There are stained windows, broad aisles, marble columns, a magnificent altar, a superb ceiling, and numerous confessionals.

A hundred thousand dollars will have been expended upon the church by the time it is finished; and at its side a convent and convent schools are soon to be erected. It was really affecting to observe how scrupulously and reverently every labourer as he entered the church (consecrated but unfinished), removed his hat, even if to do so obliged him to

put down his load, before he crossed the sacred threshold.

Who shall say there is no vitality in the Catholic Church? It has vitality, because it enjoys the proud distinction of being a Church in which the poor man feels at home, and to which no rich man dares dictate, let him hire ever so large a pew. Protestants as we ere, we could not but feel, as we stood before this stately Catholic church, in that sorry neighbourhood, that our Church might learn some valuable lessons from its elder sister.—*Home Journal.*

ORIGINAL POETRY.

STANZAS:

(For the Bengal Catholic Herald.)

"It is therefore a holy and wholesome thought to pray for the dead!"—1 Maccabees, chap. xii. v. 46.

When grief throws its mantle of darkness upon me,
Oh, ———! for comfort I fly to thy tomb;
And a bright radiant beam of sweet calmness comes on me,
Oh! is it thy spirit that brightens the gloom?
They tell me 'tis vain to bedew our tears,
The ashes where love, or where friendship is laid;
Ah! perhaps it is vain, but to me it appears,
That the spirit in grief can converse with the dead!
Oh, 'tis sweet when the stars are thus sown on the skies,
And the bright silvery moon glows in radiance serene;
To sit all alone, and with sad weeping eyes,
To think of the dead, and each past lovely scene!
To pray for the souls of dear friends, who are gone,
Is the sole consolation to misery given,
This, this is our joy and our solace alone,
To grief thus alone is the balm under heav'n!

Patna, Bankipore: January 1853.

T. P. M.

Selections.

CATHOLIC AFFAIRS IN MEXICO.

(From the *New York Freeman's Journal*.)

On the 15th of October President Arista opened the session of the Mexican Congress, and in his inaugural message we observed the following passage, indicating a disposition favourable to the interests of religion:—

"The respect to which this Holy Father, both as a temporal prince and as the head of the Church, is entitled, has induced the government to include in the matters designated for the session the reception and recognition of Monsignor Clementi as Apostolic Delegate, for courtesy cannot allow that the representation of that envoy to our republic be any longer undecided, taking into consideration the relations which Mexico maintains with the Apostolic See, and the spiritual dependence of the nation upon the universal Father of the Faithful."

We published last year a notice of the departure for America of Mgr. Clementi, accompanied by two Auditors of the Rota, the former being directed by the Holy See to investigate

the state of religion in Mexico, and clothed at the same time with the functions of official Representative of the Court of Rome. For fifteen months the Apostolic Delegate has resided at Mexico, where he has been received with high honours as an Italian Archbishop, though the higher Clergy have conceived it to be their duty to defer recognising him as Nuncio until he should be received as such by the government. Since Mexico declared herself independent, the relations between that country and the Court of Rome have not been satisfactorily adjusted. During the years immediately following the revolution of 1821, the chiefs of the new confederation claimed to have inherited all the Ecclesiastical privileges of the kings of Spain, and whenever an Episcopal see became vacant, they sought to exercise the right of nomination at the Holy See. But in consequence of the protest of the Court of Madrid, the Pope refrained, for some time, from instituting new Prelates. Thus, one by one, the Mexican dioceses became vacant; and at length, in order to put an end to this unhappy state of the Church, Gregory XVI. called a special convention about 1835, in reference to an exposition presented to him by the Canon Valdez, of the religious necessities of the people. According to an arrangement then entered into, the Chapter of the various cathedrals are to present three candidates to the government, of whom the civil authorities shall designate one as preferred by them. The list, thus marked is submitted to the Pope, who institutes the Bishop in accordance with these recommendations, Mgr. Valdez, appointed to the bishopric of Puebla, was the first who was thus promoted, and soon the ranks of the Episcopacy were again filled. Thanks to this convention Mexico has since been provided with virtuous and learned Prelates. But there have been other claims on the part of the government to the privileges of the crown or Spain, which the Holy See would not admit; such as the use of Episcopal revenues during the vacancy of a see; the collation of Curates, &c.; and this has caused a delay in the official reception of Mgr. Clementi. The message of President Arista indicates a disposition to come to an understanding with the Court of Rome and we hope that the Congress will readily enter into the views of the executive in relation to this point.

The Clergy are awaiting with anxiety the presentation of the law of which the President speaks, and are joyfully preparing to receive, in the person of Mgr. Clementi, a direct representative of the Holy See. The Catholic Hierarchy in Mexico occupies a very delicate position. While on the one hand in its relations with the civil power, it may be subjected to some wrongs, on the other it derives therefrom some considerable advantages. In spite of the attacks of blasphemers and demagogues, the principal of Ecclesiastical proprietorship is still respected; the Catholic religion is the only one practised in Mexico, and the external forms of the worship are not abandoned by the government; and it is to be feared that a more complete rupture with the civil power might be followed, at no distant period, by spoliation and heresy. Under an

appearance of dependence upon the civil authority the higher Clergy retained a true and intimate attachment to the Holy See. There was an indication of this during the last year, when the Bishop Elect of Valladolid refused to take the oath required by the Mexican constitution, and consequently did not receive the Bulls which were to have been forwarded to him by the governor of the province. The formula of the oath aroused his scruples, because it promises obedience not only to actual laws, but also to all those which *shall be made* by the republic. The institution of the Bishop of Valladolid has thus been suspended for a year. He has at length, however, consented to take the oath, according to the advice, as we believe, of Mgr. Clementi himself—who has satisfied the alarmed conscience of the Bishop.

It is thus that the Apostolic Delegate, by consummate prudence and an enlightened study of the difficulties of the country, combined with an unshaken determination not to abandon the post to which Pius IX. had sent him—it is thus that this learned Archbishop appears to have prepared the way for an accommodation with the civil power, and, by conciliatory measures, to have served in the highest degree the fundamental and permanent interests of the Church.

H. D. C.

PROJECTED CHANGES IN THE GOVERNMENT OF THE ANGLICAN CHURCH.

It is broadly asserted by those most conversant with the opinions and feelings of the great bulk of the members of the United Churches of England and Ireland, that they may be divided into three separate and distinct categories. First of all those amongst them who really and in good faith believe in a church, and a divine commission to their pastors to teach, and who are usually known as High Churchmen, Puseyites, Romanizers, etc.

Secondly, the Evangelicals, who believe in the teaching of their ministers in as far as it is conformable with their own views of doctrines, as proved or not proven from the sacred Scriptures. Who disbelieve the doctrine of sacramental grace, and believe firmly in the infallibility of their own judgment and opinion in matters of faith. Who are Calvinists in doctrine, and who, if they acted logically, ought to be Presbyterians in their form of worship.

The third class inclines to, and frequently advances as far as, Socinianism and Arianism. It is Hoadleyism continued inside the establishment. This class in its interpretation of the articles is not over scrupulous;—but is sadly given to “camel swallowing.” Many of this class scarcely admit the inspiration of the Scriptures. And in the interpretation of the holy book they are not ashamed to adopt the miserable subterfuges of the German rationalists. In it we find Arians, Socinians, and pure Deists;—some of whom enjoy the richest benefices and wear the most important mitres in the establishment. These three great bodies of Protestant Christians are held together in the present order of things by the all-potent efficacy

of the Queen's Supremacy. Snap this strong link—remove this golden barrier, and the adverse elements which form the basis of these three great parties immediately develop themselves, and three separate and independent sects—containing within each of themselves the fruitful germs of endless schisms and divisions—are immediately ushered into existence. This would in England be the inevitable result of the abolition of the Queen's Supremacy and of a State Church. The Evangelicals would be absorbed by Calvinism. The Arians and Socinians by rationalism;—while the Churchmen, properly so-called, if they acted consistently, would not find rest until they arrived at the foot of the Vatican, and acknowledged in the successor of St. Peter a primacy of jurisdiction and authority as head of Christ's Church upon earth.

In the colonies it appears that while the majority of the Anglican Chaplains and clergymen are more or less influenced by tractarian views, the laity, on the contrary, are blunt honest Protestants, and maintain for themselves the right of private judgment in the interpretation of the Scriptures. The Bishops in the colonies entertain legitimate doubts of their authority to enforce the discipline of the United Churches in their colonial dioceses, or to introduce new laws regarding the liturgy and the ordering of church matters, more in accordance with the necessities of their position and the wants of their flocks. Parliament is appealed to: and the question is, ought matters be left in *statu quo*, or ought the members of United Churches in the colonies join in pressing the appeal upon the attention of the House;—and in the event of the House taking up the question, what precise boundaries should it affix within which the Synodical action of colonial Anglicanism must restrain itself. These are the questions which have engrossed the attention of our brethren of the Anglican communion in this colony at the present day. To them they are most important—to all other Christians they are interesting. Speaking as Catholics, it appears to us that the question is simple and of easy resolution. It is plain that no Synod composed of ecclesiastics and laymen can be so constituted as to swamp by their votes the authority of the Bishop. The element of Episcopal authority must be free and unrestrained. The advice of the lay and of the clerical delegates may instruct and enlighten the Bishop. Their reasoning may convince him, and their eloquence, if you will, affect him. But still he is free; he must not be coerced. The law becomes a law in virtue of his authority solely. The laymen and ecclesiastical members are counsellors—not co-operators; are advisers—not co-authors; and in this they differ from the Lords and Commons of England. If this authority be not admitted in the Bishop, then Episcopal authority is no longer in the ascendant; it degenerates into a sort of dilated Presbyterianism.

Our fellow Christians, then, have no option: they must admit in the Bishop the absolute authority either to sanction or to annul a proposal, even though it should come to him fortified by the universal approval of the lay and clerical

portions of the Synod—in which case they are Episcopalian; anything short of this admission classes them with Presbyterians. Disguise the matter as they may, it must in the end come to this. And if they were empowered by an Act of Parliament to meet and legislate for themselves, they may rest assured that this would be the upshot of the matter. Abolish the Queen's Supremacy, and the elements now kept in solution will speedily precipitate.—And the question then will narrow itself into that of Bishop or no Bi-hop.

What the Archbishop of Canterbury has to do with the question, we confess we don't clearly discern. His authority is either founded the Divine right or the Queen's mandate. In the latter case, if the supremacy be abolished, the authority of the Archbishop—a subordinate one—lapses as a matter of course. In the former case, that is if it be of Divine right, he cannot renounce it. No bill of indemnity, promising not to interfere with the appeals from the colonial churches, would be lawful or valid. If he be appointed by God to do a certain duty and refuse to do it, he virtually annuls his office. What would be thought of a lay judge who would bind himself not to hear causes or distribute justice? This would be worse even than the attempt to annihilate truth by declaring Gorham right and Exeter not wrong. Our fellow colonists are now engaged in an attempt which has many points of resemblance to the struggle of the English Catholics a couple of years ago for the restoration of their Hierarchy. They wish to qualify or set aside the Queen's Supremacy in spirituals—the Catholics of course never admitted it. The Anglican Colonial Church wishes for synodal action—so did the English Catholics. The Colonial Bishops wish to be shorn of some of their power and responsibility—so did the English Vicars Apostolic. Both parties wished to introduce order and regular church government, as far as was practicable, amongst their flocks. The Catholic Church in England has already succeeded to a great extent in its wishes. Her Hierarchy is restored, her Synod has passed its laws,—yet we don't hear that the Queen, or both Houses, have been shorn of one inch of their power. The country is not less prosperous, and the funds have not been affected by the shock of Papal aggression. We should be sorry so to misconstrue the conduct, or misrepresent the motives of our colonial brethren, as the English Protestants very generally have those of their Catholic fellow countrymen. We do not believe that they meditate any aggression on the rights and franchises of their fellow Christians of other denominations. They find themselves surrounded with difficulties, and very naturally they are anxious for a remedy. The Evangelical clergyman of Cape Town who is reported at one of the late meetings to have said, that he did not believe that any man was to be found who would willingly divest himself of power—in our opinion knew little of human nature. Six months tenancy of a colonial Bishoprick would, in all likelihood, make him think more favourably even of Episcopal natures. —*Cape Col. list.*

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS AGAINST RELIGION BY THE ABBE DE SEGUR.—CHAPLAIN OF THE MILITARY PRISON, PARIS.

IX.

There are learned and clever men who have no religion.

Answer.—And what does that prove, but that to be a good Christian, and to receive from God the gift of faith, it is not enough to possess profane knowledge and great wit. We must, above all be clean of heart, humble, sincere, well-intentioned, and ready to sacrifice every worldly consideration to the strict fulfilment of our duty.

These are precisely the qualities which are wanting in the few learned men who are irreligious.

1st.—Either they are ignorant and indifferent on all matters connected with religion, absorbed in their mathematical, astronomical and physical discoveries, and not thinking of God or their soul; and then it is not surprising that they understand nothing about religion, they are ignorant of its tenets, and their judgment of it is about of as much value as the opinion of a mathematician on music and painting. There are *learned men* as ignorant about religion as a child ten years old before he has been taught his catechism.

2dly.—Or, perhaps, these men are proud, and wish to judge and pass sentence on the decrees of the Almighty. They would put His Providence on a par with their weak reason, and measure His works by their conception of them. Pride has been the source of all sin. And for this high opinion of their own judgment, they have been denied the knowledge of spiritual things; for it is granted only to the meek and lowly, Almighty God cannot tolerate rebellion against His infallible truth.

3dly.—Or, (and this is the most common reason) these learned men have bad passions which they will not give up, and which they know to be incompatible with the Christian religion.

However, if we place in the balance the number and weight of evidence *against* religion, and that *for* it, we shall soon see how unequal the contest must be.

It may be confidently affirmed that for the last eighteen hundred years not one eminent man in twenty has been a bad Christian.

And we may still further affirm that even among the few professed unbelievers, many of them were not so in reality: the proof of this assertion is, their anxiety to die within the pale of the Church. What do we know

of death-bed scenes of the *philosophers* of the last century?

Voltaire himself, when he fell ill in Paris, had the parish priest of St. Sulpice called in to attend him, about a month before his death. The danger of dying passed off for a while and with it fear of God. He got a second attack, his friends hastened to him The physician, who was an eye witness of what occurred, has related that *Voltaire* again asked to see a priest but in vain; no one was allowed to go near the dying man, and he expired in the agonies of despair!

D'Alembert also wished to approach the Sacraments; he too was prevented, as his master had been, by the philosophers who stood round his couch. One of them is said to have made the observation. "If we had not been here, he would have played the coward like the others!"

As to *Rousseau*, he died mad, it is even said he committed suicide.

What moral worth is there in these men? and what can their want of faith prove, when they are placed in contrast with the names of men of genius whose piety has procured them the veneration of nations?

Faith laid on them, as on other men the yoke of the cross; they had to submit to unpleasant restraints, they had to fulfil irksome duties. The sole evidence of the inherent truth of Christianity could induce them to live and die as they did.

Without reviewing the lives of those admirable Doctors of the Church, called the *Holy Fathers*, who were almost the only philosophers, the only learned men, of the first fifteen centuries of the Christian era:—St. Athanasius, St. Ambrose, St. Gregory the Great, St. Jerome, St. Augustine, St. Bernard, and that most wonderful genius of all, St. Thomas of Aquinas;—how many, I repeat, great literary characters does no Religion call her children! Roger Bacon, Copernicus, Leibnitz, Pascal, Mil-branché d'Agnessau, Lamoignon, de Maistre, de Bonald, &c.,—were they not religious men as well as clever?

Were not Bossuet, Fénelon, Boudalot, Massillon, truly pious?

Did not Corneille, Racine, Dante, Tasso, Boileau, and Chateaubriand, feel the beauties of religion?

And our renowned military conquerors, were they not soldiers of the cross too? Who was a better Christian and more devoted to the Church than *Charlemagne*?—*Godefrey de Bouillon*, *Richard*, *Bayard*, *du Guesclin*, *Joan of Arc*, *Crillon*, *Colbert*, *Vauban*, *Villars*, &c., did not they bow down be-

fore religion the lofty brow encircled with the laurel wreath? Henry the IV. Louis XIV., became good Christians. Turraune, after his conversion, to the Catholic faith, led a most exemplary life; he had been to communion on the morning of that fatal engagement which cost him his life. The Great *oudè* was a good Christian. And, to crown all, does not Louis IX. belong to the Church Triumphant? Is he not one of those Blessed Saints in Heaven, and while on earth was he not eminently talented and brave, as well as holy?

Every one knows the respect which the Emperor Napoleon had for Christian principles. It is true that, in the intoxication of power and ambition, he neglected the practical duties of religion, but he always respected piety in others. He used to say "I am a Christian—a Roman Catholic; so is my son; and I should be very sorry if my grandson could not profess the same creed." At last, when on that lonely rock in the Atlantic, he thought over the faith of his youth—who will contest the genius of Napoleon?—well, he, when he had time to reflect on the state of his soul, fulfilled his religious duties.

He sought for consolation where it is to be found, namely, in our Holy Religion.

He sent for a Catholic priest to come to St. Helena, and he regularly assisted at the sacrifice of the Mass, which was offered up in his private chapel. He would not allow meat to be served at his table, on days of abstinence. He often surprised the companions of his exile, by the zeal he showed in upholding the fundamental principles of our faith. When he felt his last hour drawing near. He dismissed his physicians, sent for his chaplain, the Abbé Vignali, and said to him: "I believe in God; I was born of Catholic parents, and brought up in the Catholic Church, and now I wish to fulfil those duties my faith require of me."

Then the Emperor went to confession, received the Holy Viaticum, and Extreme Unction. "I am so tranquil and happy in having done, my duty," said he to Gen. Montholon, "and I wish that you, at your death may enjoy the same blessing. I was not a fervent Christian on the throne, for power often makes a man forget themselves. But I never lost the faith; the sound of the church bells was ever a pleasure to me, and the sight of a priest always made a deep impression on me. I wished to make a mystery of all this; but it is weakness I feel compelled to render glory to God!"

Shortly after he gave orders that an altar should be arranged in the adjoining room

where there was adoration of the Blessed Sacrament day and night.

Thus died Napoleon.

We need not fear being deceived, if we follow the steps of the immense number of great men, whose moral worth and piety make their examples a thousand times more valuable than that of the few men who disavowed Christianity.

Pride the passion of acquiring knowledge which completely absorbed them—other passions more violent and shameful still, to which they listened,—are a sufficient reason for their unbelief. While the truthfulness of our faith, could alone make the powerful and the talented take up the sacred yoke of Catholicity.

THE LATE EARL OF SIREWSBURY—PREPARATIONS FOR THE FUNERAL.

BIRMINGHAM.

(From our Correspondent.)

Tuesday next has been appointed for the interment at Alton of the remains of the above distinguished and ever to be lamented nobleman, and, as the time draws nigh the utmost desire is felt by the Catholics of this diocese to testify their deep sense of the loss which religion has sustained by his removal from amongst us. There is not a portion of the Church in this country which has been more deeply indebted during the last thirty years to the illustrious deceased than that comprised within the Midland District, and consequently none in which his death has been more deeply deplored.

From the moment the sad intelligence of his unexpected demise was communicated by our respected Bishop to the Clergy and laity up to the present hour, the adorable Sacrifice of the Mass has never, I may say, ceased to be daily offered, and fervent prayers recited for the repose of his soul by thousands who feel a deep interest in his eternal welfare.

According to present arrangements the lying in state of the remains of the deceased nobleman will commence on Sunday morning, and be continued until Tuesday, when the solemn interment will take place. The preparations for the melancholy event are upon the most extensive scale, and fully commensurate with the dignity of the deceased earl. The body will lie in the chapel of the Towers, which will be entirely hung with black cloth, and upon the walls of which the shields of his arms, and those of the families to which he was allied, will be conspicuously placed. The chancel will also be hung with black,

and shields, bearing emblems of Our Lord, will be appropriately arranged. The whole of the windows are to be covered with thick black cloth curtains, so as to entirely exclude the light. The altar is also to be vested in black, and the reredos hung with black do-sell, and upon the altar will be placed six magnificent candlesticks.

It is intended that three-fourths of the chapel shall be arranged chancel choir-wise, leaving the centre for the catafalque, which is to be erected in the form of a cross, supported by twelve standards of carved wood, the eight principal ones having gilt coronets surmounting shields, and there finish at the top with Talbots, holding coronas of lights. On the west gable of the catafalque is the achievement of the late earl, worked in the proper colours, on black ground. In the eastern gable is the device of the three earldoms, consisting of the Tudor rose, with coronet above for Shrewsbury, and shamrock, with coronets above for Waterford and Wexford, the whole supported by Talbots. In the north and south gables are fleury crosses, with the inscription, "In hoc signo spes mea," the whole worked in their proper colours. The roof is to be covered with black cloth, powdered with S and coronet. A valence is to hang round the whole, and on which appears the following inscription:—"Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob: mittat tibi auxilium de sancto, et de Sion tueatur te. Memor sit omnis sacrificii tui." The ridge of the roof is finished with a carved cresting, gilt, from which spring standards of lights. At the intersection of the ridge springs a cross, surrounded by a corona of lights. At the point of each gable there is also a corona of lights, there being altogether about two hundred and fifty lights in the chapel, which, owing to its comparatively small dimensions, cannot fail to produce a most imposing effect. On each side of the catafalque there will be four great standards with branches of lights, and on each side of these eight small ones with branches will be ranged.

The state coffin will rest upon a raised bier under the centre of the catafalque. It is made of the best Spanish mahogany by Mr. Bishop, of this town, and is covered with crimson velvet. The edges are engraved with gilt metal work, and the corners clamped and richly ornamented with the letter S in the centre. Three handles of gilt metal are fixed on each side, and attached to them are plates with the crest of the earl—a lion passant on a cap of dignity. On the lid is a fleury-gilt cross, extending nearly the entire length, supported at the foot by two Talbots, and in

the centre is engraved the initial S with a coronet.

At the foot in gilt metal, are the arms of the late earl: and at the head a well-executed plate with the following inscription attached:—

"Hic jacet corpus nobilissimi et potentissimi Domini Domini Johannis Comitis de Salopid in Angliâ, de Waterfordiâ et Wexfordiâ in Hiberniâ Seneschalli, Hereditarii de Hiberniâ, Equitis Ordinis Apostolici S. Gregorii, qui decessit Neapoli die IX. Novembris Anno Domini MDCCCLIII. Cujus animæ propitiatur Deus. Amen."

The pall is chiefly composed of black velvet, of superior manufacture, about twelve feet by nine.

A white velvet cross runs through the centre, and upon which the arms of the deceased nobleman are richly embroidered in gold, surrounded by four coronets. The motto, "Preat d'accomplir" is worked in gold, on crimson velvet, running bodilywise across the whole pall. In the four angles are the initials "I. T." also in gold embroidery, and on each side, is embroidered the versicle—*"Requiem æternam dona eis Domine. Et lux perpetua luceat eis"* A rich fringe of silk and gold is attached to the pall and the whole presents a specimen of design and workmanship rarely surpassed.

As stated above, the lying in state will commence at nine o'clock on Sunday morning, from which time the funeral Masses will be celebrated every morning by a number of Priests, and the body will be "watched" night and day by the Faithful, who will offer up incessant prayers for the soul of the departed nobleman. On Monday evening his Lordship, the Bishop of the diocese, will attend, when Matins and Lauds will be chanted. On Tuesday morning the Solemn Requiem will be sung by his Lordship, attended by the Very Rev. Dr. Weedill, Provost, an Assistant-Priest; the Rev. R. Bagnall, Canon of Birmingham, and Vice-President of Oscott, as Deacon; and the Rev. F. Amherst, as Sub-Deacon. After the Requiem Dr. Weedill will deliver a funeral discourse, after which the celebrant and four other Bishops will descend from the chancel, and taking their places at the four corners of the canopy, give the absolutions. This part of the ceremony over, the funeral procession will be formed, and proceed in the following order:—

- Acolyte.
- Deacon.
- Acolyte.
- (bearing the Processional Cross.)
- Acolyte.
- Confessors.
- School Children.
- Ch.
- Two Chaplains.

- Members of Religious Orders.
- Secular Clergy.
- Cantors, in copes.
- Chaplains of the late Earl.
- Canons of Chapters.
- Parish Priest of Alton.
- The Very Rev. the Vicar-General of the Diocese.
- The Bishop of Birmingham.
- Attended by the Very Rev. Dr. Weedill, Rev. R. Bagnall, and the Rev. M. O'Sullivan, Master of Ceremonies.
- The Bearers.

- THE BODY.
- Mourners.
- Relatives and Friends.
- Gentry.
- Teantry.
- Workmen, &c.

The procession, thus arranged will move through the splendid grounds of the lamented earl to the gateway leading to the high road, and here a painful scene, the result of the late persecuting proclamation against the Curæ, will take place. The lay will not be violated, but those once nearest and dearest to the heart of the deceased earl will be prevented from continuing in the procession in paying to his remains that last tribute of respect which the well-known merits of the deceased so justly entitle him to. The procession will stop within the gate, the Priests in their canonicals and Assistants, will fall back on each side and allow the body to pass through to the high road, where the operation of the law against the procession would commence. Carriages will be ready to convey the Bishop and a sufficient number of Ecclesiastics to the church at Alton, situated about half a mile from the gate. The coffin will be laid in the tomb of the founder, near the altar, at the distance prescribed by the rubric; and the last rites of religion there performed over the lamented deceased, the Bishop and mourners will return to Alton Towers.

It is expected that during the two days of the lying in state several thousand persons will visit the Towers, and nearly all the Clergy of the diocese will attend the funeral.

The design of the whole of the arrangements has been given by Mr. G. W. Pugin, son of the late distinguished architect. The metal works have been carried out by Messrs. Hardman and Co. of this town, in a most superior style. The pall and embroidery, all of which has been exquisitely worked, was furnished by Mrs. C. Powell and the Messrs. Brown, of Easy-row, Birmingham.—
Tablet.

Mr T
Six
Pall
Four
Six
Four

MEMOIR OF THE LATE RIGHT REV.
DR. O'HIGGINS, LORD BISHOP OF
ARDAGH.

[We are indebted for the following most interesting and valuable memoir* to the kindness of a relative of the deceased Prelate. We have been enabled to make a few additions to it from some notes kindly furnished us by a Reverend correspondent. The whole is another evidence of the great services which have been rendered, through such troublous times, to Catholic Ireland by her holy and admirable Episcopate and Clergy. Future generations, rejoicing in happier times, will look back with amazement to what men like these effected, and will bless and honour their hallowed memories for what they did, conquering the dominion of heresy and tyranny and laying the deep foundations of the strength and peace of the Catholic Church of Ireland.—Ed. *Tab*]

The late Right Rev. Dr. O'Higgins, the revered and lamented Bishop of Ardagh, was descended in the paternal line from the Higginses of Mayo, his father having migrated from the neighbourhood of Westport about the middle of last century, and settled as a farmer in the northern extremity of the county of Longford. By this side of his family his Lordship was related to the late Right Rev. Dr. M'Nicholas, Bishop of Achonry, an accomplished scholar and profound theologian. His mother's name was Elizabeth Tyrrel, a near relative of the ancient and illustrious family of O'Connell of Cranary, county Longford. The theory which maintains that most distinguished men have inherited genius from their mothers, was, perhaps, verified in his Lordship's case, his maternal family, having been remarkable for their talents, especially in poetry. The songs of Peter Roe O'Connell may be still heard of an evening warbled in the rich pathetic Gaelic by the milk-maid as she passes by the ruins of the old house of Cranary. The poet, George Nugent Reynolds, was a grand-son of this Peter Roe, and worthily maintained the poetic glories of his house. Two other grandsons of the old bard, Peter and Harry O'Connell, were killed at Granard in 1798, as they were leading on the insurgents, and local tradition preserves a thousand romantic anecdotes of their chivalry and patriotism.

William O'Higgins, the revered Prelate who is the subject of the present memoir, was born in 1793, and was the youngest of a large family of brothers and sisters, nearly all of whom, with their descendants, have preceded him to the grave. Having been instructed in the rudiments of Irish and Eng-

lish by his mother, he was placed under the tuition of an individual of a class now no longer known, a wandering classical teacher, who taught nothing but Latin at his little pupil for three years and a half. His Lordship used to excite hearty laughter by his anecdotes of this good-natured and eccentric old pedant, whom he used to picture as a person of slovenly habits, and wearing a huge red wig, which, as if in sympathy with the habits of the proprietor, was continually finding itself in the very position it ought not to hold. When William O'Higgins was between fourteen and fifteen years of age he was removed to a school kept by a Protestant Minister in the neighbourhood, where he finished his classical studies with great credit and success. In after life he retained a grateful recollection of this old Minister, and ever spoke of him in terms of regard and esteem.

Having completed his preparatory studies, Mr. O'Higgins desired to enter an Ecclesiastical College, and with this intention proceeded to Paris about the year 1812, and entered a French seminary, conducted by some of the ablest men of the time. Here he continued till the peace of 1815, when, in conjunction with some other young Irishmen, he successfully petitioned the Duke of Wellington for the reopening of the Irish College, and the restoration of many of the bourses of which that foundation had been for a long time defrauded. In consideration of his services he was appointed to a professorship in the College, to which he was so substantial a benefactor.

About this time he was promoted to Priest's Orders, having received a dispensation of some months which he wanted of the canonical age. Soon after he was ordained he wrote to Dr. M'Gauran, his Lordship's predecessor in the see of Ardagh, for permission to go as a Missionary to New South Wales, in the capacity of Vicar-General to the newly-appointed Bishop of that district. Dr. M'Gauran positively refused to grant the required permission, and Mr. O'Higgins accordingly continued his academical labours in the Irish College. At the reopening of the Sorbonne, after the restoration, he maintained a public thesis with great applause, and took the degree of B. D.

Having spent eight years of a most distinguished and laborious career in Paris, and graduated senior B.D. at the University, his health began to sink rapidly under his long-sustained exertions, and being unable to continue attendance on his class, he resigned his professorship, and set out for a more genial climate, intending at the same time to go on with his studies in some other university. He

resided for a short time at Vienna, but his health still continuing precarious, he quitted that university and proceeded onward to Rome, truly the city of his soul. Here his health being completely renewed, he continued his studies for five years more at the university, under the superintendence of some of the most illustrious theologians and canonists of the day, and amidst the inspiring associations of the Doctors and Martyrs of Holy Church.

In 1825, after a most brilliant academical display, which lasted for eight days, he was admitted D.D. in the most flattering manner. Although nothing could exaggerate the complimentary character of his diploma of Doctor at Rome, he seemed to refer in after life with greater pleasure to his testimonials from the Sorbonne. Indeed, it is a theme on which, even in the society of his most intimate friends, he touched very rarely; scarcely would he allude to those days of early distinction, even among his old pupils, with whom he was surrounded in after life. He taught philosophy, theology, Scripture, and canon law at various times and in various colleges, and on this account he was sure to meet one or other of his pupils wherever he turned. He used to reckon fifteen Bishops who had studied under him at some time or other, besides innumerable Professors and Superiors of Colleges. The Most Rev. Dr. Kenrick and the Most Rev. Dr. Dixon are amongst those of his teaching whom the Church has raised to its high places.

In 1826 he returned to Ireland, and successfully competed for the chair of Dogmatic Theology at Maynooth, in the first public conference which was ever held in that College. It was vacant by the elevation of the late Most Rev. Dr. Kelly, Archbishop of Armagh. Dr. O'Higgins had only been about one month at Maynooth when he was examined before commissioners appointed by his Majesty to inquire into the doctrine taught at Maynooth, and indeed in the whole Catholic Church. The depth and variety of his information; his lucid, masterly statements of the Catholic doctrines; his correct and satisfactory exposition of the Gallican and Ultramontane theories; his admirable definition of the Papal authority, and the logical precision and accuracy of his replies to all the various questions put to him on that occasion, have been frequently the theme of admiration, even by those most hostile to his creed. The ability and zeal with which he filled the important duties of Dogmatic Theology, are too well known to need the Irish Church to be dwell on. Many of our brightest lights, among whom we may mention the present illustrious

Primate, learned the rudiments of theology at his lips. On the death of his dear friend, the Right Rev. Dr. M'Gauran, in 1829, he was called on to preside over his native diocese, and was consecrated Bishop on the 30th of November in that year.

(To be continued.)

CONVERSIONS.

TO THE EDITOR OF THE "CATHOLIC STANDARD."

Sir, —On Sunday last I had the happiness of witnessing in our Church, one of those ceremonies so interesting to every Catholic. I allude to the jubilee reception of four Converts into the one fold. This is not the first time I have witnessed such a sight, for we have had as many as nine and ten publicly received by our pastor.

At Easter there will be, I expect, a much larger number admitted.

I am, &c. A. D.

Cambridge, January 3rd, 1853.

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BENGAL CATHOLIC HERALD

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

No. 12.] CALCUTTA: SATURDAY, MARCH 19, 1853. [VOL. XXIV

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, March 19.

CEREMONIES OF HOLY WEEK.

As we are now approaching towards the close of this penitential season, we cannot do better than call the attention of our readers to a very interesting work from the gifted pen of Cardinal Wiseman entitled LECTURES ON HOLY WEEK. These Lectures are four in number and they give a lucid and eloquent explanation of the offices and ceremonies of certainly the most solemn week in the Catholic Calendar. Our readers must however bear in mind that the Cardinal's graphic description refers to the service as it is imposingly performed in the Papal Chapels where the minutest details are observed with that scrupulous exactness without which it would scarcely be possible to preserve inviolate the solemnity of religious worship.

The following is a brief and condensed but perfectly explanatory view of each day's respective functions:

The week which closes the fast of Lent is generally by us called *The Holy Week*. In the

Latin Church it bears the name of the *greater week* (*Major hebdomada*), as it did of old among the Greeks; according as St. John Chrysostom testifies. The Germans call it the *Charwoche*—a word of doubtful etymology, but probably signifying "the week of sorrows," from *char* or *kar*, grief. In a similar sense it is sometimes termed by them the *marter woche*, or week of sufferings. These various names, some glorious and others sorrowful, are sufficient indications of the event which the week commemorates; the only one in the annals of this world which can fully deserve both titles, and that which combines within itself a greater portion of majesty, and dignity, and a larger share of grief and mourning, than any other could separately contain. It is a week put by with especial consecration, from the course of the year, to sympathize in our dear Redeemer's sufferings.

The first day is known by the name of *Palm-Sunday*, so called from the rite then observed, in the Catholic church, of blessing and distributing palm or olive branches; or, where the climate does not produce them, branches of other trees, in commemoration of what the Jews did when Jesus entered into Jerusalem.

During the two following days, there is nothing in the public offices of the Church peculiarly attractive, though there is a vein of rich religious pathos running through her liturgy; and the office, or public and private devotions, prescribed to her ministers throughout the week, which would well repay the attention of the curious. In fact, the moment this daily form of prayer becomes public, it seizes powerfully on the attention of all; and this takes place for the first time on the afternoon of Wednesday. The office, or course of prayer, daily enjoyed by the church on her ministers, is divided into several portions, receiving names from the hours of day, at which, anciently, they used to be recited.

The largest portion, however, may be more properly said to belong to the night, and is subdivided into "Matins" and "Lauds;" the first ordinarily consisting of nine psalms, and nine lessons from Scripture and the ancient Fathers; and the latter of eight psalms or canticles of a more joyful character, together with various hymns, antiphons, chapters and prayers. Since the custom of reciting this portion of the office at midnight has become confined to religious communities (many whereof in this city, whether of men or of women, nightly rise to praise God in that silent hour), it has been customary to perform it early in the morning, or by anticipation on the preceding evening. The latter is done, in respect of the Matins, or morning office, of the three last days in Holy Week; so that the Matins of Thursday shall fall on the Wednesday afternoon, and so of the days ensuing. And these are the offices known by the name of *Tenebræ*, or darkness. For a certain number of candles, placed on a triangular stand, are by degrees extinguished; one, that is, after each psalm, until a mystical darkness (it being still day) is produced. These offices begin each day about four of the clock in the afternoon, or rather sooner; and are in the Pope's chapel chiefly remarkable for two things.—The first is, part of the *Lamentations of Jeremiah* sung after the first nocturne, or division of three psalms, in matins. Three portions of that feeling elegy are given to each day; the first being arranged in such exquisite harmony as ravishes the sense; the two latter sung by one voice in an inflexion of ancient and most moving melody. The second thing to be especially noted, is the well known music of the *Miserere*, which closes the service, leaving on the soul a solemn impression of harmonious feeling which no words that I have would describe.

Thursday is called by us Holy, or Maunday Thursday—the second name being derived from the latin word *mandatum*, or "precept;" the first word of the anthem—"A new commandment I give you," which is sung while the feet of certain poor men are washed, as will be by and by declared. The office in the morning consists of the mass, almost in every respect like that of any other day. It is in the Sistine chapel, and is performed in white, contrary to the usage of this penitential time. But at its close, a very beautiful function takes place. As, on the following day, it has been of most ancient custom not to consecrate the sacred elements, a previous consecration is made on this day of bread into the divine Sacrament of our Lord's body. The consecrated species is borne in solemn procession to the Pauline chapel, where an altar, splendidly lighted up, preserves it till next day. This forms what Catholics know by the name of the "Sepulchre;" and it is customary to visit with devotion in the evening the churches where such altars are most reverently prepared.

From the Pauline chapel the pope proceeds to the great gallery over the porch of St. Peter's, and thence to the balcony, blessing the people, assembled in the square below. As this splendid ceremony is performed with greater magnificence on Easter-day, and it is almost impossible to return from it to witness the remaining func-

tions, it may be as well for many to pass it over, on this occasion, and rather descend, from the Sala Regia having seen the procession, into the church, where, in the right-hand portion of the transept they will find preparation made for the washing of feet. This in other places is performed on poor men, but at Rome, by the Pope, upon thirteen priests, generally poor, of different nations, who are afterwards by him served at table, in a hall upstairs.

Friday, called by all other nations that I know, *holy*, has received amongst us alone, the better and more moving title of "the good." The service throughout is lugubrious and sad; the throne and altar are stripped of all ornament, the floor and seats in the chapel are bare, the sacerdotal vestments black. After some moments of silent prostration, the priest proceeds to a broken and almost disordered service, the Passion according to St. John is chaunted, in the same strain as was St. Mathew's on Palm-sunday; then follow prayers for all orders of men; the image of Christ crucified is unveiled with solemnity (having been kept covered for a fortnight before), and reverently kissed by all the clergy on their knees, while the *Improperia*, or "reproaches," as they are called, are sung to the most pathetic music; and, finally, a procession like that of the preceding day, having brought the consecrated species from the Pauline chapel, the priest receives them, and the service ends with Vespers solemnly recited.

In the afternoon, when the office of *Tenebræ* is finished, the Pope, with all his court, descends into St. Peter's to venerate the holy relics of Christ's passion which are there kept.

Saturday, properly speaking, has no office; that which is performed on it belong to the following night, and being entirely appropriate to Easter. The attention of strangers is generally drawn off from the Vatican to the Lateran Basilica, where a long and complicated function takes place; to wit, in addition to the proper service performed in every church, the conferring of orders of every degree, from the tonsure to the priesthood and the baptism and confirmation of any converted Jews or Mahomedans who may be ready for these sacraments. But in the Pope's chapel the entire ceremony is singularly beautiful, consisting of the blessing of new fire, and of the paschal candle; then of the Mass, in which, as will be declared in proper time, a music is sung that should be dear to all lovers of sacred harmony.

In conclusion comes Easter-day, the glorious consummation and crown of preceding sorrows, the goal of Christian desires, the spring-festival, as its name doth signify, after the griefs of a mourning winter. The Pope sings solemn mass at the high altar of St. Peter's and at its close gives his benediction to thousands crowded in the square below, many of whom are often pilgrims come from considerable distances.

Having thus accomplished the introductory task, Dr. Wascman proceeds to show the poetical and dramatic effects of these solemn and imposing offices of the Church;—to use his own forcible lan-

gnage, he desires "to turn our attention to the more hidden points of beautiful arrangement and feeling with which these functions abound." The view he takes is not only extremely beautiful but strikingly philosophical, and we regret deeply that the limited space at our command will only allow us to give detached portions of these able Lectures :

But the prevailing character of poetry throughout these services, is the dramatic, in its noblest sense. Before, however, exemplifying my observations, I have something to premise. I may be thought incautious in the selection of the term I have just used ; as though it gave some countenance to the silly remark so often made upon the Catholic worship, as scenic, showy, or theatrical. Even if what I am going to say brought me in contact with such common-place sneers, I should not shrink from it, because I do not think the poverty of words, which is felt in all languages, should be the basis of an argument. Nor, if pomp and magnificence, which formerly belonged to every thing royal and noble, have in modern times been confined in our country to theatres, and have thence received a reproachful name, will any one conclude that the church, which has preserved them, ought to abandon them in consequence? Nay, I should think any one betrayed great want of sense, who traduced as theatrical that which existed before theatres. The pomp of the Levitical worship was certainly great and imposing ; and would bear that ignominious name as well as ours. Yet God commanded it ; and it is but a poor speech that can find no better epithet to give it.

But when I speak of the dramatic form of our ceremonies, I make no reference whatever to outward display ; and I choose that epithet for the reason already given, that the poverty of language affords me no other for my meaning. The object and power of dramatic poetry consists in its being not merely descriptive but representative, and that, not only when reduced to action, but even when only consisting of words. Its character is to bear away the imagination and soul to the view of what others witnessed, and excite in us, through their words, such impressions as we might have naturally felt on the occasion. The inspired poets of the old law, the prophets I mean, are full of this lofty and powerful poetry ; nothing can be more truly dramatic, as Louth has observed, than the opening of the sixty-third chapter of Isaiah,* where the Messiah and a chorus are represented as holding a splendid colloquy together. The latter first asks—"Who is this that cometh from Edom with garments dyed in Bozra?" The other replies:—"I am the proclaimers of justice, mighty in salvation." The chorus again demands:—"Why then is thy raiment red, and thy garments as of one who hath trodden the wine-press?" And he again answers:—"I have trodden the wine-press alone." This is dramatic in the noblest sense of the word, as are many

other passages in the same sublime prophet. The Psalms are often constructed in the same manner, as I may have occasion to observe later ; but the Canticle of Solomon and the book of Job are examples of a dramatic composition of a much higher order, where scene succeeds to scene, and a growing beauty or majesty of dialogue respectively is exhibited ; which will defy all rivalry from the fairest specimens of uninspired poetry.

The service of the Church is throughout eminently poetical. Not a portion of its Office is without some hymn, often of singular beauty ; and it would be easy to point out a tendency to poetical construction even in many of its prayers, litanies and antiphons. But the dramatic power, such as I have described it, runs through the service in a most marked manner, and must be kept in view for its right understanding. Thus, for example, the entire service for the dead, office, exequies, and mass, refers to the moment of death, and bears the imagination to the awful crisis of separation between body and soul. No matter that the anniversary of one deceased be commemorated a century or more after his death, and its object be to obtain release from a place of temporary chastisement, where, at least, his eternal lot of happiness is secured ; the prayers of the Church represent him as in peril, struggling against foes, upon the edge of the dismal pit of endless woe. In the pathetic Offertory of the Mass, our Saviour is entreated to "save him from the lion's mouth, lest hell should swallow him up, and he fall into darkness." In the Gradual, he is implored to absolve the dead from sin, "that they may escape the judgment of his vengeance;" and through the Office the versicle is repeated: "From the gates of hell snatch their souls, oh Lord!" In like manner, words of the most solemn expression are put into the mouths of the departed ; which represent them as still engaged in doubtful contest. All this is exceedingly awful and beautiful, when considered in the light I have suggested, as transporting us to that scene where the real reckoning between justice and mercy takes place, and working up our feelings of fervour and earnestness to that intense energy, which a prayer at that decisive moment would inspire.

In all this it is impossible not to recognize the highest poetical expression of the feelings most suitable to the event commemorated, by carrying them back, with dramatic power, to the scene itself. This principle, which will be found to animate the church service of every other season, rules most remarkably that of Holy Week, and gives it soul and life. It is not intended to be merely commemorative or historical ; it is strictly speaking representative. The Church puts herself into mourning, as though her spouse were now undergoing his cruel fate ; she weeps over Jerusalem, as if the measure of her iniquity were not yet filled up and the punishment which has overtaken her might yet be averted. Our blessed Saviour is made, in the beautiful *Improperia* on Good-Friday, to address the Jews, as though still his people, and expostulate with them on their ungrateful return for his benefits ; not, of course, speaking to the unfor-

* *De Sacra Poesi*, p. 318 : Oxf. 1310,

tanate remnant of that people scattered over the world, but to the entire nation, as though actually engaged in their barbarity towards him. Whoever looks not at these functions in this sense, and reads not the Offices, sung or recited during them, with this feeling, will certainly neither relish nor understand them.

But the rich poetry of this idea will be still more notably marked and felt if we analyse any of the services. Palm Sunday is intended to commemorate the triumphant entry of our Lord into Jerusalem, and the first preparatory steps of his Passion. This might have been announced by a lesson or exhortation, informing the faithful of the object and character of the festival. Instead of this cold, formal method, a chorus, precisely as in the best Greek tragedy, is charged with this duty. It opens the service in true dramatic style, by singing, with noble simplicity, "Hosanna to the Son of David! blessed is he that cometh in the name of the Lord! Oh King of Israel, hosanna in the highest." After this burst, the priest, or officiating bishop, introduces the service by a short but expressive prayer, begging a blessing on the commemoration of Christ's Passion, which is going to commence. The subdeacon then reads a lesson from Exodus, in which, with an appropriate, and consequently beautiful analogy to the festival, God, after Israel had rested beneath the palm-trees of Elim, promises complete redemption, with the evidence thereof, from the Egyptian bondage.* Such an introduction is at once harmonious, noble, and most apt. It contains the type, whose fulfilment is about to engage our attention. The chorus again comes in, and prepares the way for what will follow, by reciting the conspiracy of the Jewish priests for Christ's destruction, and the prophecy of Caiphas, that one should die for the people but all should perish. Then, at length, the deacon fully unfolds the nature of the day's celebration, by chanting the gospel that recounts the triumphant entry into Jerusalem, and the song of joy with which it was accompanied. The celebrant (in the Sistine chapel, the Pope himself) then proceeds to bless the prepared palms,—that is, to invoke the benediction of heaven on all who devoutly bear and keep them in remembrance of this opening event of our redemption.

Of the prayers employed in this benediction I will say nothing, but what may be said of all that occur in the Church Offices, that they possess an elevation of sentiment, a beauty of allusion, a force of expression, and a depth of feeling, which no modern form of supplication ever exhibits. They are on this occasion various; but are relieved by the choir, ever opportunely breaking in with its songs of gladness.

When the palms have been distributed, the scene of Christ's triumph is actually represented by a procession, in which they are borne. Here again we have the true dramatic feeling of the scene in the chorus, which, beginning with the account of our Saviour's sending two disciples to Bethany, to procure the humble ass

on which he was to ride, describes that procession in a series of strophes, which increase in beauty till they reach a sentiment perfectly lyrical, and exclaim, "In faith he was united with the angels and those children crying out to the triumpher over death, "Hosanna in the highest!"

A ceremony now takes place, which to be understood must be considered in the same graphic and dramatic light. When the procession returns to the chapel, it finds the door closed: to represent how heaven's gates were barred against lost man. A semi-chorus within sings the two first verses of Theodolph's hymn, even as he did within his prison. The full chorus replies in the same strain from without. These two first verses are afterwards repeated as a burden, or reply to each distich, sung as an antistrophe by the semi-chorus within. At the conclusion, the sub-deacon strikes the door with the staff of the cross which he bears, to denote, that through the redemption on the cross the bolts of heaven were withdrawn; the doors are opened, and the procession enters, while the chorus recounts the final entry of our Lord's triumphal procession into the holy city.

Should the mind of any one, used to consider such action, however simple in itself and symbolical in its meaning, as abhorrent from a true worship, want a higher authority for its employment, I would refer him to two of the psalms, which evidently, and as accredited Protestants commentators admit, were composed for a similar dramatic recital. The first is the twenty-fourth psalm (Heb.) sung on the occasion of the ark's translation to Mount Zion. It begins by a splendid chorus: "The earth is the Lord's and the fulness thereof, the world and all that therein dwell." After this noble introduction, as the procession ascends the hill, the chorus asks, "Who shall ascend into the mountain of the Lord, or stand in his holy place?" When this query has been beautifully answered, the procession has reached the tabernacle and finds it closed. The chorus exclaims, "Lift up your heads, ye gates, and be lifted up ye ancient doors, that the King of Glory may enter." The semi-chorus, probably from within, demands, "Who is this King of Glory?" the chorus replies, "The Lord strong and mighty, the Lord strong in war." Again it repeats the invocation to the gates, again the semi-chorus asks its question; and then the doors fly open to the thundering choral burst, "The Lord of Hosts, he is the King of Glory." The one hundred and twenty first psalm, according to Lowth, has the same construction. In it the king, about to engage in war, approaches the Tabernacle, and standing without, implores the divine assistance; to which the priests from within answer in a chorus, assuring him of what he prays.† The analogy between these inspired dramatic actions, and the one performed at the close of this procession, seems to me singularly striking; and should not only remove all pre-judice against it, which can

* Lowth, p. 351.

† Lowth, vi. 390.

hardly exist where good taste and a knowledge of its spirit direct the judgment, but invest it with an interest additional to its own.

But there is another part of the Office performed on Sunday and repeated on Friday, which goes much beyond all this in dramatic power and sublimity of representative effect. I allude, as many of you will readily understand, to the chaunting of the Passion, according to St. Matthew and St. John, in the service of these two days. This is performed by three interlocutors, in the habit of deacons, who distribute among themselves the parts, as follows—The narrative is given by one in a strong manly tenor voice; the words of our Saviour are chaunted in a deep solemn bass, and whatever is spoken by any other person is given by the third in a high contralto. This at once produces a dramatic effect; each part has its particular colour of soul, simple, but rich chaunt, suited to the character represented, and worthy of ancient tragedy. That of the narrator is clear, distinct, and slightly modulated; that in which ordinary interlocutors speak, sprightly and almost bordering upon colloquial familiarity; but that in which our Saviour's words are uttered, is slow, grave and most solemn, beginning low, and ascending by full tones, then gently varied in pitch through simple undulations, till it ends by a graceful and expressive cadence, modified with still greater effect in interrogatory phrases.

You will, I think, acknowledge that the entire arrangement of these Passions is upon a principle of deep dramatic design, well worthy of them, and calculated to produce more solemn and devout impression on the soul than any recital or exposition of their momentous contents possibly could. The measured, stately rhythm of the triple chaunt, in addition to the aid it receives from these choruses, has, besides, a poetical feeling superadded by the manner of its performance. For, without any appearance of artifice, the strong voice in which the historical recitation is delivered, will be observed to soften gradually as the catastrophe approaches, reduced almost to a whisper as the last words upon the cross are related—and die away as the last breath of our Saviour's life is yielded; when all, I would almost say, spontaneously fall upon their knees, and a deep silence of some moments is observed and necessarily felt.

The same principle, farther enforced by a divine recommendation, if not a commandment, has preserved on Thursday the practice of washing the feet of the poor, as an ecclesiastical ceremony. The Pope strips himself of his rich sacerdotal robes, girds himself with a linen towel, and washes the feet of those appointed, and kisses them. The commemoration of our Lord's conduct, in his last days, would not have been complete, if that singular act of humility and kindness, which he coupled as an illustration with the precept of fraternal love; had found no place in the service of this week. And immeasurable, nay infinite, as must be the distance between the Incarnate Son of God and any man, however much exalted upon earth, can we imagine a closer imitative approach to that condescending manifestation of charity, a more

graphic illustration of the command to do as He did, than in witnessing one, whom the great majority of Christians believe to be his viceroy and representative—one whom all see to be a sovereign upon earth, and the spiritual chief of mere subjects than any other, can, in his temporal dominion, count, thus fulfilling this duty, from which, in spite of its apparent formality, many would shrink, and at any rate literally performing towards his poorer brethren that which Christ did towards his apostles.

Such are the principles that pervade these sacred Offices of Holy Week, as performed at the Vatican; intended as representations, they act, rather than commemorate, the various scenes of our blessed Saviour's Passion; and they contain, both in their separate actions, and in their great combination, all the elements of a poetry powerfully dramatic.

Who that is guided by an honest impulse will gainsay this legitimate inference? Who will venture to deny that the solemn celebration of the Ceremonies peculiar to Holy Week, is forcibly calculated to sooth our most turbulent passions and to purify our most grovelling inclinations? The awful scenes of Calvary are not only reviv'd to the eye, but are felt in the innermost depths of the heart. Our brief space precludes us from giving several touchingly eloquent passages from the concluding portion of the work, but we cannot resist the temptation to give the following extract in which the illustrious Lecturer having most ably developed his views, thus concludes the series of his brilliant addresses.

It is time, however, that I bring you to some conclusion. I have proposed to you separate views of the functions and offices of Holy Week, not as distinct and divisible prospects, whereof each may choose one for himself, but rather as an aggregate of harmonizing sentiments, all uniting for the loftiest and holiest of purposes. The Christian feeling that Christ is to be unboundedly honoured by the best of such gifts as he has bestowed upon man, the deeper sentiment, that in no state doth he more deserve our honor and affection than when abused and affected for our sakes; the religious enthusiasm which such a contemplation of him might excite; these have guided the Church, from age to age, in the formation of a ceremonial the most beautiful and poetical; these have inspired the musician with his plaintive strains; these have directed the artist's mind and hand to conceive with grandeur and adorn with solemnity a theatre befitting so holy, so great a celebration. Thus considered, the subject of these Discourses, disjointed as it may have appeared, received, an unity; for we have been only considering the various emanations of one and the same ruling influence. Who would wish that these things

were not so? Who would hail with delight a reforming power that should remodel all that he should witness upon the type of later institutions, and work those changes which such an alteration would require? Away with the towering canopy of St. Peter's basilica, with its angels and cross; extinguish for ever the light that have there burnt for ages; fill up the venerable confession where the apostles' bones have rested, and hew down the marble altar; then throw a screen from side to side, to be locked up save for one short hour; place an ordinary table at the upper end, exalt the organ beneath the dome, and fill up the intermediate space with pews and stalls. Banish Palestrina's magnificent song to the concert-room; shut up the Sistine for a museum, to be seen by permission; abolish the entire service, and make the days which solemnize the anniversary of Christ's torments and death, undistinguishable from those which precede and follow them. What would religion have gained? Would a purer love for Him have been thus shown to have descended among men? Would it seem to you that thus He was more truly honoured? Could you desire for a moment to see such changes?

Selections.

CONVERSION OF A PROTESTANT BISHOP.

We announced in the *Tablet* of Nov. 27th the conversion of the Right Rev. Dr. Ives, Protestant Bishop of North Carolina, and we now rejoice that we are enabled to give the full particulars of this most important event, so full of joy to every Catholic heart, and of confusion to the enemies of the Holy Catholic Faith. For the following details we are indebted to the *Univers*, to whom they have been furnished by the Roman and New York correspondents of that journal:—

“Dr. Ives left America some weeks ago to go and make his solemn abjuration of the errors of Protestantism at the feet of the Sovereign Pontiff. Before his departure he gave his resignation into the hands of the Archbishop of New York, and participated in the Sacraments of the Church; but the venerable convert wished this act to be kept secret in order to procure from Pius IX., the sweet consolation of himself receiving him into his flock. However, considering the possibility that he might be lost on his voyage, Dr. Ives gives to Archbishop Hughes his abjuration in writing, furnished with the most incontestable characters of authenticity, in order that this document might be made public in case of accident. These precautions were useless to counteract the desperate measures which, in such a case, Protes-

tantism would not have failed to make, whether it suited it to deny the conversion of so considerable a personage, or whether it sought to cast doubts on the purity of the motives which had inspired him. But now neither rage or falsehood can weaken the effect of the blow which heresy receives from this brilliant conversion. It is true that by way of compensation for the loss of one of their Bishops, our separated brethren have drawn within their ranks the keeper of a tavern at Florence.

“We already spoke, in the month of June, 1851, of Dr. Ives as the avowed chief of the Puseyites in the United States. We said that the same movement which had manifested itself in Anglicanism was similarly declaring itself in the Episcopal sect of America, which is its daughter. Of the thirty-two Protestant Bishops of the United States nine are considered as approaching singularly near to the Papists and the ministry of the pulpit in the States of New York and North Carolina has very decided Catholic tendencies. Doctor Ives was the oracle of this, the most respectable and enlightened fraction of Protestantism. During the twenty-one years he has governed the diocese of North Carolina, he has formed a school in it; several of his disciples have preceded him into the bosom of truth, and are at this moment exemplary Priests. He had founded a monastery called, ‘The Valley of the Cross;’ he there instructed young people for the Ministry, and recommended to them, as very laudable, celibacy and confession. He himself confessed for several years past, and his director was Doctor Forbes, at present Rector of one of the principal Catholic parishes of New York. But these reforms could not be carried through without resistance, and the rooted Protestants got up a cabal against their Bishop. A convention, of which two-thirds of the members were laics, was convoked in May, 1851, to judge of the doctrines of Dr. Ives, and some promises were extorted of him to be a better Protestant for the future.

“One sees that this intrusiveness and violence could have no other result than to open the eyes of the Protestant Prelate by demonstrating to him the impossibility of securing his salvation in Anglicanism. In the month of May last he wrote to Doctor Forbes, asking him if he still remembered their friendship, and if he would still consent to enlighten some doubts which were on his mind. In consequence of this opening, Dr. Ives went to pass some time incognito with his former spiritual father, became more than ever the guide of his actions.

More than one conference took place with the Archbishop of New York, always in secret, in order not to awaken anew the cabal of the Episcopalians. Already, six months ago, prayers were asked, at High Mass, in all the churches of New York, for a conversion which would be a great consolation to the Church. It was for that of Dr. Ives. Finally, in October last, the heretic Bishop was reconciled to the Church. Since the time of Luther, this is the first Protestant Bishop who, in the full exercise of his functions, has given this ineffable joy to religion.

Dr. Ives having arrived at Rome, put himself in communication with his Lordship the Bishop of Virginia (Right Rev. Dr. Gill), and he addressed to Mgr. Talbot *cameriere secreto* of his Holiness, in order to make his solemn abjuration, and publicly to profess the Faith. The Holy Father, being informed by Mgr. Talbot of these happy dispositions, hastened to give that Prelate the necessary faculties for receiving the abjuration, and the Anglican Bishop, with sentiments of the most lively joy and the most tender piety made the profession of the Catholic Faith in the hands of this former Anglican Minister, like himself a convert to the true Faith. The Holy Father was pleased himself to administer the Sacrament of Confirmation to the new Catholic, and this ceremony took place on Dec. 26th, in the private chapel of his Holiness. They say that the former Protestant Bishop, in placing his cross and ring in the hands of the Holy Father, said to him:—"I return to you, most Holy Father, the insignia of a dignity which I had usurped."

Dr. Ives, in leaving the Episcopal Church of the United States, has given up a very advantageous position in point of fortune, and has had to combat the most intimate family affections. He is married; and it is said that Mrs. Ives professes to be still very far from following his example; but she has accompanied her husband to the Holy City, and there is ground to hope that she will there meet with the grace which has there so many times triumphed over hearts much more hardened. Two other ladies of the first families in Carolina also accompanied Dr. Ives, and they undertook this journey in order to gladden the Holy Father with the sight of their conversion. They have, in fact, publicly made their abjuration.

Doctor Ives is a relative of Doctor Berian, who holds the most lucrative and important Protestant living in New York. The son of the Rev. Dr. Berian is already a Catholic, and his father has very decided Puseyite

tendencies. It is evident that the example given by a personage so highly placed will be followed by numerous conversions; but what will not appear in open day is the shaking given to a multitude of consciences by a determination so extraordinary in the eyes of the world. It could scarcely be credited the number of Ministers who are retained in error solely by motives of interest. When a man is charged with a family it requires a superhuman courage to sacrifice, by a conversion, a place which enables him to surround his children with comfort, and to ensure to them future prospects, to break with his friends and acquaintances, to place himself in an embarrassed position, and to seek out a new career for which the studies of his whole life render him unfit. We have known at New York one of three former Ministers reduced to be the keeper of a Catholic burying-ground; another reduced to the humble trade of a hawker of books of devotion, and gaining five cents by each volume he succeeds in selling; a third, considering himself happy when an attorney gives him law papers to copy. These have still a resource, whilst many of their old confidères have none. With what ardent faith must not these worthy Christians have been animated to reduce themselves voluntarily to this pitiable condition, and what a glorious recompense in Heaven awaits these modest confessors of the Faith! Thus, for one Minister who is converted there are ten who would wish to do the same, but who have not the courage; and it is among those irresolute natures attached to the interests of earth that the courageous initiative taken by Dr. Ives is destined to exercise, with the help of Divine grace, a preponderating influence."

The *Univers* adds:—

"Our correspondent at New York has the details which he gives us from the surest source, and we are able to guarantee the exactness of them; nevertheless, at the date of his letter, which is December 7th, the news had not yet been noised abroad in the United States. People only knew it from a few words in the *Dublin Tablet*, which announced it last November, and the Protestants pretended not to believe it. They will now be under the necessity of yielding to the evidence of the fact."

WHAT IS THE PRINCIPLE ON WHICH THE GOA SCHISM IS GROUNDED.

There has never perhaps been in the world a more foolish, and to the human mind more disgraceful, schism, than the schism in the British dominions. It has a fact for principle,

no head; for its adherents believe with the whole Catholic world, according to the Council of Florence, "that the Holy see and the Roman Pontiff hold the primacy over all the world, and that the Roman Pontiff is himself the successor of the Blessed Apostle Peter, the Prince of the Apostles; and that he is the true Vicar of Christ and head of the whole Church, and the father and teacher of all Christians, and that to him, in Blessed Peter, was delivered by our Lord Jesus Christ the full power of feeding, ruling and governing the universal Church in such manner as is contained in the acts of the œcumenical Councils and in the sacred canons." Is the Goa schism grounded upon this principle?—It is the particular duty of the Bishop to act upon this principle and to enforce it with his flock. For this end every Bishop at his consecration takes a solemn oath to *obey the Roman Pontiff and to observe the apostolic mandates with all his might, and to take care that they be observed by all.* (Pontificate Rom.) Now then were not the Bull *Multa præclare*, the Briefs of the Holy See erecting Vicariates, and the letters to the Archbishop of Goa prohibiting his interference with the jurisdiction of the Vicars Apostolic, Apostolic mandates? Did the late Archbishop or the Bishop of Macao observe them with all their might, and cause them to be observed by all? Did they not rather break them and cause them to be broken by others, to the great scandal of India?

But if Bishops happen to go astray, break their Episcopal oath, and oppose the Apostolic mandates, do not the clergy and laity who follow them, become guilty of the same crime, just as much as the officers and soldiers who should join a General in opposing the Commander-in-Chief, would be guilty of the same crime as the General? The Goa Schismatics believe that the Pope rules and governs the Universal Church by Divine right and command; and that he has for this end received the ample and unconditional power of binding and loosing: they nevertheless endeavour to make the exercise of that power, as far as regards themselves at least, dependant on the crown of Portugal. No matter, how essentially the circumstances under which concessions were made, have changed, or how urgent reasons the Holy See may have for making some alteration or new arrangement, the Pope is precluded to act; his power of binding or loosing is checked by the crown of Portugal!!!

They believe that the crown of Portugal has no spiritual power in its own dominions nor temporal in the British; and nevertheless endeavour to make the spiritual power of the Pope in British India basely subservient to the crown of Portugal; and in case of collision *Queen Maria* to supersede Pope Pius IX. for unless he speaks and commands, in British India, through the mouth of the crown of Portugal, he is not to be believed, nor listened to; and much less obeyed.

The far greater portion of them have been born and bred up in British India and have to *Queen Maria* more relation than to Napoleon III. and they know perfectly well that the crown of Portugal is neither right nor

command over them; and that their sole sovereign rulers in matters temporal is the British Government, and in matters spiritual the Holy See. They wish nevertheless to be dependent in some measure on the Queen of Portugal, and subject to her control. Ought not such folly to be laughed at?

They believe that advocating the patronage of another crown under whatever color or pretext, is a mark of distrust in their own sovereign; and a violation of a vital principle of loyalty. They nevertheless uphold with all their might, the right of patronage in the crown of Portugal and maintain, or cause the political influence of that crown over a numerous portion of Roman Catholics in British India: for observe, the Portuguese Archbishop of Goa is nominated by the crown of Portugal. The whole body of the clergy, by being educated and ordained at Goa, are completely influenced by the Portuguese spirit pervading that quarter; instead of by the British. And through them the laity imbibes a similar spirit. Should by any chance the British become engaged in a war, under disadvantageous circumstances, with the Portuguese or some powerful neighbouring Raja; the Portuguese spirit prevailing among the Christians, might oppose the cause of the Honorable East India Company, no less than it now opposes the Holy See: for Goa and Portugal, with the Archbishop are just as jealous to see the British rule India, as they are to see Vicars Apostolic govern the Church in India. The Governor of Goa still uses the title *Governor General of India*, as the Archbishop uses that of *Primate of India*. The Governor General of India remains indeed very quiet at Goa, because under present circumstances he can do nothing. However, good care is taken, to keep the Portuguese spirit alive over India through clerical influence; for the hope of recovering their former power in India has not yet, it would appear, been entirely abandoned. The Honorable East India Company's Government have deemed it prudent to recognise no clergymen as Military Chaplains except such as acknowledge the jurisdiction of the Vicar Apostolic, and we infer from the following facts that the British Government look upon those who cling so passionately to the Archbishop of Goa, to be of questionable loyalty. The Archbishop of Goa, was for the treacherous conduct of his clergy ejected Bombay in the year 1717, and the Vicar Apostolic of the great Mogul invited to Bombay in his stead. But in year 1789 a certain M. De Lima, who was a person of wealth and influence with the British Government, created in Bombay and Goa such an animosity against the Friar Carmelite, in revenge for the Vicar Apostolic not allowing a Protestant gentleman to stand as Godfather for his child, that the Court of Directors ordered that all the Churches should be restored to the Archbishop.

A petition was then made to Government by a large and respectable body of the Portuguese inhabitants of Bombay, wherein they expressly stated that they preferred to remain under the Vicar Apostolic, owing to the distrustful impression which Government appeared to be under,

as to their loyalty.—Their petition was immediately granted and all the Churches were again restored to the Vicar Apostolic: and though shortly afterwards the Court of Directors ordered the churches to be divided between the Archbishop and the Vicar Apostolic; in consequence of a petition made by a party of the Archbishop: the sympathy of the Government was still decidedly in favor of the Vicar Apostolic; for when he most earnestly entreated Government to let him retire to Surat and give all the churches to the Archbishop, the Governor would not listen to his request, but ordered him to choose two churches, viz. the first and third, the Archbishop the second and fourth.

The passionate pretension of the right of Patronage by British India is a mark of distrust &c., on the part of the Schismatics, in the British Government. For the principal object and privilege of the right of patronage is to protect the church, and patronize the clergy, by the Political power of the crown of Portugal. The Court of Portugal at present, of course, do not remonstrate with the British Government, if adopting any disagreeable measures against churches or Priests. But were it strong enough, it would very soon exercise the right to remonstrate; and the duty to interfere, which necessarily belong to patronage. The Holy See granted the right of Patronage to the crown of Portugal, in places independent of its dominion, at a time when all the rulers were infidels; in order to protect and benefit the Catholic religion. But the Pope has never given the right of Patronage to any Sovereign, in the dominions of another Christian Monarch, though not Catholic.

Trusting that our readers have pondered well every thing we have said on the subject, we emphatically ask, on what principle is the Goa schism grounded? Is it on Obstinacy, Pride, or Policy or what?—*Bombay Catholic Examiner, 1st March.*

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Letter of the Right Rev. Dr. Hartmann, to the Clergy of the Bombay Vicariate.

VENERABLE BRETHREN.—You will feel with us deeply afflicted at what has before our own eyes just taken place. The *Holy See* to provide for the good of religion in these countries, was necessarily obliged by duty to erect Apostolic Vicariates in such places as were not subject to the temporal dominion of Portugal. We need not tell you with what obstinate resistance this very wise and urgent measure was met by the Goa clergy. Sanguine hopes were however entertained, that the late Archbishop, would on his arrival in India, bring back to their duty those very disobedient and unworthy ministers of the sanctuary. But alas! no sooner had he alighted on the shores of Bombay than he espoused their very unjust cause, acted as their chief in opposing the Vicars Apostolic, and thus caused immense evils throughout India; so that his recall became absolutely necessary; of which a short account may be

found in the allocution of His Holiness, delivered on the 17th February 1851, in the Secret Consistory. That allocution, did not produce for the missions, as good a result as it was presumed by His Holiness, it would. The schism however since then was visibly on the decline until, by the arrival of Dr. J. Da Matta Bishop of Macao, it received a new impulse and life, from the moment he commenced exercising Episcopal jurisdiction, in the Islands of Bombay and Salcette, as he had previously done at Colombo, in the Island of Ceylon.

We addressed him an official letter, with annexments marked A. B. C., published in the *Catholic Examiner* of the 16th instant. In that letter, we requested his Lordship to show us his *Apostolic Mandate*, and intimated that until he did so, we were bound to protest against all and singular of his Episcopal acts, exercised within the limits of this Vicariate; and that we should have immediate recourse to the Holy See. The Bishop of Macao acknowledged the receipt of our Letter, without a reply; which alone is a clear proof that he has no authority, either directly or indirectly from the Holy See: viz. neither from the Pope, nor from the Apostolic Nuncio residing at the Court of Lisbon. Indeed the latter dignitary could give no such authority, even supposing he were willing. The Bishop of Macao continued nevertheless to exercise Episcopal jurisdiction, administering the sacraments of Confirmation and Holy Orders; this latter sacrament, amongst others, to five seminarians who had lately, for gross insubordination, been ejected from our Seminary. He besides this inveighed against the Vicars Apostolic and the missionaries, from the pulpit; and so deluded the credulous people that throughout Bombay, great disturbances have resulted: the Vicars Apostolic and the missionaries are looked upon as impostors, even by many of the faithful, who were previously wont to recognise them as their lawful pastors. The spirit of schism is again rearing its head on all sides with its characteristic symptoms, have acquiesced all the Vicars Apostolic of the Schismatical proceedings of the Bishop of Macao, and requested their wise council and combined efforts. Seeing however the evil on the increase, to the imminent danger of the prosperity of religion, we have resolved to depute our Secretary, the Rev. F. Ignatius, without delay to Rome; in order to make a formal complaint to His Holiness, and obtain the adoption of such immediate and efficacious measures as will stop the scandal, and open the eyes of the deluded. It is impossible to govern, if Priests and Bishops

despising the Apostolic decrees, laugh at the threats of the Supreme Pontiff, abuse the long forbearance of the Holy Father, seduce under the mask of catholicity, the people, enjoin them to revolt against the Ecclesiastical Hierarchy appointed by the Holy see; in a word cause schism and scandal. Abiding by the orders of the Holy See, we solemnly and publicly protest against the Episcopal acts which the Bishop of Macao has practised in these Islands; and lament and deplore the scandalous part, which several of our flock have taken in the schismatical proceedings on this occasion and earnestly exhort and intreat them to do penance. We moreover entreat all through the bitter passion and death of our Lord Jesus Christ to obey the Vicar Apostolic, as their sole, legitimate, Ecclesiastical prelate; for without such obedience to their lawful prelates, the faithful cannot obtain salvation. God rejects all sacrifices, and the most pious works, when obedience is not paid to the legitimate authority. We have been sent to you by the Sovereign Pontiff to administer this Vicariate, consequently they who refuse us obedience in Ecclesiastical and Spiritual matters, refuse obedience to the Holy Fathers, to whom Christ has given the keys of the Kingdom of Heaven. Finally Venerable Brethren! we exhort you all to join in prayer for the extinction of the schism; and order all the clergy of this Vicariate to recite daily the collect *contra schismata*, except on feasts of the first and second class.

Given at our Episcopal Residence, N. S. de CAMO.

• (Signed) ✠ "ANASTASIUS HARTMANN," Bishop.

Administrator Apostolic.

Bombay, Feb. 23rd, 1853.

The Rev. Father Ignatius Secretary to the R. C. Bishop of Bombay leaves with this mail for Rome on deputation in consequence of the schismatical interference of the Bishop of Macao, in the jurisdiction of Dr. Hartmann's.

CATHOLICITY IN OHIO—NUMEROUS CONVERSIONS.

(From the *Catholic Telegraph*, Cincinnati paper.)

The Most Rev. Archbishop of Cincinnati, on his late visitation of some of the north-eastern counties, was detained at Sun Fish, Monroe county, otherwise called Clarondon, on Sunday (last of November). He found there two Catholic families, one of a Mr. Troy, a tavern-keeper, who was baptised a Catholic in his infancy. His wife was born in Washington county, Penn. but of Episcopalian parents. They have had eleven children, of whom died after Catholic Baptism, one, and the nine others

survive, all, including the youngest, baptised by the Archbishop, members of the Church by Baptism, but without any religious instruction whatever,—all for the want of proper opportunity of attending church or school.

The other family was that of a Mr. Beck, his wife and four children.

The Archbishop said Mass at Mr. Troy's and in the evening preached in the Campbellite meeting-house, courteously offered by Mr. Ewing, the regular preacher, whose first wife was a daughter of Alexander Campbell. The Protestant citizens expressed themselves highly gratified at the exposition of Catholic tenets, which most of them had never had a chance of hearing before, and were anxious to induce the Archbishop to remain with them a few days more, but this his engagements would not permit. He left the place with feelings of gratitude for kindness received from his worthy host and the citizens generally, and expressed a hope that one of the Rev. Clergy of Miltonsburgh or St. Dominick's might now and then stop at that place and cultivate the good disposition evinced to profit by the truth.

On Tuesday St. John's Church, in the same county, was visited. There were twenty-five confirmed. On Thursday the visitation was held at St. Dominick's, where Rev. Mr. Hengehold had been engaged for several days preparing the congregation for the reception of the holy sacraments. The unusually large number fifty-four were confirmed. Of this number the following were converts:—Mrs. Margaret Hilliard, Margaret A. Harding, Susannah Gallagher, William A. J. Hilliard, Mary E. Williams, Sarah Jeffries, G. H. Hilliard, Maria Hilliard, John Hilliard, Ruth Harding, Cass Anne Harding, George W. Harding, Margaret Harding, Elizabeth Harding, Charles Harding, John Reinhard and child, Mary Heidelberg and three children, two ladies of the family name of Erskin and Ballard, married to two sons of Mr. James Gallagher, of Leatherwood, Mrs. Pius Jeffers and two children, Mrs. Creighton and her ten grown-up children, Mrs. McConaghey and her eight sons and daughters, Mr. Summers and family, Mr. and Mrs. Green with their two children, the mother of Mrs. Green with her two children, Mr. and Mrs. Pierce, and five children, Mrs. Peter Flanagan and one child, Richard Turner, Mr. Peter Eiler and three children, David Higginbottom, Joseph, Margaret, Mary Higginbottom, and mother, Mrs. Lawn, at Saint Michael's, Archer's Settlement. Mr. and Mrs., McCarty and four children, Mrs. Elias Archer and her sister, Mrs. Isaac Archer, Mr. Mercer, Mr. and Mrs. Yoho (of Frederick, Maryland), baptised by the Archbishop at the close of the mission.

At SS. Peter and Paul's Little Muckingham, Mr. Josue Poulton, Mr. William Shepperd and wife, sister Hannah Shepperd, and Mary Sullivan; all these, with one or two exceptions, were the fruit of the two missions preached in the course of the last six months in those congregations by Rev. Mr. Hengehold.

There were eighteen confirmed in St. Michael's, Archer's Settlement.

The Church of the Immaculate Conception was blessed on the first Sunday of December. It is of brick, sixty by forty feet, and is in Noble county, three and half miles from St. Michael's. There were thirty confirmed. In SS. Peter and Paul's there were twenty-eight confirmed on the Feast of the Immaculate Conception. On the 9th Dec. the Archbishop and Rev. Mr. Hengehold offered the Holy Sacrifice at the residence of Mrs. Judge, near Brownsville, Monroe county. This elderly widow lady has been many years in Ohio, but was converted to the true Faith by Rev. Dr. Matynon and Rev. Mr. Chevereux, afterwards Bishop of Boston, 1803. Though living far away from the Church, she has steadily resisted ever since all the artifices resorted to by the enemy of souls to make her join a false Church, and brought up her children in the Faith of Christ. Three or four weeks ago her two surviving sons, on their return from Arkansas, whither they had gone to bring home a deceased brother's child, a very little interesting little boy of nine years, and thus preserve him from an irreligious or anti-Catholic education, were attacked with cholera at Louisville, Kentucky, of which the elder died, but happily not without the consolations of religion. The "only son" of the aged "widow" was confirmed, her little grandson baptised, and herself fed with the Bread of Life by the Archbishop—a happiness of which she had been deprived for the last four or five years. Nothing could exceed the spiritual consolation which this visit afforded the afflicted lady and her son, who had been so long strangers to the joy which the visit of Jesus Christ in the holy sacraments can impart to those poor whom all earthly happiness seemed to have fled from. Their joy was shared by their good Catholic, though distant neighbours, Messrs. Doherty and McManany, who attended the Missionaries at Saint Peter and Paul's to the river, at Couchrausville.

MEMOIR OF THE LATE RIGHT REV. DR. O'HIGGINS, LORD BISHOP OF ARDAGH.

(Concluded from our last.)

Now, indeed, he was placed in a position in which his genius, his patriotism, his piety, and the nobler qualities of his nature had ample field for display, and nobly did he discharge his trust. His generous encouragement gave an impulse to the zeal of his admirable Clergy and people, and religion quickly began to assume a proud and flourishing appearance. The thatched cabins on the mountain side, in the secluded glen which sheltered his fathers during the celebration of the Tremendous Mysteries, fast disappeared, and were replaced by commodious and stately houses of worship worthy of the times. The Ardagh Cathedral, but yet, alas! in process of erection, is an acknowledged memorial of his zeal and munificence. Indeed, nothing

mean or small had place in his conception. When he would build a house to God, he wished to make it, as far as human means could effect it, worthy of the Divinity. He built it to God and not to man; hence, in the most secret recesses of that splendid edifice, where the eye of the Divinity alone can penetrate, as much pains have been taken—as much intricacy of detail exhibited, as in those most visible to the eye of man. Indeed, this church, an edifice of the purest Grecian architecture, is in its chaste and severe simplicity and greatness a faithful expression of the character of the good Prelate who founded it. To obtain funds for this cathedral, Dr. O'Higgins went to every parish in his diocese administering the total abstinence pledge. That his labours were not without effect, it is enough to state that nearly thirty thousand pounds have been already expended on that noble structure though the walls alone are yet erected. By his brother Bishops no one was more respected or esteemed, and they omitted no opportunity of testifying their appreciation of his worth and ability. Whenever the Irish Church was to be represented at any foreign court, Dr. O'Higgins was sure to be selected for the honourable office, for which his familiarity with various European languages, the courtesy and dignity of his manners, and his acquaintance with many of the principal men of Europe eminently qualified him. Amongst his papers have been found autograph letters from Emperors and Popes. He was deputed to visit the Irish College at Paris; he was unanimously chosen to go and treat with the Court of Belgium about the Irish educational foundations lost during the revolution, a great portion of which he recovered, and twice he went to Rome, sent by a majority of the Prelacy on the question of education.

But it is not in his spiritual capacity alone that Ireland has to bewail the death of Doctor O'Higgins. He was ardent patriot as well as a zealous Ecclesiastic. He was ever foremost in the battle for Ireland and her Faith. He gave his active and zealous co-operation to the Liberator in every struggle of his country for the last twenty-three years. And how highly O'Connell valued the service of his Episcopal friend he lost no opportunity of testifying both publicly and privately. His Lordship possessed, as a rare treasure, many private letters from O'Connell and his son breathing the warmest attachment and admiration. In 1843, when Ireland held a position before the nations to which posterity will look back as the brightest and grandest page in her chequered history, after the name of O'Connell stood the name of the Bishop

of Ardagh in that imposing and formidable oration. His memorable speech at the Repeal meeting in Mullingar created a sensation which pervaded every class in the United Kingdom, and kindled hopes among the "war party" abroad, which the mighty agitation had not before excited. His wrathful denunciation of landlord corruption and tyranny made the oppressors of the poor tremble in their hearts. The enemies of justice and of freedom assailed him from every side, but he went not on minding them. In his own expressive words he entertained no feeling but that of "an unbounded contempt for the entire order." From his terse, condensed, and logical style, his speeches and letters were political apothegms, many of which, when they were uttered, were regarded as too bold and startling. After-events, however, justified his foresight and sagacity. At Mullingar he forewarned the oppressors of the poor in very bold terms of the consequences they were bringing upon themselves. Not two years had passed away after this prediction, when it was but too sadly verified. Assuredly no one regretted its fatal fulfilment more than the prophet himself, but the spirit of Pharaoh seemed to rest on the oppressors; their hearts were hardened, and not even Moses nor the Prophets could affect them.

After the Mullingar he was fiercely and bitterly assailed both in and out of Parliament as a dangerous demagogue. The press teemed with the most virulent abuse, and the Government was called on most peremptorily to crush so dangerous an ascendant, and extinguish at once the formidable agitation. O'Connell warmly defended the character of his friends, and repaid the invectives of his enemies in his own scathing sarcasm. Every one will remember the withering satire with which he lashed Lord Beaumont for his attack on the Bishop of Ardagh, and the flattering panegyric with which he consoled the Prelate—a panegyric for which his Lordship declared he would cheerfully submit to all the raunts which all the recreant lordlings in the empire could heap upon him, and thank them kindly into the bargain.

Nor did the threats of power much affect the good Bishop: instead of shrinking into obscurity, as his enemies no doubt expected, he defied the whole power of England to put down the Repeal agitation in the diocese of Ardagh. "They may," said, he "prohibit us from assembling under the canopy of Heaven, but we will retire to our chapels to the Council from the freedom of our country and our Faith, and should they

pursue us there, then—then—then—. Let echo answer then!"

He was the first who openly denounced Young Irelandism in a public letter to O'Connell. He foresaw the destruction of a confederation which it took a mighty intellect and a long life of labour to achieve, and he shuddered for the declining repose of the august tribune whom he loved and revered. He certainly entertained, and often expressed sentiments of the highest esteem for many of the individuals of the seceding party, to whose principles it was strongly suspected his own feelings inclined him,

He undoubtedly was not a patron of the theory that no circumstances would justify a revolution, and he may have weighed the providence, rather than the justice, of Young Ireland's policy. When the event which he apprehended arrived, and Ireland fell back prostrate and bleeding, and grief and despondency fell upon the most sanguine; when the lamp of the Liberator was quenched in gloom, the heart of the Prelate sunk him in the grave. His health sensibly declined from the day of O'Connell's death, and, though he tried at times to rally, he wanted the animation of hope—the food of his glory, the staple of his existence was gone. He made many efforts to unite the friends of Ireland under the supremacy of the son of his old friend, whose love for the old Faith he valued above aught else. Indeed, much of his Lordship's hostility to the Young Ireland party arose from his hatred of the Godless Colleges, which he so much abhorred. His last visit to Rome was made in company with his friend, the Archbishop of Tuam to procure the condemnation of those obnoxious establishments, and the arrival of the Papal Rescript was the only consolation which he witnessed since O'Connell's death.

After all this political notoriety, Dr. O'Higgins used to startle his friends occasionally by declaring that he was no politician and, indeed, he was not as the world understood the term. But if to desire with his whole soul the freedom of the Catholic religion, to struggle with his whole strength to vindicate it from the bondage of centuries, and to remove the brand of inferiority, from off the brow of its children, he most certainly *was* a politician.

In private life he was loved and respected by all parties and creeds. The Protestants of the town in which he lived joined as heartily as the Catholics in the general illuminations which always hailed his return home after a protracted absence. The refined urbanity of his manner, polished at many

of the principal Courts of Europe, his sweet amiable disposition, and the enchanting brilliancy of his conversation, in which he most excelled, made the idol of every circle in which he moved. All animosity was allayed by his presence, and those whose lives were devoted to overturn what every pulsation of his heart was dictated to sustain and establish—those who were most hostile to the tenets and advancement to the Catholic Church—forgot their instincts in the conciliatory influence of his presence. Sincere and simple-minded himself in the last degree, he treated the belief and feelings of others with forbearance and respect.

Perhaps no more honourable proof of his amiability in private life can be adduced than the generous testimony of a Protestant local journal, which lost no opportunity of heartily abusing him during life:—“We would not be doing justice to our feelings (remarks our contemporary) if we did not say that he was a learned, talented, and benevolent man, and that we believe no feeling of hatred, malice, or any uncharitableness ever found place for a moment in his bosom. The poor in this neighbourhood have lost a generous benefactor; he visited their houses and relieved their wants. Like Fenelon, he left just as *much as was sufficient to discharge his debts and no more.*”

For the last few years he suffered very painfully from frequent attacks of nervous debility. Latterly, however, there was a sensible improvement, and the return from the Continent, a little before Christmas, as he said “quite renewed him.”

But he had been only a few days at home when he was visited by his old malady. Medical aid, however was not thought necessary till the morning of the 2nd of January, when a complete prostration of strength was manifest. On the morning of the 3rd, at half-past four o'clock he was summoned to receive the reward of the good and faithful servant.—*Requiescat in pace.*

CONVERSIONS TO THE CATHOLIC CHURCH IN NENAGH.—A correspondent of *Munster News* states that five conversions have within a few days taken place in this town, into which the ridiculous ravers some time since intruded. Their tricks and trummings are really grotesque. The mountebankery is despised, and occasionally so disgusting that I would not be surprised if it had effect in inducing parties to abandon Protestantism that sanctions such gross abuses, and embrace Catholic unity and truth. The con-

versions I allude to are those of Bernard Samuel, master tailor of the 68th depot. He and his four children were received last week by the Reverend Mr. Nagle, C. C., into the bosom of the Catholic Church.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. E. O'Brien, for March and April, Rs.	10
Miss Lackersteen, for February,	5
Mrs. Lackersteen, for ditto, ...	5
Mr. Jas. Rostan, for ditto, ...	4
“ T. Sinaes, for ditto, ...	1
“ P. Bonnaud, for ditto, ...	5
Madame Bonnaud, for ditto, ...	
Mr. J. H. Rostan, for Jan. and Feb.,	
“ J. Spence, for January, ...	
“ Jas. Curmin, for ditto, ...	
“ A. W. Spence, for ditto, ...	
“ F. Mazaux, for ditto, ...	
“ W. R. Lackersteen, for ditto, ...	
Donation for the Orphanage, from Mr. W. Barry, thro' Mr. C. A. Serrao, ...	2 0
Ditto ditto, from Longueville Clark, Esq. thro' Rev. J. H. Mascarenhas, ...	100 0
Ditto ditto, from Mrs. E. O'Brien, ...	16 0
In thanksgiving for recovery from a severe attack of illness from ———, thro' Very Rev. P. Formosa, ...	100 0
An offering on St. Patrick's Day from a Son of Erin, thro' ditto, ...	100 0
Messrs J. L. and P. Fleury, ...	6 0
Miss M. A. Gregory, ...	2 0
By Collections thro' the kindness of Mr. H. J. Joukin.	
Capt. J. J. R. Bowman, ...	15 0
Mr. J. Higgins, ...	10 0
“ T. Scallon, ...	10 0
Capt. T. Hill, ...	5 0
Shiekh Taubur Ally, ...	5 0
Mr. B. Bently, ...	5 0
“ J. P. T. Porter, ...	5 0
Capt. W. Smith, balance of Subscription,	1 0
Through Mr. N. O'Brien.	
Mr. T. D., ...	2 0
Captain Mackinzie, ...	5 0

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

G. R. LACKERSTEEN,
Treasurer and Secretary.



A. D. 1853.

ORDER OF DIVINE SERVICE FOR
HOLY WEEK, AT THE CATHE-
DRAL.

Palm Sunday.—A low mass will be celebrated at six o'clock. The Palms will be solemnly blessed and distributed at 7 o'clock.

Maunday, Tuesday, and Wednesday.—Mass will be said at 6½ o'clock.

Wednesday.—In the evening the office of the Tenebræ will be chaunted at 5½ o'clock.

Thursday and Friday.—Service in the morning at 6½ o'clock, and in the evening at 5½ o'clock. There will be a Sermon on Thursday and Friday evenings also.

Saturday.—Service in the morning only at 6 o'clock.

Holy Week.

On Thursday, Friday and Saturday of the Holy Week, Divine Service will be performed in the Cathedral, in the Churches of the Sacred Heart and St. Thomas' only.

Donations of Wax Lights and Flowers for the Cathedral and St. Thomas' Church will be thankfully received.

Cathedral.

will be in attendance on Mornings and evenings of Maunday, Tuesday and Wednesday of Holy Week at eleven o'clock, A. M. to 2 P. M. on each of the above mentioned days.

From the 28th March, the Parish Mass on Week days will be celebrated at 7 o'clock A. M. during the warm weather: on Sundays the first Mass will begin at 6½ o'clock A. M.

Easter Sunday.

The first Mass will begin at 6½ A. M. Immediately after which the Sermon will be preached.

After the Sermon the Procession of the Most Holy Sacrament will take place and be followed by the Solemn High Mass.

There will be no Evening Service.

• **Clergy Aid Fund.**

Easter Sunday Morning, a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

ORDER OF DIVINE SERVICE FOR
HOLY WEEK AT ST. THOMAS'
CHURCH.

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at a quarter to seven, and a second Mass will be celebrated immediately afterwards.

Maunday, Tuesday and Wednesday.—Mass will be said as usual at ¼ after 6 o'clock.

Wednesday.—In the evening, the Office of the Tenebræ will be chaunted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in the evening. There will be a Sermon on Wednesday evening.

Saturday.—Service in the morning only to commence at six.

ORDER OF DIVINE SERVICE FOR
• HOLY WEEK, AT THE CHURCH
OF THE SACRED HEART, DHUR-
RUMTOLLAH.

Palm Sunday.—First Mass,.....6½ A. M.
Blessing of Palms and High Mass,—im-
mediately after it.

Spy Wednesday.—Office of Te-
nebræ, 6½ P. M.

Maunday Thursday.—Morning
Service, 7 A. M.

—Evening Service, 6 P. M.

Good Friday.—Morning Ser-
vice, 7½ A. M.

—Evening Service, 6 P. M.

Sermons will be preached on these
two Evenings:—
Holy Saturday.—Morning Ser-
vice, 6½ A. M.

Easter Sunday. 7 A. M.

Calcutta, 19th March, 1853.

THE BENGAL CATHOLIC HERALD .

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

No. 13.] CALCUTTA: SATURDAY, MARCH 26, 1853. [Vol. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta : Saturday, March 26.

ARRIVAL OF ARCHBISHOP CA- REW AND PARTY.

THE announcement by Electric Telegraph of the Pottinger at Kedgree was so rapidly followed by her arrival at Garden Reach, that the great majority of our Catholic brethren were not aware of the happy arrival of our revered Prelate and his Party, till a late hour on Saturday morning. It is not easy to describe the universal joy manifested on this glorious occasion. Clergy and Laity seemed actuated by a common irresistible impulse of gratitude at the opportunity thus vouchsafed to them by Providence of welcoming back a Pastor endeared to them by the recollection of a thousand blessings. His return to the scene of his labors is but the signal for renewed rejoicings. With that energy which characterises him, His Grace has succeeded, in the short space of a few months, in securing for this highly favored Vicariate the valuable services of a Party consisting of two Priests, three ecclesiastical Students, a Candidate for the Christian

Brothers' Institute and a Medical Gentleman of the Dublin Royal College of Surgeons. We are happy to be able to state that the entire Party have arrived in excellent health, and that during the voyage from Suez they experienced the most kind attention, as well from the Commander Capt. Field as from the Purser Mr. Palmer and the other officers of the Peninsular and Oriental Company's Steamer the Pottinger.

Of the apostolic laborers who have accompanied our revered Prelate in order to co-operate with him both in the work of the Ministry and in the cause of Education, three are Irish Ecclesiastics;—of these, two have made a great part of their course of studies, to the entire satisfaction of their Superiors in the noble College founded at Paris by the Irish Bishops and people, in former times of persecution, for the education of their Priesthood; the third of these Gentlemen, after having studied successfully for several years and then graduated in the Dublin University, passed some time in France in a literary capacity, when at the suggestion of the Archbishop, he entered the College of the Foreign Missions near Dublin, in order to prepare to join the sacred Ministry in this portion of the Catholic Church. We know that our Brethren will be highly gratified to learn, that this distinguished Gentleman

is brother to the highly esteemed superior of the Christian Brothers of Calcutta,—a religious to whom our community owes an immense debt of gratitude for his invaluable exertions in promoting piety and education especially among the numerous Catholic poor male youth of this city.

The Rev. Mr. Blachere and the Rev. Mr. Jacob, the fourth and fifth members of the Archbishop's party, are secular Priests, who as they served for several years on the French Mission, can exercise their ministry usefully amongst the numerous Catholics of French origin or extraction who have either settled permanently here or are attached to the French mercantile ships, which now resort so frequently to this port. The Rev. Mr. Blachere has filled with distinction, at Paris and elsewhere, the chairs of Philosophy and Rhetoric. He will, besides attending, as circumstances may require, to these departments in St. John's College, we anticipate, by his eloquence and the very superior elegance of his language, induce many of his fellow countrymen in Calcutta, and its vicinity, to profit of his instructions and thus greatly contribute to diffuse piety throughout an important section of our community.

Four of the gentlemen, just now enumerated, are we understand to be attached to St. John's College, in order to take a part in conducting one or other of the scientific or literary departments of that Institution; the fifth, the Rev. Mr. Jacob, will lend his assistance to the Clergy attached to the Cathedral, when not engaged in supplying the wants of the Mission elsewhere.

Mr. K... the candidate for the Christian Brothers' Institute, will of course be prepared for the religious profession, under the enlightened and paternal guidance of Brother... and as he has been adopted by the Archbishop at the strong recommendation of the Rev. Mr. Meara, one of the most distinguished of the London Clergy, there is every reason to hope that he will prove in due time, a valuable acquisition to the excellent body of religious, whom he desires to join. Meanwhile his long experience as a Teacher in one of the London Catholic Parochial Schools, will

enable him, even during his Noviciate, to assist in our schools and thus give some very necessary alleviation of duty to Brother Francis and his respected confreres.

Besides attending to the medical care of our Institutions, Dr. O'Brien, in accordance with the arrangement entered into with him by the Archbishop, will deliver in succession every year, whilst his present engagement continues, in St. John's College, for the benefit of the pupils of that Seminary, a course of lectures on Chemistry, Botany, Geology &c. As far, moreover, as his duties to our Institutions will permit him, Doctor O'Brien will attend to private practice as a physician. We subjoin a copy of the highly creditable testimonials to Doctor O'Brien's character, both as a professional gentleman and as an obdying Catholic. These testimonials, we may observe, were obtained whilst Doctor O'Brien was employed under the Board of Health for Ireland. In virtue of these, the Archbishop was induced to introduce him to our community, and to confide to him so important a trust, as that of the Medical charge, both of the numerous youth of our Institutions and of the Clergy and Religious of His Grace's Mission. We feel assured, that Doctor O'Brien will amply sustain amongst us the very respectable character he so deservedly obtained in his own country, and justify the great confidence reposed in him by the Archbishop.

TESTIMONIALS OF MR THOMAS O'BRIEN.

Lieutenant of the Royal College of Surgeons in Ireland, and of the Rotunda Hospital, formerly Resident Clinical Clerk, Medical Dispensary, House of Industry, Dublin; one of the Medical Officers, Central Board of Health; and Late Medical attendant, Dysentery Dispensary.

CASHIEL, October 27, 1841.

MR. THOMAS O'BRIEN has attended the Surgical and Medical Practice of the County Tipperary Dispensary for eighteen months as my pupil, during which time he had an opportunity of which he availed himself most diligently.

D. P. RUSSELL, M. B., F. R. C. S. I.

Surgeon of County Tipperary Infirmary.

MEDICAL SCHOOL,

TRINITY COLLEGE, May 1845.

We have much pleasure in expressing our complete satisfaction at the superior answering of MR. THOMAS O'BRIEN at the Public Examinations held in the Medical School of Trinity College, at the termination of the Session 1844-45. The Premium was well contested for—the successful candi-

date being superior to Mr. O'BRIEN by half a question only.

CHARLES CROKER KING, M.D.,
GEORGE W. HATCHELL, M.D.,
Lecturers on Practical Anatomy.

COUGHEN SUPPLEMENTAL FEVER HOSPITAL,
COMMITTEE ROOM, *Sept. 23, 1847.*

SIR,
I am requested by the Members of this Committee to convey to you their grateful sense of your zealous and efficient services as Medical Assistant to the Doctor of our Dispensary and Fever Hospital, and to inform they are sure that they can give no better testimonial of the services you have attended during your sojourn in this locality.

I am, dear Sir,
Yours faithfully,
(Signed) JAMES KELLY, P.P.,
Chairman.

To Dr. O'BRIEN,
Central Board of Health.

August, 1850.

FERRUCUS THOMAS O'BRIEN was Resident Council Clerk for a period of three months at the Workhouse and Fever Hospital, Dublin, and showed himself as a competent person in a Paper, and in an oral examination, of his comparative merits as compared with every form of disease. Mr. O'BRIEN discharged the duties of his office in the most efficient and judicious manner, and the experience that he acquired during every campaign of Medical Officer to take part in at the Hospital.

D. J. CORRIGAN,
Physician in Ordinary to the Queen in Ireland.

DUBLIN, 29, GARDINERS ROAD,
Nov. 22, 1850.

MR. THOMAS O'BRIEN attended the whole course of his studies at the extensive Medical and Surgical Hospital of the House of Industry, Dublin, and in consequence of his high talents and his long Clinical Clerkship, which rendered him peculiarly qualified to discharge the duties of the various Assests in the different Hospitals, and of *physician in ordinary* at the Dublin Dispensary, he was desired to take charge of the hospital, and to preserve the dignity and humane care of those committed to his charge.

At the examination for his Diploma, in the Royal College of Surgeons in Ireland, he acquitted himself most creditably, and obtained his Diploma with honor. I have a very high opinion both of his professional qualifications and character, and consider him, to no common degree, eligible for the office of Medical Attendant on any Public Hospital or Dispensary for which he may offer himself as a candidate.

EDWARD HUTTON, M.D., F.R.C.S.I.,
One of the Surgeons of the House of the House of Industry, Simpson's Hospital, &c.

Dr. HUTTON was one of Mr. O'BRIEN'S Examiners at the College of Surgeons when he obtained his Diploma.

MERRION STREET, DUBLIN, *Nov. 25, 1850.*

I HAVE been requested by SURGEON O'BRIEN to state my opinion of his professional character, and this I am enabled to do from personal observation, extending over the whole period of his Medical studies. He received almost daily opportunity, for a considerable period, of making the zeal and industry with which Mr. O'BRIEN devoted himself to the prosecution of his professional studies.

He enjoyed ample means of acquiring a sound practical knowledge of Disease. From the high character Mr. O'BRIEN deservedly obtained as a Student of Medicine, I have no hesitation in affirming that I can do so well fitted to discharge the duties of Medical Attendant upon any Public Institution.

JOHN T. BANKS, M.D., M.R.I.A.

King's Professor of Medicine, Honorary Fellow of the College of Physicians, Physician to the Whitworth and Hardwicke Hospitals, &c.

HOUSE OF INDUSTRY, DUBLIN, *August 13, 1851.*

I WOULD certify that Mr. THOMAS O'BRIEN is one of the best and best of the House of Industry for nearly 20 months. Mr. O'BRIEN had been previously employed for three years as a Student of the House of Industry, and as a reward for his industry, and a good excellent character, by the Board of Industry, as a responsible officer of Internal Resident Do.

The opportunity Mr. O'BRIEN offered of acquiring the most extensive practical information of the treatment of every variety of Fever, and Acute and Chronic Medical Disease, were most abundantly supplied and enjoyed by him.

I have much pleasure in bearing witness to the your satisfactory manner in which he fulfilled his duties, and to his liberality in the good and honest use of his moral character and diligent pursuit of his Establishment.

H. B. STEWART, M.D., F.R.C.S.I.,
Governor of House of Industry.

GALWAY UNION—BOARD MEETING, *Friday August 9, 1850.*

RESOLVED unanimously—That the Board of Health of this Union do hereby certify that Mr. THOMAS O'BRIEN, a Medical Officer of the Galway Union, has attended the whole course of his studies at the House of Industry, Dublin, and in consequence of his high talents and his long Clinical Clerkship, which rendered him peculiarly qualified to discharge the duties of the various Assests in the different Hospitals, and of *physician in ordinary* at the Dublin Dispensary, he was desired to take charge of the hospital, and to preserve the dignity and humane care of those committed to his charge.

(Signed) A. O'FLAHERTY,
Chairman.

(Signed) JOHN O'NEILL, *Clerk of Union.*

OUTRIVER UNION—BOARD MEETING, *Dec. 9, 1850.*

RESOLVED unanimously—That the Board of Health of this Union do hereby certify that Mr. THOMAS O'BRIEN, a Medical Officer of the Galway Union, has attended the whole course of his studies at the House of Industry, Dublin, and in consequence of his high talents and his long Clinical Clerkship, which rendered him peculiarly qualified to discharge the duties of the various Assests in the different Hospitals, and of *physician in ordinary* at the Dublin Dispensary, he was desired to take charge of the hospital, and to preserve the dignity and humane care of those committed to his charge.

(Signed) W. O'FLAHERTY,
Chairman.

(Signed) HENRY FLANNAGAN, *Clerk of Union.*

NAAS UNION—BOARD MEETING, *29th January, 1851.*

JOHN LA FAYETTE Esq., Chairman, Present—three members of the Board present.

Resolved unanimously that this Board do hereby certify that Mr. THOMAS O'BRIEN, a Medical Officer of the Galway Union, has attended the whole course of his studies at the House of Industry, Dublin, and in consequence of his high talents and his long Clinical Clerkship, which rendered him peculiarly qualified to discharge the duties of the various Assests in the different Hospitals, and of *physician in ordinary* at the Dublin Dispensary, he was desired to take charge of the hospital, and to preserve the dignity and humane care of those committed to his charge.

BALLINROBE UNION,

At a Meeting of the Board of Guardians of the Ballinrobe Union, held on Friday, the 26th September last, at GROVEY MANSION, Esq., in the evening, and a copy of the resolutions passed, the following Resolution was unanimously adopted—

Resolved—That we have much pleasure in bearing testimony to the very satisfactory and zealous manner in which Mr. O'BRIEN discharged the duties of Medical Officer to our Workhouse for four months, during the absence of Doctor ROUGHAN. We have also to observe that Doctor O'BRIEN was kind and attentive to the patients, and in consequence of his liberal and judicious management of the patients, the spread of Ophthalmia, which a number of children during his charge, was prevented.

Board Room,
Wed. 21, Sept 21, 1851

During the absence of our Medical Officer, Doctor THOMAS O'BRIEN has had the Medical Superintendance of

this Workhouse and Auxiliaries for some weeks, during which period he has given general satisfaction by the very efficient manner in which he discharged the duties imposed upon him.

(Signed)

SLIGO.

R. BUCANAN.

HUGH WILBRAHAM.

(Countersigned) JOHN EGAN, Clerk of the Union.

ST. THOMAS' CHURCH.

SERMON BY THE ARCHBISHOP.

ON last Sunday evening, St. Thomas's Church was literally crammed by the attendance of as large a congregation as could possibly be accommodated in that elegant edifice. The Church was so filled to overflowing, that many of the audience not being able to procure seats, had to remain standing for somewhat more than an hour, during the delivery of the Sermon. A great number of persons, we understand, were obliged to retire, on finding that there was not even standing room within. The anxiety to listen once more to those eloquent discourses and pious exhortations, which for many years have been so eminently fruitful in good, was unmistakably exhibited in the early attendance of a large portion of the congregation. It is indeed impossible not to be affected by this strong demonstration of respect and attachment to our revered Pastor, who on this occasion favored his profoundly attentive audience with one of his most feeling and impressive discourses, which we understand has made a deep, lasting and most salutary impression on all who heard it. As his Grace gratified his congregation by a brief but most interesting exposé of the chief occurrences connected with his recent visit to Europe, we do not deem it necessary to offer our readers more than an outline of the Sermon. For the present we shall merely remark, that considering the very short interval of eight months, which has elapsed since our venerated Pastor left our shores in a declining and weakly state of health, it is really astonishing, how much has been effected by him of great moment towards the spiritual and temporal welfare of this Mission. Those who know the difficulty that exists in the present disturbed state of Europe to provide for foreign Missions, can alone appreciate at their real

value the great moral energy and high personal worth by which such important results have been so quickly achieved. The following is a brief but faithful outline of the excellent discourse, which was delivered on last Sunday evening:—

“The history contained in this day's Gospel describes the joyous and triumphant entry of the Saviour into Jerusalem. The humble simple unlettered portion of the Jewish people, uninfluenced on this occasion by the perverse and interested suggestions of the Scribes and Pharisees, and obeying wholly the dictates of their own unbiassed and honest judgment upon the character and divine Mission of Christ, emulated each other, in testifying their profound veneration and gratitude for one, whose public Ministry had now, for nearly three years, been employed in travelling in the most humble manner unceasingly from place to place, throughout the land of Juda, teaching the ignorant, consoling the afflicted, giving sight to the blind, hearing to the deaf, health to the sick, life to the dead and proclaiming to all the advent of that Redemption, through which fallen Man was to be restored to Grace in this life, and to his forfeited right to a heavenly inheritance, doing thus, in a word, to make use of the concise but expressive language of the Gospel, good to all men and evil to none.

No wonder, then, that Doctrine so pure, and Conduct so holy and disinterested, as were the teaching and example of Jesus Christ, should have drawn forth even from the Jewish people the glorious display of honor and gratitude, which this day's Gospel records. Yes, weak and imperfect as human nature may be, it nevertheless, whilst its own noble promptings are not interfered with, is adorned with sufficient discernment and gratitude, to enable and impel it, to recognise and honor with its homage, the Benefactor, who has generously devoted himself towards its temporal or spiritual improvement and exaltation in the order of Society or of Religion.

This capacity and yearning of human nature, so honorable to it, is also greatly conducive to its best interests, for it happily supplies; (so Divine Providence has in mercy arranged in our regard,) a most powerful incentive to the

beneficent and the virtuous to encounter with courage and perseverance the various difficulties, with which their best efforts for their Religion or their Country, are often thwarted, even by those from whom they had a right to expect consolation and support in their struggles and enterprises.

It would be, doubtless, a grievous error on the part of him, who devotes himself to deeds of virtue, to allow his mind to rest in such a way on any human reward, as would interfere with, or exclude a due regard, to those supernatural motives and considerations, by which our Holy Religion teaches, that the conduct of a Christian should be always primarily and mainly influenced. But, such is the goodness of God, such his consideration for our frailty, such his desire to render even our natural impulses subservient to our advancement in virtue, and also to our happiness both in time and in eternity, that, without disturbing our claims to an everlasting remuneration, he is pleased to annex not unfrequently here upon earth to our virtuous deeds, a certain amount of temporal reward or retribution, of one description or another, in order thus to link in some measure even in this life, the interests of Religion and Society with our own advantage.

You must, My Brethren perceive, that the remarks just premised have an apposite relation to the circumstances, under which we are respectively placed on the present occasion. You have assembled together on this solemnity, in the first place, doubtless, in order to join in spirit with the once chosen people of God, in pouring forth the tribute of praise and congratulation to your Saviour, on this Anniversary of his triumphal entry into Jerusalem—and, after having thus satisfied the pious emotions of your hearts towards your Invisible Chief Pastor in heaven, you gladly profit of the same solemn opportunity, to hail with joy the return to his beloved Flock of the visible Chief Pastor, to whom through the sublime Ministry of the August Successor of St. Peter, the care of this precious portion of the Church of Christ has been confided.

It would be strange indeed, and unworthy of the affection, which a Chief Pastor should cherish for his people, if We

were to look with apathy or indifference on the gratifying occurrence, in which We now so largely participate. No, My Brethren, since our departure from amongst you a few months since, no week, nay, not even a day has passed, in which we did not sigh for the arrival of the moment, when the recovery of our former health and vigor would enable us to return again to you, to resume our labors of love in behalf of you and of your Children. For we always kept present to our minds, that, although the Divine benediction had largely descended upon our united exertions, to advance our Holy Religion and the admirable Institutions which it has called forth amongst Us, yet, that much remained still to be achieved, not only in order to give perfection and permanency to what has been already accomplished, but also in order to extend to our poor Brethren in the country parts of this Mission, at least a portion of those Religious and educational blessings and advantages, in which You, so largely participate.

Towards the carrying out of that grand object, our late visit to Europe and especially to the Apostolic See, will, I trust in God, greatly contribute. By occasion of that visit, the August Successor of St. Peter and the Venerable Counsellors by whose wisdom and sanctity he is assisted in the Government of the Church, have been minutely informed of the helps and the arrangements that are yet requisite, for the purpose of diffusing the Faith and of securing its welfare in every portion of this extensive Vicariate.

But besides thus making known to the Pastor of Pastors the wants of the dispersed portion of several of his Flock in these remote parts of Christendom, We have, moreover, by recounting for him the many occasions in which, you co-operated so nobly with your Bishop, in the cause of Religion, caused him and the Sacred College of Cardinals for the Propagation of the Faith to feel a deep sympathy for you and your dispersed Brethren, and an earnest solicitude to aid and encourage every effort, which shall be made for the advancement of Religion throughout Bengal. Yes, my Brethren, although for some time, a few years since, the Successor of St. Peter in communion with the other Friends of Re-

ligion mourned, almost in despair, over the unhappy state of the Church of Bengal, rent as it then was by schism and by what was still more fatal to piety, the spirit of strife, faction and insubordination, yet the peace, charity and obedience, for which you have been latterly so honorably distinguished, and the admirable fruits which have resulted from these virtues in the progress of religion and of its Institutions among you, have almost effaced the memory of their past sorrowing despondency, and inspired them with renovated, and, we trust in God, well founded hopes, of the future welfare of Catholicity amongst us.

Nay, it is not too much to expect, that, as in the order of Divine Providence, it is so arranged, that the wisdom of God renders the evils which are permitted, subservient to good, so, too, the same energy will enable you to profit of the past misfortunes, which have befallen religion amongst you, and draw from them salutary lessons of instruction, for the regulation of your own conduct and of that of your families and friends, in all that appertains to the upholding of concord amongst yourselves, and of reverence and obedience to the lawful Pastors who are placed over you.

In his day, the apostle Paul deemed it necessary, for the purpose of securing for the Church the blessings of peace and subordination, to warn the faithful, to observe and mark out for avoidance any one, who by his conduct or conversation sought to sow strife or dissension among his brethren. Without regard to the pretensions of such a person to wealth, station, talents, learning, or even apparent piety, St. Paul warns the faithful to beware of him, and not allow themselves to be seduced by him from their duty, or to consent or concur with him in his schemes of discord or faction, however specious or plausible these may seem, for as the same apostle elsewhere teaches, God will judge and punish not only those who do evil, but also all those who consent, or in anywise participate in, or abet its perpetration.

My Brethren, we feel assured, that you will persevere without failing in the peaceful and religious career on which you have already entered, and from which

so many great blessings have been derived by you. For you know, that your holy religion inculcates, that any relapse into past sins or errors is a grievous aggravation of the sinner's guilt, one which is often punished by the sinner being abandoned by God to a reprobate sense, and to that last and most appalling of all the Divine judgments, final impenitence.

As attached and devoted children of the Holy See, and as members of the one Holy, Catholic and Apostolic Church, you must rejoice to learn from me, not only in general terms the affectionate concern taken in your welfare by the reigning Pontiff and your Brethren in Europe, but also to listen to detail some particular illustration of the cheering and consoling manner, in which that affectionate sympathy for you has been manifested to us, as your immediate Chief Pastor. For your gratification then, and because the honor done to us, redounds to your's, we may briefly inform you, that whilst at Rome, it pleased the Sovereign Pontiff to receive us not only with marked kindness and affection, but also with high distinction, and to confide to our prudence, a grave and important commission, on a subject, which deeply concerned the welfare of religion in another country. At our departure from Rome, not satisfied with observing the ordinary rules of the Papal Court, on such an occasion, His Holiness honored us with a long private audience, and then affectionately imparting his Apostolic Benediction and extending through us the same blessing to you, my Beloved Flock, he presented to us to be used in propitiating the Divine mercy for you, a costly beautiful Chalice, as a fitting fond Memorial of his paternal love for your Chief Pastor, and for You. The same kindly concern for our joint welfare was evinced, on every occasion that offered, by all the great and holy Personages, who surround the Sovereign Pontiff and assist him in feeding the Lambs and the Sheep, the People and the Pastors of the Catholic Church. In this spirit it was, that at our solicitation, a free place in the great College of Propaganda was at once generously set aside for this Mission, and a most promising young Ecclesiastical Student

already advanced in his Collegiate course selected to fill it, and prepare there to come soon to our assistance in this portion of the Lord's Vineyard.

But even these cheering unmistakable manifestations of zeal for our welfare were not sufficient to satisfy the generous desires of our Supreme Pastor and his venerable assistants to minister to our welfare. They moreover interposed their high influence with the Councils at Lyons and Paris for the Propagation of the Faith, in order to obtain such pecuniary aid, as might help to provide for the outfit and passage to India of ourselves and of those, who might courageously volunteer to abandon their home, their country and their friends, for the purpose of labouring together with us for you and for your children. It is with pleasure and gratitude we profit of this occasion to announce to you, that the Councils at Lyons and Paris cordially responded to the wishes of the Holy See and came forward munificently in our behalf. Your sense of gratitude, your charity, not only for your own Brethren in the Faith in India, but also for those who are far removed by distance from us, and are still destitute of the consolations of religion, will, we trust, kindle in you an increased zeal for the greater diffusion and the more liberal support of an association, from which, more than once your Mission has received in its necessities, both timely and generous assistance.

You will My Brethren pardon us, if from love for Catholic ever Faithful Ireland, We here inform you, that the generous pecuniary donation made for our Mission by the Councils at Lyons and Paris, was paid in Ireland out of the magnificent subscriptions raised monthly there for the Propagation of the Faith. Yes, to Catholic Ireland you owe this new debt of affection and gratitude. Already numbers of her choicest children in the sanctuary and in the cloister have died amongst you in early life, after having devoted to your welfare, their youth, their piety, their talents and attainments. To enumerate those of them who, in our own time, have thus fallen here prematurely unto the grave, would, one might suppose, suffice to have deterred any others of their fellow countrymen from

venturing into a land, which thus devoured their Brethren, in the midst, or rather, in the very outset of their holy career.

But thank God, thanks to the enduring blessing, which Ireland's Apostle Patrick bequeathed to his spiritual children, many of these, emulating the younger Machabees, instead of being deterred by the Martyrdom of their elder brothers, were, on the contrary, aroused by the glorious example of their Predecessors in India, to engage in the same arena, and renouncing this world and its prospects, to consecrate their youth and their energies, to labor for the diffusion amongst you of all the blessings of Religion.—Some of this chosen band are now happily present on this occasion, whilst others of them are preparing in our Colleges in Rome, and in Ireland to come to our assistance, as soon as their respective Superiors shall deem them fit for the sacred enterprize.

You, my Brethren, will not, we trust, be wanting on your part in gratitude to God, for the merciful Providence, with which the Divine Invisible Head of the Church has watched over and succoured this portion of his inheritance, you will by your piety and your holy conduct show, that you appreciate as you ought the blessings already bestowed upon you, in preference to so many others, and you will thus endeavour to deserve, that these blessings may be perpetuated and multiplied amongst us. You know, that our Lord, whilst living on earth amongst the chosen people of God, warned them, that, because they had not profited as they ought to have done of the true religion and of its ministry, these graces should be taken away from them and given to another people, who would bring forth in abundance the fruits of good works and sanctity. The like severe but just retribution, the Almighty, at the present day, oftentimes exercises on those of his people, who do not correspond with the benefit of the true faith. The word which once goes forth from God shall not, he tells us, return to him empty. It shall come back charged with a blessing or a curse. Let us, my Brethren unite together in earnest prayer, that in our regard the Divine word of our holy faith may by our fidelity in

corresponding with its dictates be fraught with benediction, with a large and enduring blessing, which will cause it to fructify for our own salvation, and for the light and conversion of those amongst whom we live, that thus all men seeing our holy example, may glorify our Father who is in Heaven. *Amen.*

ST. JOHN'S COLLEGE.

THE Parents and Guardians of the Pupils at St. John's College are respectfully informed, that a course of Lectures on Chemistry will be delivered to their Children and Wards at that Institution, by Doctor O'Brien of the Royal College of Surgeons, Ireland. The Lectures will open on Tuesday the 5th day of April. The Archbishop Vicar Apostolic having returned to Calcutta, the weekly examinations of the Pupils will be resumed, as heretofore in His Grace's presence and conducted in the same order, in which they were carried on, before the Archbishop's departure for Europe.

PROPAGATION OF THE FAITH.

Mr. P. Daly's Subscription of 100 Rupees having been placed wholly at the Archbishop's disposal, His Grace assigns out of it, 25 Rupees for the Propagation of the Faith, and the remaining part to the Orphanages. In like manner the Archbishop allots 5 Rupees of Mrs. Barton's donation for the Propagation of the Faith, and five to our Orphanages.

The prayers of the Catholic Community of this Vicariate, are requested for a recent Convert, an English beneficed Clergyman, who has given through His Grace the Archbishop, a donation of five pounds to this Mission. The kind benefactor just referred to, has together with his four amiable and accomplished daughters, been received into the Catholic Church.

Prayers are also requested, for an English Clergy Officer, as yet not united to the Catholic Communion, who has sent through His Grace also for our Orphanage, his donation of one pound.

CORRESPONDENCE.

CAPTAIN FIELD'S LETTER TO HIS GRACE THE MOST REV. DR. CAREW, V. A. W. B.

Our readers will peruse with much satisfaction the annexed letter, addressed by Captain Field, the respected Commander of the P. and O. Co's. Steamer Pottinger to the Archbishop, in answer to one addressed by his Grace to Captain Field, to thank that Gentleman and the officers of his Ship for the very courteous attention paid by them during the voyage to the Archbishop and his Party. Besides the letter addressed to Captain Field, His Grace wrote also another to Mr. Anderson one of the managing Directors of the P. and O. Company to thank him and the Board of which he is so distinguished a member, for the very kind instructions issued by them to their Officers expressive of their earnest wishes, that every practicable arrangement should be made for the convenient accommodation of the Archbishop and his Party during the voyage.

Our readers will find subjoined to Captain Field's very kind letter some others which have been already received by the Archbishop from different parts of India, expressive of the great joy of the respective writers at his Grace's return.

MOST REVEREND AND DEAR DR. CAREW — Your note couched in such polite and kind language has afforded me much gratification, assuring me, as it does, that the Officers I have the honor to command have not only carried out my wishes to the full extent I meditated, but have also shown their own sense of the hospitality both myself and my honorable masters, contemplated your party would experience on their voyage to India.

It is a source of satisfaction to me also that the deviations from regulations, which I (unauthorized by the authorities) have made, have not given rise to any, but feelings of respect to all of your reverend party; and for myself and officers, I beg to assure you, that the gentleman-like tone of all of them, we feel has contributed its quota to the feeling of satisfaction, which pervades the minds of I believe all on board, at the pleasant and happy voyage we have made.

I will take an early opportunity of enclosing your note to Mr. Anderson and also of stating to our managing Directors, the result of th

arrangements I have been enabled to make, with the view of proving to them that their liberality may be freely exercised without detriment to their substantial interests.

From myself Most Rev. Sir, accept my expressions of highest respect and esteem as also my thanks for the kind intention of your notes, one of which I shall retain with a pleasing reminiscence of having for a short period enjoyed the society of one of the most respected and learned dignitaries of the Christian Church.

Begetting the favor of your making known my sentiments to the gentlemen who accompany you.

Believe me,

Most Rev. and Dear Sir,

Sincerely your's

JAMES EDWARD FIELD.

Puttinger: at Ser, 10th March 1853.

Extract of a Letter from Captain-----dated 12th Inst,--to His Grace the Archbishop

We have been kept very well informed of your Grace's movement since you left India, for several Catholic newspapers, or letter from a Catholic friend has reached us for the last two months, without in some way alluding to or mentioning your Grace. I need not say what a long account my brother James wrote me of your flattering reception of him near Dublin, and your extraordinary kindness to him at Maynooth. He was delighted with the attention which your Grace was pleased to pay him, and with what others paid him on your account, and he returned home with the feeling that the day he spent with your Grace was the happiest he spent in Ireland, where he passed a very agreeable fortnight. My brother too at Aden writes that he is delighted at the opportunity of being introduced to your Grace and regrets that he could not be a longer time in your society, which had for him in the same church as it has for every well meaning Catholic. I shall be very glad to hear that your health is perfectly reestablished. I always thought of the Catholics of Calcutta during your Grace's absence, as of a family bereft for a season of a father whom they loved and revered, and I am sure they will show by their joy at your return that these were their sentiments also.

I learned with much regret that Mr. Kennedy had gone home in bad health; like his good brother he never looked strong, and I fear his constitution is not what could be wished. You will have heard of the sad havoc the Bishop of Macao has been making among our good Bishop Hartmann's flock, and that Father Ignatius has gone to Rome in consequence. We have a new priest here, Mr. Steins a Dutchman, and a Jesuit; he appears a very good zealous man."

Letter of Rev. Mother Benigna, superioress of Nazareth, Convent, Dacca, to His Grace the Archbishop.

MY VERY DEAR LORD ARCHBISHOP,—It was with the most heartfelt joy, that I heard yester-

day from our holy Chaplain the Rev. Mr. Goiran, and this morning from our revered Bishop, that your dear Grace was expected to spend this Feast in Calcutta! Ah, what joyful news for the Priests, Nuns, and above all your favorites the Poor! Ah indeed this must be a day of great joy in Calcutta. Well my dear Lord Archbishop, since we are deprived of the happiness of beholding you often more, Allow us, though at a distance to offer you our most humble congratulations, on your safe and happy arrival, and to exclaim with one voice, thousands upon thousands, and millions of Welcomes to the scenes of your labors: the double sacrifice your Grace has made, in returning after all your sufferings, will alone with still more lustre that crown of never fading glory which awaits you.

I trust your Grace has perfectly regained your former health and spirits, and that you have laid up a good store of strength, to support you under all your fatigues and anxieties. We heard with great joy of the addition to your Grace's zealous labors, that your late prosperous visit to Europe has provided for you; we earnestly implore of the Almighty to continue to shower on your Mission his most precious benediction; and to preserve over your dear flock so indispensable a Pastor as they have now found in your Grace. We trust too, that you have found all the Priests and Nuns in good health and their dear invalids at least improving; the complete restoration of your Grace's nephew must be a great balm to your paternal heart, and we fondly hope that your holy Vicar General will soon return to your Grace in health and spirits.

I will not longer trespass on your Grace's precious time, but with every thing most respectfully kind from every sister here, and most humbly begging your Grace's blessing and still a momento for my dear Alexia.

Ever believe me, my dear Lord Archbishop, your grateful though most unworthy child

BENIGNA.

Superioress of the Nazareth Convent, Dacca, 10th March.

MY DEAR LORD ARCHBISHOP,—I have much pleasure in enclosing you a small donation of Co.'s Rupees 25 for the Orphanage, and beg that you will kindly have my name placed on the Books of the Institution as a Subscriber of 10 Rupees monthly.

I listened with much interest to your Grace's eloquent and impressive discourse last evening, and for one most heartily rejoice, on every consideration, that Providence has spared you to return to the scene of your arduous, but I am sure, most sweet labours.

I will take an early opportunity of paying my dutiful respects to your Grace meantime, with sentiments of high regard, begging your kind prayers.

I remain,

My dear Lord Archbishop,

Your's most faithfully,

T. J. BOLLAND,

Calcutta,
March 21st. 1853.

Selections.

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS AGAINST RELIGION BY THE ABBE DE SEOUR—CHAPLAIN OF THE MILITARY PRISON, PARIS.

X.

It is from interested motives that Priests talk to us so much about religion.

Do you mean to say that priests are impostors?—that they fulfil their holy functions of preaching, hearing confessions, baptising, celebrating Mass, &c., without believing in what they do and say? That they only seek to gratify some low interested motive when they accomplish these sublime duties? If you insinuate this, I contradict you flatly. You are not only insolent towards the priests of God, but you *calumniate* them! The ministers of Christ impostors! And what do you know about it? How can you search their hearts, to find out whether they believe in the validity of their ministry? The accuser should prove the truth of his statement: prove this accusation to be true;—I defy you to do so.

I suppose you will try to silence me by bringing forward the name of some bad priest. But don't you perceive that the exception proves the rule. A bad priest would not be remarked if the great majority were not holy, pure and estimable.

A spot of ink is instantly remarked on a white dress; if the dress were black or soiled it would scarcely be perceptible.

And so it is with the Catholic clergy, to whom the wicked, in this instance, render involuntary homage. If there are some few bad priests, why should we wonder?—was there not a traitor among the Apostles? As the Apostles, the first priests, the bishops of the Church, cast off the false apostle, and were not responsible for his crimes,—so does the Church condemn, still more strongly than you do, those guilty priests, who are deserters from that heavenly standard they have vowed to defend! She tries to bring them back to her fold by mildness and forgiveness; the priest, like all other men, has a right to hope for mercy;—but if they do not repent, if they continue to lead a sinful life, she disavows them, and deprives them of the liberty of administering the sacraments.

Tell me what interest your parish priest can have in hearing your confessions, in correcting you of your vices, in preaching to you, in instructing your children, in

giving food to the poor, in advising this man, in consoling that other, in obtaining alms for a third? Would his dues be diminished if he overlooked the disorderly conduct of some of his parishioners, if he all owed every one to approach the sacraments without enquiring to examine whether they were worthy to do so or not, if he only spent half as much time in giving religious instructions, etc.? There would always be children to be baptised, daughters to be given in marriage, the dead to be buried and the parish priest might always reckon on his dues. Then what *personal* interest has he in conscientiously fulfilling his ministry?

No; you are mistaken; the priest is not what unbelievers would wish him to be; and it is because they know this that they detest priests. In him they see the representative of that God who condemns their vices, the deputy of Christ, whom they blaspheme and who will judge them. They behold in the faithful minister the personification of the law of God, which they dare to violate; and it is because they will not obey their sovereign *master* that they refuse to listen to his clergy.

"The priests do their own work!" Yes truly, the priests of Christ do their duty, and their admirable and sublime task is—to try and save the souls of men!

The priest is called in scripture language a *labourer*, because the mission he has received imposes on him hard and difficult work.

The artisan acts on matter; the priest transforms the *soul*. In as much as the soul is superior to matter, so much is the task of the priest higher and more noble than that of any other man.

The priest continues on earth the great work of the salvation of the world. Christ his God and his model, began the work of our sanctification: he tries to follow the steps of his Divine Master, and to continue His work until the end of time. He belongs to all men; his time, his health, his sympathy, his care, his purse, are equally the property of all; more especially the poor, the wretched, the young, the weak, and the friendless. He expects nothing in return for his life of self-denial—his portion is, most commonly, to meet with insult instead of thanks. The only answer he makes is to go on doing good. What a life! What forgetfulness of self!

In public calamities, in civil war, during the cholera or any other contagious disease, when Protestant ministers and philanthropists hide themselves, the Catholic priest is seen exposing his health and his life for the

relief of his suffering brethren. Look at Archbishop Affrè on the barricades at Paris; see Belzunce and St. Charles Borromeo while the plague raged at Marseille, and Milan; and have you forgotten the admirable works of charity performed by the clergy of France during the last few years, when we were visited by the cholera in 1852 and 1849?

This is what priests call "their work" — have those who revile them anything better to show themselves?

Those ungrateful men are not ashamed of speaking ill of those same ministers of God whom they will call on in the day of affliction, who have blessed their childhood, and who do not cease to pray for them. All the misfortunes of our land are owing to the neglect which is shown in not following the fatherly counsel of the priest; and our poor France, rent by civil discord and political factions, may apply to herself these words, addressed to the chaplain of one of the metropolis prisons by a condemned culprit "Ah! Luther, if I had known this little (book showing him the 'Christian's Daily Companion,') and had practised the maxims it teaches, I should not be the degraded criminal I am to-day." No State, or individual, can hope to prosper, unless the voice of the servants of God be listened to; now, more than ever, they ought to be honoured and revered. Let us respect our priests. If we see imperfections in them, even vices, let us remember that all men are liable to fall. Let us not stop to examine the faults of the *man*, but the virtues of the *priest*; — inasmuch as he is a *priest*, he ought to be respected, and his ministry considered holy; for he is continuing the work of Jesus Christ our High Priest, who has said to his ministers, "*he that heareth you heareth me, and he that despiseth you despiseth me.*"

MOVEMENT TOWARDS CATHOLIC UNITY IN THE NORTH OF EUROPE.

It is a fact which cannot fail to strike all Protestants who use their reason, that within the last thirty years the Catholic Church has not only recovered in a great measure from the shock her institutions received during the latter portion of the antecedent century, but she has broken new ground, and in America and the North of Europe she has struck deep root, and has been making what her enemies foolishly call aggressive movements upon the boasted strongholds of Protestantism. To hear the stormy debates and virulent invectives of the Evangelical orators at the May meetings in the great modern Babylon, one would imagine

that armies of fanatical Papists, with the mines of Australia at their command and the Spanish Inquisition for their organ, were actually invading north Germany, Holland, and England. The invaders turn out to be a few Jesuits and Redemptorists who have been preaching spiritual retreats amid the mixed population of northern Prussia, — and yet these poor men, strong only as the eloquent representatives of truth, have alarmed the Prussian Government. Six hundred Lutheran ministers have assembled at Bremen, and the expediency of reinstating confession as an essential element of Lutheranism has been warmly debated. The Lutherans, who are still untingered with Rationalism, are well aware how necessary it is to replace confession in their formularies. — they are fully sensible how much they have lost by its expulsion, — while the Rationalists, after the fashion of our English Evangelicals, rail against this wholesome practice, and brand it as rank Popery. In the meantime, the number of conversions to Catholicity is daily on the increase in the north of Germany. Like as in England, they are not confined to the tower ranks, but comprise the educated classes — writers of talent, members of aristocratic families, and individuals from amongst the Lutheran clergy. The following extract from a German newspaper shows that this same movement has communicated itself to Holland: —

"Now that in these days religious persecution is so rife in this great empire of ours we call to mind most reluctantly the trials to which our co-religionists are unhappily subjected in Holland; and that, too, in spite of a boasted constitution pretending to guarantee equal protection and immunity to all religious persuasions. Recent intelligence has, however, instructed us of a fact, which most assuredly, causes the heart of every Catholic in the Netherlands to beat with hope and consolation.

There can be but few who are total strangers to the present state of Dutch Protestantism, which is in as deplorable a situation, and quite as worthy of our deep commiseration, as it is either in England or Germany. The symptoms of dissolution and annihilation, which we behold in the latter countries are as unmistakably manifested in Holland. Protestants, we mean orthodox Protestants themselves publicly avow that their religion is being rapidly merged into the vague and undefined; and the avowal is not in the least exaggerated.

By means of the great principle of private judgment, the Protestants of Holland have arrived at the blasphemous Rationalism of

Germany, to the horror and disgust of the more moderate of their brethren. These by the open, and daring violation of all those principles which they hold, dear and sacred, have been forced to shelter themselves behind the Confession of Faith as subscribed to at the Synod of Dordrecht holden in 1618. Even this harbour of refuge was not left unmolested by the religious "Free-brothers" of the Groningen school, by whom the Pietists are accused of having denied and deserted the glorious principles of Rationalistic Protestantism, and having yielded up the first and most essential of these principles—Private judgment. "If you require an authority for your belief," say those of Groningen, with some reason, do not rely on one so weak and void of stability as that of men who most certainly had no mission from on high to make us believe as they did, and who merely met in solemn deliberation at the famous Synod; become Papists at once, and bow down before the tribunal which so arrogantly claims a divine origin. If you will not do that, then you must be our side. There is not much to prevent you—the difference between us is but trifling.

The first of these trifling points at issue is the doctrine of the Trinity, the next the Divinity of Jesus Christ, then the infallibility of the Apostles—all of which are rejected by the Rationalists as most irrational and absurd, whereas much orthodox horror is occasioned amongst the Pietists.

Now, this being the state of affairs in Holland, the question naturally is, why the conversions to Catholicism, are not so numerous and striking as they are in England?

We must first bear in mind that the establishment of the Protestant faith in the Low Countries was subsequent to its introduction into either England or Germany—that in Holland it always tended towards a repulsive and stern Calvinism, and that the Catholic Church in the Netherlands has unfortunately been always deprived of a normal organisation—thereby removing from the Dutch Protestants those great and mighty influences invariably exercised by the ecclesiastical institutions of Protestantism.

But to come to the fact to which we made allusion at the commencement of this article. We cannot be very far astray in viewing it as a foreshadowing of the rapid advance and growth of Catholicity in the Netherlands—as a herald proclaiming that the bright example of the many converts of England and Germany will speedily be followed by our co-religionists of Holland. We allude to the conversion of M. P. Dekker, late editor of the *HANDBYZER*, the organ of the orthodox Pietists. It is clear as light

even to the most biased, that Pietism, which may well be denominated the Puseyism of the Dutch, of necessity leads to Catholicity; a fact borne out by the testimony of one of the most bigoted of the opposition journals, the *FLAMBEAU*, from which we quote the following:— "His (M. Dekker's) example will doubtless be followed by many of those who profess that orthodox Pietism. Better far, be Roman Catholics at once, who are open and declared enemies of our Faith, than Pietists, who call themselves Protestants, and yet reject as almost impious the great principle of our belief, the right of every one to judge for himself in matters of Faith."

We most sincerely hope that these orthodox friends of the "Rationalists" will follow the advice given them by the *FLAMBEAU*, and rank themselves under the banner of the Apostolic Church, who, profiting by the example of the divine Founder opens wide her arms, with maternal solicitude to the prodigals of earth.

M. Dekker intends giving publicity to his motives for abandoning the fold of Protestantism. This book will be looked for and read with eager interest, as M. Dekker bears the reputation of being an accomplished writer and a profound scholar.

Much wonder and surprise has been excited by the rejection of the treaty about to be concluded between the Prince President and the Government of the Hague by the Second Chamber of the States General. It is worthy of remark that all the Catholic Journals were for the ratification of the treaty; while, on the other hand, all the Protestant organs were violently opposed. This fact, coupled with the events occurring in England and Germany, is certainly most significant.

The great lake of Harlem has been totally drained. This lake, which is seven leagues in length by four in breadth, or rather the place it occupied, is now a large and fertile tract of land.—*Cape Colonist*.

EFFECT OF THE NO-POPERY AGITATION ON THE CATHOLIC CAUSE.

(From Rambler Jan. 5th, 1853)

If the events of the last two or three years have thus affected Protestants, let us next inquire into their direct working upon ourselves. A common danger binds friends closer, and makes allies of enemies. Under the pressure of attack our intestine divisions have been forgotten. Never at any time were English Catholics more closely united—long may they continue so!—but in any case, that the opportunity is afforded them is a benefit for which they should feel grateful to the No Popery agitation. But not only have Catholics been united; their union has been effected, not by that weakest and most treacherous of bonds, mutual compromise, but

rather by all agreeing to act together upon principle and upon the highest principle. Where are now the Whig Catholics, the Cisalpine Catholics, the Catholics of the Emancipation Club; Where are the Catholics who thought that religion and politics should be kept entirely separate in the mind, and that their belief on one subject should not in the least interfere with their conduct on the other? For all practical purposes they are extinct. And in the effecting this happy consummation, the events of the last two years have been powerfully instrumental. It is true that many other agents have assisted in the work, and that the late crisis has only completed what without it was in the fair way to be accomplished. Twenty-three years have elapsed since the Emancipation Act. The traditions of our civil degradation are becoming fainter in the mind. The enjoyment of freedom for so long a term has not been without a moral influence upon the oldest men, whilst its effects upon the younger have been proportionably greater. Each year witnesses the advent on the busy stage of life of a fresh host, in whose early recollections the evil days of our Fathers have an ever smaller share. A large portion of the population has passed from boyhood into manhood since Keble and Digby wrote the "Ages of Faith," and since Frederick Lucas began that career which, whatever may have been its occasional defects, or whatever may be its future goal, has already had a greater effect in bringing up the younger Catholic clergy, in teaching Catholics their political rights, and in preparing them for their important and independent position in this country, which it is their right to claim and their duty to assume, than all care to acknowledge, or we have here space to insist upon.

But the name of Mr. Lucas naturally reminds us of the congratulations due to the Catholic body on another great fruit of Protestant aggression—the formation of an independent Catholic party in the House of Commons. A portion of our representatives have positively resolved to act and vote according to their own previously declared and publicly expressed principles and policy, instead of being marched and counter-marched between the house and the lobby at the bidding of a Treasury whip, or the nod of a Whig leader of Opposition. It matters not for our present purpose whether the predictions of their enemies or the hopes of their friends be in the end fulfilled; whether their numbers be reduced on petition, or their strength wasted by discussion. The attempt has been made, and the principle recognised. We see the commencement (it matters not how small nor how remote the fruits) of the realisation of that hope which every truly loyal, truly patriotic, and truly religious Catholic has cherished long—that the time would come when the traditions of Catholic policy, the wisdom of Catholic philosophy, and the dictates of Catholic morality, would obtain a hearing in the great council of the nation, would be brought at least to the knowledge of the legislature, and left to make their own impression.—(Pp. 11, 12)

The same article contains some interesting

observations on the statistics of the Catholic Church in Great Britain, from which we quote as follows.—

GROWTH OF CATHOLICISM IN GREAT BRITAIN.

After all mere numerical increase is the least important item to be taken account of in any estimate of the recent growth of Catholicism in this country. An increase in the number of the Clergy, whether Religious or Secular, of churches, of religious houses, and of schools, is of course a real and undoubted gain; but any considerable increase of numbers on the part of the laity, without a corresponding increase in these particulars, would be rather a cause of uneasiness, and perhaps of serious mischief. How, then, does our account stand in these matters, as far as the statistics within our reach will enable us to speak with accuracy? The following figures are taken from the old numbers of the *Catholic Directory*, beginning with the year of our Emancipation, 1829:—

Year.	Priests in Great Britain.	Chapels in Great Britain.	Religious Houses.	
			Men.	Women.
1829	157	419	—	—
1831	190	428	—	—
1839	610	514	—	17
1840	615	522	—	29
1841	642	543	—	29
1845	737	582	3	31
1846	776	602	6	34
1847	818	622	8	34
1848	895*	640	11	38
1849	897	652	13	41
1851	954	694	17	53
1852	1,032	708	17	61
1853	1,039	731	17	75

* During the year 1847 twenty-four Priests and one Bishop died of typhoid fever, causing the decrease for the year 1848.

It appears that the increase of 1845 to 1853, a period of eight years is more than equal to the increase during the sixteen years between 1829 and 1845.

But even these returns are only a faint indication of the real change that has taken place. We cannot, indeed, appeal to figures, but we can appeal to the senses and to the memory of our readers. What are the increased numbers of our Clergy or our Churches compared to the increased demand upon their labours, and the increased frequentation of the Sacraments by their flocks? Who can think without astonishment upon the vast increase of public devotions and Church Services, of confraternities and pious associations, of a demand for books of prayer and meditation, which we have witnessed in the last twelve or fifteen years? Who can estimate the change that has been wrought by spiritual retreats preached to the congregations in large towns? We witnessed the first of them but a few years ago; we have already learned to look for their return as an ordinary feature of the penitential seasons. No doubt the improvement that has taken place is small compared with that which may yet remain to be effected.

The spiritual debilitation of thousands of

our poorer brethren in the Faith is appalling the losses from the fold among the young by the want of schools, the neglect of parents, and the efforts of proselytism, are immense; but it must be borne in mind that in this branch of our subject we are not speaking of human agency! we are not inquiring now what we English Catholics have done, but what God has done for us; and with no irreverential scrutiny into the ways of Providence we are arguing from what we see around us, that the hand of God has been stretched out to help us, that He has visited us in His mercy, and that having begun the work in His bounty He will complete it, if only His Grace be not slighted. And if what has been said wanted any confirmation, we would adduce one more reason for this hope, one more ground for this conviction, in the increased devotion of English Catholics towards His Blessed Mother. Not indeed that there ever was a time in England in which Mary was not loved and honoured by the best and holiest of the nation nor that the time will ever be when her servants will acknowledge that the utmost homage they have paid to her is more than an inadequate expression of the inward feelings of their hearts; but who could have foreseen some twenty years ago that the devotion to our Blessed Lady would have extended and intensified itself to the Catholic community of this country in the way and to the degree that we have lived to witness? Who, for instance, that recollects the day when, from references to Protestants, the Litany of Loretto was omitted from new editions of prayer-books, but must wonder at the present frequency, publicity, and universality of her invocation? When the "Catholic Dissenters" deposited their "Protestation" in the British Museum, who would have believed that at the time when we are writing, the statue of Mary would be found in so many of our Churches, her image in every chamber, her name on every lip, her throne in every heart?

The *cause célèbre* of *Métairie v. Wiseman* has furnished the material for a very striking article entitled, "Catholic Requests; or Catholic Testators and Protestant Conspirators: A True Story." Elizabeth's First Irish Parliament is the subject of a paper, containing the results of a great deal of original reading on the real history of the "Reformation in Ireland." The facts are most curious, and open quite a new field of historical argument against the miserable pretences of the Protestants. There is a very interesting review of Lord Campbell's *Lives of the Chancellors*, and other recent legal biographies; and an extremely elegant criticism on the new Catholic poem, *The Pilgrim; or, Scenes on the Road from England to Rome, &c.*, which we lately noticed in the *Tablet*. We are glad to find that this beautiful composition is meeting with the admiration which it deserves. More genuine, poetical, descriptive of some of the scenes dearest to a Catholic heart which meet one in continental travel, we suppose is nowhere to be found, and the more we read it the more delighted we

are with it. Lastly, we may notice a very well-written and interesting review of Miss Strickland's *Life of Mary Queen of Scots*, and we can only say in conclusion that we trust the *Rambler* will ere long be found in every Catholic parlour. Perpetual complaints are made of the want of an English Catholic literature; but surely those complaints are very unreasonable when urged by people who will not support a periodical which goes so far to remove them as the one before us. Better taste, more accurate historical research, more scholar-like composition, or qualifications one half to equal these, are most certainly not to be found in Protestant magazine literature, and in the *Rambler* they are united with the most thorough fidelity to the Catholic Church.

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THE BENGAL CATHOLIC HERALD

'One Lady, and one spirit - one Lord, one Faith, one Baptism.'

No. 14.]

CALCUTTA: SATURDAY, APRIL 2, 1853.

[VOL. XXIV.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 2.

HOLY WEEK, 1853.

THE various solemn ceremonies of the past week were effectively celebrated in the Catholic Cathedral, St. Thomas' Church, and the Church of the Sacred Heart. The pious conduct of the faithful was most edifying in all these churches. On the evening of Maunday Thursday our magnificent Cathedral, presented an imposing spectacle. Its spacious nave and aisles, and even the sanctuary were crowded; every available space in the large edifice was occupied an hour before the commencement of His Grace's Sermon, which, as might be expected, was a most appropriate one, suited in every regard to the solemnity of the day, on which the Church commemorates the Institution of the Lord's Supper. With his wonted energy, eloquence and close reasoning, the Archbishop edified his very large audience for nearly an hour, and the profound attention which they paid, proved their just appreciation of His Grace's excellent discourse.

The Altar of the Blessed Sacrament, resplendent with Silver and brilliantly lighted up, was reverently approached by the entire Congregation, whose devout and orderly behaviour must have carried conviction to the mind of every stranger who was present, that all worldly considerations were, for moment, completely absorbed in feelings of reverence and adoration. At St. Thomas' Church, the manifestation of similar homage was marked by the most refined and delicate taste. The snow-white muslin drapery which adorned the Altar was beautifully relieved by bunches of exquisitely wrought artificial flowers, and the tasteful arrangement of alabaster vases and other similar delicate ornaments, naturally indicated the existence of a desire, which is happily common among Catholics, to render the highest efforts of art and intellect tributary to the glory of public worship.

On Good Friday, the attendance at the Cathedral was nearly as full as on the preceding day, and the behavior of the Congregation was remarkably edifying. In the evening, the Rev. Mr. Tracy preached an excellent Sermon on the awful theme of the Crucifixion. He conducted his hearers through the principal stages of the Redeemer's sufferings, and in conclusion, feelingly exhorted them to profit by the solemn thoughts,

which the contemplation of such sufferings must naturally excite.

On Easter Sunday, the Cathedral was filled by a large number of the faithful who were again fortunate enough to be favored with one of His Grace's solid and instructive discourses, which effectually prepared them to assist worthily at the Solemn Procession and Benediction of the Blessed Sacrament, that followed immediately after the Sermon.

To our venerated chief Pastor and his exemplary Clergy, the devout and orderly conduct of their flock on all these trying occasions, must have been a consoling sight, inasmuch as it must be considered as an unmistakable evidence of the steady progress of religious truth and practical piety, among a very large portion of our fellow Catholics in Calcutta.

We are confirmed in this persuasion, by the gratifying assurance we have just received from one fully informed on the subject, namely, that on Holy Thursday and Easter Sunday, the number of Communicants in the several Churches and Chapels, in which Divine Service was celebrated, amounted to about one thousand.

STATE OF CATHOLICITY

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE, ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

SOUTHAMPTON AND GIBRALTAR.

In the present arrangement of the Overland Route to India, the traveller who comes by it, from England embarks, in the first place, at the very picturesque and spacious port of Southampton. Within the last few years, Southampton has grown from a comparatively unimportant place, into one of great consequence and of very general resort. This improvement is almost wholly to be ascribed to the great number of Steam Packets, which either touch at Southampton, or sail from it at stated periods, every week or month, to Ireland, France, Spain, Portugal, Madeira, the Cape of Good Hope, &c. &c. &c. Gibraltar, Malta, Alexandria. Our readers of course know, that from Alexandria, passengers to India are

forwarded in the very short space of almost two days to Suez, where they again embark in a Steam Packet, which, en route to Calcutta, touches at Aden, Point de Galle, and Madras. Passengers to Bombay, Ceylon, Penang, Singapore, China, or Australia, can, by means of branch Steamers, which are to be met with, at one other of the following places, viz.—Suez, Aden, or Point de Galle complete their journey, and be conveyed with great security and expedition to their respective destinations.

Southampton, being as it were the centre of this astonishing system of commerce and communication, direct or indirect, with almost every country in the world, it is no wonder, that it should already give promise of becoming according to the popular phraseology of England "the Liverpool of the South."

On visiting Southampton, nothing will astonish the traveller more, than the sight of the immense and most costly arrangements, established there by the spirited Directors of the great Peninsular and Oriental Steam Company, for the carrying on of all the countless details of the wondrous system under its management. Not feeling ourselves sufficiently familiar with the minutie of the arrangements requisite in a great Naval Arsenal or Dock Yard, we shall merely say, that at Southampton, the spectator beholds the Naval establishment of a merely Mercantile Company, fitted up on a scale of grandeur and magnitude not equalled, we believe by that of any other country in the world, the National or Governmental establishments of France and America only excepted. Great numbers of workmen and officials of various grades find constant and remunerative employment here, and we understand that a provision is to be made by the Peninsular and Oriental Company, both for the comfortable support of superannuated, disabled or sick seamen and also for the education of their children. We have every confidence, judging from the liberal public character of the Managers of the Peninsular and Oriental Company, that in arranging the details of the provision just referred to, due regard will be had to the temporal and spiritual welfare of the numerous Catholics of all ranks

employed under them. Any exhibition of partial or sectarian feeling, in what concerns the arrangement to be made for the important and benevolent purposes we have enumerated, would excite murmuring, jealousy and permanent dissatisfaction, among a large and deserving class of the Company's Servants.

Taking into account the number of Catholics, employed both at Sea and on shore by the Peninsular and Oriental Company, it would be only reasonable, that at Southampton and the other Chief Stations resorted to by their Steamers, some arrangement should be entered into by them, to secure for their Catholic servants and their families the blessings and the comfort of religion and education, in such a way, as would be perfectly conformable to Catholic doctrine and discipline. For without this last mentioned condition, any system however specious and plausible it might at first sight appear, would be a curse instead of a blessing to those of our communion, who might unfortunately be placed under its control.

Moreover, not only out of deference to the feelings of the enlightened and liberal portion of the public, but also on account of the regard due, as well to the Catholic Shareholders, as to the numerous Catholic Passengers, both Laity and Clergy, who contribute largely to the prosperity of the Peninsular and Oriental Company, it would be but equitable and becoming, that all their arrangements of every description, as well those that relate to their servants at Sea, as those that regard their servants on shore, should be conceived and carried out in such a way, as would afford satisfaction to every moderate, reasonable and impartial person.

We have unintentionally strayed away from our main purpose into these remarks, by occasion of what seemed to us a certain sort of affinity or relationship between the subject on which we proposed to treat, and that, on which, we have been just discoursing. We shall now resume our original design, and lay before our readers a brief narrative of the state of Catholicity in the several places, which are visited by travellers from Southampton to Calcutta, by the Steam

Packets of the Peninsular and Oriental Company.

To begin with Southampton.* This very rising and beautiful town is adorned with a neat Catholic Church, which is frequented by a very respectable and edifying congregation of about four or five hundred persons. The number of Catholics at Southampton has been, we are happy to state, steadily increasing for sometime past, owing, partly to the daily growing influx of new settlers into Southampton, and partly, to the wonderful progress, which our holy religion is making there, as well as in other parts of England, among the different denominations of Protestants in that country.

In consequence of this increase, it was found necessary lately to erect the present Church, both for the purpose of affording better accommodation to the Catholic Inhabitants, and also in order, that the sacred rites of religion might be celebrated, with more suitable dignity and solemnity, than could be introduced, when they were performed within the precincts of a narrow confined sanctuary. In the newly erected Church, all these advantages are enjoyed, and the duties of public worship and instruction most edifyingly discharged by the two resident excellent Priests, Rev. Dr. Cox and Rev. Mr. Mount.

With respect to the Female poor Children of the Catholic Community, their education at School is admirably and gratuitously superintended by two young Ladies, most pious accomplished Converts, under whom an approved Mistress is employed, in order that in their occasional absence, the School duties may not be neglected. In a short time, it is hoped, that the education of the poor of the Male Sex will be equally well provided for. But in an almost entirely new Mission, so many wants have to be supplied, and the means of supplying them are, in our Community, comparatively so limited, that, unassisted as it is by any co-operation on the part of Government, the wonder is not that so little has been done by it but that in such trying circumstances so much in what regards education has been accomplished.

From Southampton, the Traveller by the P. and O. Packet to Calcutta passes, to Gibraltar. At Gibraltar, he will find a

small, narrow, but thickly inhabited town attached to the celebrated Fort of that place. The great bulk of the Population here being of Spanish origin is Catholic. The Congregation numbers about Fifteen Thousand. The British Catholic Soldiers attached to the Garrison amount ordinarily to about thirteen or fourteen hundred. The Catholic Cathedral is a spacious and very ornamented building, capable of accommodating at the same time a Congregation of some three or four thousand persons. The Bishop, the Right Rev. Doctor Hughes is assisted by two Priests, his own fellow countrymen from Ireland, and by twelve others, natives of Spain. Attached to the Church, is a neat small chapel built by the Irish Soldiers with characteristic zeal, for the practice of their private devotions on occasions, when they are not engaged at Divine Worship in the Cathedral. In Gibraltar as every where else, these good men are the comfort and support of their Pastors and of every Institution connected with education or religion, whilst the exceptions to this general commendation are so few, as not to merit notice.

A very flourishing Branch House of the Dublin Loretto Institute is established at Gibraltar, in which an admirable course of education is provided for Female youth both rich and poor. In the Catholic Male Free School, too, some two or three hundred boys receive an education suited to their position in society. It is estimated, that upwards of seven hundred children of both sexes, attend at these several schools. On the part of the Bishop and Clergy, every exertion that their limited and difficult circumstances will allow, is made for the advancement of Religion and Education.

(To be continued.)

THE LATE HENRY TORRENS, ESQ.
B. C. S,

GOVERNOR GENERAL'S AGENT AT
BERHAMPORE.

We have been just put in possession of a fact connected with the late H. Torrens, which is so honorable to his memory, that we deem it our duty to

make it known, as well to the Community at large, as to our Catholic Brethren in particular, to whose lasting gratitude, on account of his many acts of kindness both to their Clergy and their Charitable Institutions, Mr. Torrens is justly entitled. The occurrence we now refer to, took place a few years since, when in consequence of the removal of European Pensioners and other British Soldiers from Berhampore, the usual allowance of Rs. 50 per month to the Priest who attended on them, was withdrawn by Government. With the characteristic warmth and generosity, for which, even among his own Irish Fellow-Countrymen, Mr. Torrens was distinguished, he, at once, made it known to our Venerated Prelate, that he would himself provide for the regular payment of the stipend, which was discontinued, and accordingly, with all the delicacy and good taste of a perfect Gentleman, Mr. Torrens, in order that the Priest at Berhampore should not be pained or humbled, by a sense of his dependence for support on the bounty of an individual not of the Catholic Communion, arranged, that the allowance in question should be paid to the Archbishop, by whom, as if from himself, it was transmitted to the Clergyman stationed there. This generous course of conduct, Mr. Torrens continued for about two years, until other circumstances, to which we shall now only merely allude, made the removal of a Priest from Berhampore unavoidable. During Mr. Torrens' life time, it was feared that the promulgation of this fact might prove displeasing to him, and hence it was withheld from a public notice. But now that his connection with this world and its concerns has ceased, it would be ungrateful in us, to suppress any longer the mention of a fact, which reflects such honor on the memory of a Gentleman, who during life exhibited on every occasion, the most kindly feelings towards our Community.

JOHN'S COLLEGE.

THE Parents and Guardians of the Pupils at St. John's College are respectfully informed, that a course of Lectures on Chemistry will be delivered to their

Children and Wards at that Institution, by Doctor O'Brien of the Royal College of Surgeons, Ireland. The Lectures will open on Tuesday the 5th day of April. The Archbishop Vicar Apostolic having returned to Calcutta, the weekly examinations of the Pupils will be resumed, as heretofore in His Grace's presence and conducted in the same order, in which they were carried on, before the Archbishop's departure for Europe.

CORRESPONDENCE.

*Extract of a Letter from Major—
dated 27th Inst.—To His Grace, the
Most Rev. Dr. Carew, Vicar Apostolic
of Western Bengal.*

THE esteemed writer of the following most edifying letter the Commanding Officer of a Regt. of B. N. I. having placed his munificent donation of Rs. 200 at the disposal of the Archbishop for any purpose of religion connected with the honor of the ever Blessed Virgin Mother of our God and Saviour Jesus Christ, his Grace has set apart out of that sum for the Orphanage Rs. 100, for the Clergy Aid Fund Rs. 75 and for the Propagation of the Faith Rs. 25, all these pious purposes having immediate relation to the honor of our Divine Lord and being therefore most dear to His Holy Mother. For as whatsoever honors its mother is pleasing to the child, so whatsoever, honors the child redounds to the parents glory.

MY DEAR LORD ARCHBISHOP,—Allow me to offer my congratulations to your Grace on your safe return to India, and to assure you of my gratification in learning that your health is considerably improved.

I trust that by God's blessing it will continue good, and that the feelings of thankfulness manifested by the Catholics of this Vicariate, on the occasion of your happy return among them, will not be damped by finding that zeal for their spiritual welfare has overcome a prudent solicitude for the re-establishment of your health, and brought you back to the field of labor, before your physical powers were fully restored. I will not anticipate so painful a result, but will rather pray that your Grace may have strength to carry on the many useful works that have been founded

in Calcutta for the good of religion, and to establish others to promote the same object. * * I beg to send a sum of 200 Rs. which I wish to be employed for any purpose of religion, designed in honor of the mother of our Lord, and to which in your Grace's opinion, pecuniary aid will conduce.

I hope soon to have the pleasure of paying my respects to your Grace in person. In the mean time I solicit your Pastoral blessing, and the benefit of being included in your Grace's memento of the living. Pray accept the assurance of my reverence for your office and person, and believe me,

My dear Lord Archbishop,
Your faithful servant,

ORIGINAL POETRY.

"OUR FATHER."

TRANSLATED FROM THE GERMAN OF MAHLMAN.

By T. P. M. * * *

[For the Bengal Catholic Herald.]

1
Thy Pillars, Lord, thou hast erected,
And made thy Holy Temple rise;
Where'er the eye believing turns,
Thee, Lord and Father, it describes—
Thy Glory and Eternal might,
Shines beaming in Aurora's light;—
And all the thousand stars of Night—
And all to whom thou life hast given,
"Call thee," *Our Father who 'rt in Heav'n.*

2
When on Creation's blooming face,
Is cast thy glance of Love and Light,
Celestial blessings rain on earth,
And suns revolve in gladness bright.
Lord! Lord! the heart that trusts in thee,
Is from all griefs and sorrows free;—
The lips all reverent shall exclaim
Devoutly,—"*Hallow'd be thy Name!*"

3
Th' Eternal Life and Love thou art,
Thy Holy Grace dwells in each heart,
And oh! how blissful is thy Throne!
Where Peace resides as on the palms,
And heavenly canticles and psalms,
Are sung in jubilee tone.
Lord! Lord! in thy Kingdom bright,
All are equivalent and right.—
Oh! may this Earth like Heav'n become,
Oh! may "*thy Kingdom to us come!*"

4
Descend, descend, ye angels bright!
O! this poor earth, display your light.
Sow heavenly flow'rs that it may be
A Garden of the Deity!
Eternal Wisdom! Endless Might!
Creator of each thing that is!
Mysterious Pow'r! thy way is Night,
Which none can know,—mysterious!
Yet thou art nigh, and guidest all,
Thy holy aid to all is given;
Father and Lord! "*Thy will be done
On Earth, as it is done in Heaven!*"

5
Let the corn ripen by the sunbeams pale,
Let fruits thro' verdant leaves their brightness shed
Let the herd pasture in the silent vale,
And on the mountains let the grapes grow red,
Thankful, with peace let all be fed,
"*Give us this day our daily bread!*"

Oh thou' by spirits pure surrounded,
 Look down,—look down on sinful man!
 Have mercy on us!!
 For weakness is the lot of man,
 But endless thy grace, oh Lord of Heav'n!
 And nameless thy pity—have mercy on us!!
 Show thy favor to us, Lord!
 As we to our brothers;
 "Our trespasses pardon
 As we forgive others!"

7
 Lord! Lord! our stronghold—Confidence!
 Forsake us not,—forsake us not!
 Raise our hearts to thee, and our thought,
 O'er this world's narrow finiteness,—
 High over—over—grief and death!
 Our Hope, our Hope! we turn to thee,
 Our dawn of Light!—we hold our breath
 In expectant dumb, to see
 Thy Holy Face,—crying to thee thus:—
 "Oh! to temptations lead us not,
 But from all ills deliver us!"

8
 For thou art Lord,
 And thou art God
 Our Father!
 And thine's the Kingdom, thine's the pow'r,
 And thine's the glory evermore.—Amen.
Pa'na, Bankipore: March, 1853.

Selections.

CONVERSIONS.

On Sunday, the 19th inst., Miss Caroline Mary Ross, of Newcastle-on-Tyne, renounced the errors of Protestantism, and made public profession of the Catholic Faith at the altar of the Blessed Sacrament in Saint Mary's Cathedral, in that town, and after Vespers on the 26th inst., received conditional baptism, and was formally admitted into the Communion of the Church by the Very Rev. Canon Humble, of St. Mary's.—*Catholic Standard.*

MARTYRDOM OF A PRIEST IN TONQUIN.

The last number of the "Annals of the Propagation of the Faith" (91st No.) contains a detailed account of the martyrdom of the holy Missionary, Father Jean-Louis Bonnard in Western Tonquin, on the 1st. of May, 1852. The narrative which is given in a letter from Monseigneur Retord, Bishop of Acanthus, and Vicar-Apostolic of Western Tonquin, to the director of the Seminary for Foreign Missions near Paris, is most deeply interesting. It appears that the martyr, who was a native of Lyons, a neighbourhood which has been fertile in saints in all ages, and an élève of the Foreign Missions was still a young man, and had been only a short time on the Tonquin mission where he had received the charge of an extensive parish from the prelate who recites the account of his martyrdom. He went to a certain village, at the earnest invitation of a few Christians, there to administer the divine rites

of religion; but he was not long there when the place was surrounded by soldiers, by order of a Mandarin, and Father Bonnard, with two young natives (his catechist and a young pupil who served Mass), were captured and carried off to the chief town of the district. Here he underwent repeated examinations, but, of course no confession could be extorted from him that would implicate any of the villages that had harboured him, or the people who had embraced Christianity; and his young companions were equally firm. At length the European Priest was condemned to die, by virtue of the edict to prevent the introduction of Christianity, and his execution, took place on the 1st of May last, in the midst of great parade of military power. The execution, and some of the occurrences which immediately followed it, are thus described:—

The site selected for his death was about one league and a half below the city, and near the stream. He walked the whole of this space on foot, carrying his cangue and his chain, which he held aloft in one hand, whilst he marched with heroic courage and an air of superhuman contentment. When he reached the place for execution, his hands were pinioned behind his back; they were compressed so tightly that blood flowed from them. Moreover, the mandarins had forgotten to bring the instruments necessary to sever his cangue and break his chain; they took, at least, one whole hour to go in search of them, and our dear martyr remained all this time on his knees, erect and steady as a pillar; he had received the bread of the strong a few instants before leaving his prison; how could he swerve and tremble? He prayed with ardour, keeping his eyes raised towards heaven.

When his cangue and chains had been removed, the mandarin presiding at the execution alighted from his elephant, and proceeded to arrange his hair whilst addressing some words to him that nobody ever heard. The martyr, likewise, spoke a few words to him, which nobody has been able to report. When the mandarin remounted his elephant, the cymbal clanged three times, and the head of our friend fell beneath the sword's stroke; the executioner beheaded him with one blow of the sabre. Our Christians were only able to collect a little of his blood, for the officers drove off, with ratsans, all those who ventured on approaching. The Pagan soldiers appropriated to themselves the new dress which Rev. Mr. Bonnard wore when going to execution; as to the under garment, which he still retained at the moment of his death, and which was saturated with blood, the Pagan soldiers divided it among each other, with the view of selling the pieces to the Christians. They also made away with three rings of his chain, and the iron rivets of his cangue. Several among them dipped paper in his blood. They also cut his beard, his hair, and a portion of his pantaloons; they still continue to offer these objects for sale.

The letter continues to state that the mandarins brought the body of the martyr several miles down the river in a boat, and, having

put the head in a bag, and fastened it under one of the arms, they tied a large stone to the body and threw it into the water. The Christians had watched their proceedings and, when they had departed, a young Christian diver, and found the body of the martyr at the depth of twenty five feet. It was instantly raised, and buried in a few days afterwards amidst the prayers of his sorrowing flock. At the time the letter was written, the young companions of Father Bonnaud were still in prison, and their fate undecided. — *Weekly Telegraph*.

PORTUGAL

Lisbon, 19th January, 1853.

Lisbon has within these last few weeks witnessed a doleful spectacle, one it certainly would never have witnessed, had not the convents been plundered, and their inmates dispersed. The weather on the coast has been most tempestuous, and the city is overrun with shipwrecked fishermen, reduced to the greatest distress, and imploring charity to avoid dying of hunger. Such scenes were never before witnessed, and, nevertheless, there were always tempests, and shipwrecked fishermen; but then there existed between the bar of Lisbon and Bellem, three convents, where the distressed fishermen were sure to find hospitable relief. And let it be marked that the convents of Boa Viagem, St. Catherine, and St. Joze de Riba Mai, were of mendicants; and, nevertheless, the distressed were ever sure to find a hearty dinner there. The mendicants who relieved the poor are now dead from hunger, their convents are become the country seats of Jews and job-mongers, and the distressed may now die of hunger, or turn robbers, as best may suit them, for the "march of intellect, and enlightened government, is too much taken up with the intricacies of speculative ameliorations of mankind in general, to give attention to such trifles.

As to the state of the country, it may be said to be daily becoming worse. The Cortes met on Sunday, the 2nd instant, but as yet have not constituted themselves. Nothing good can be expected from them. The Chamber of Deputies is nothing but a collection of Government creatures, named for the purpose of approving of the dictatorial measures, for which they get thirteen shillings a day. The people are disgusted with the sort of Government imposed on them, and it is only the fear of a foreign intervention that keeps them from rising. Saldanha has been ill; it is said his head was attacked. He has been cupped, and is now reported to be better. Mr. Hardy Hislop's projected railway appears to have completely failed. Parties cannot be found willing to advance their money for a concern, guaranteed by a Government so void of credit as the Portuguese Government is. Should any be inclined to do so, they must make up their minds to lose it. — *Ibid.*

REVIEW.

St. Peter, his name and Office, as set forth in Holy Scripture. By Thomas W. Allies, M.A., author of "The See of St. Peter, the Rock of the Church," "A Journal in France" &c. London; Richardsons. 1852.

The present volume, in which on the basis of Father Passaglia's great work on "The Prerogative of Saint Peter," Mr. Allies has set forth in the most complete, lucid, and beautiful order, the Scriptural testimonies to the dignity of St. Peter, is a present to the Catholic readers of these countries of which it would be very difficult to exaggerate the value. At least we know of no other work in the English language which answers the same purpose so fully, or which, without being at all too difficult to be studied by English readers of average cultivation and acuteness of mind, at the same time exhibits the results of such a variety of hard reading of the Fathers; such careful study and diligent analysis of the Sacred Scriptures, or such devotion to St. Peter himself and faithful submission to his Holy See. The object and general plan of the work we will allow Mr. Allies to describe in his own words:—

The present work took its rise, and is largely drawn from the very learned Father Passaglia's "Commentary on the Prerogatives of St. Peter, Prince of the Apostles, as proved by the authority of Holy Writ," which was published in Latin in 1850. The eighth and ninth chapters are indeed, translations respectively of the twenty-seventh of his first book, and the first of his second book. And as to the rest, my obligations are more than I can specify. I owe, on the other hand, many excuses to Father Passaglia, for while I have only partially observed his order in treating the subject. I have considered his whole work as a treasure-house of learning, whence I might draw at my pleasure "things old and new," adapting them, as I thought good, to the needs of the Protestant mind, as familiar to me in England. Thus I have not scrupled to translate, to omit, or to insert matter of my own, according to my judgment. It seemed to me of paramount importance to present to the English reader the whole chain of Scriptural evidence for the Primary and prerogatives of St. Peter. This chain of evidence is so strong, that when I first saw it completely drawn out, it struck my own mind, brought up in the prejudices of Protestantism, with the force of a new revelation. I put to myself the question, is it possible that they who specially profess to draw their faith from the written word of God, would refuse to acknowledge a doctrine set forth in Holy Scripture with at least as strong evidence as the Godhead of Our Lord itself, if they could see it not broken up into morsels like bits of glass reflecting a distorted and imperfect image, according to the fashion of citing separate texts without regard to the proportion of the faith, but presented in a complete picture on the

mirror of God's Word? This picture is thus complete and perfect in Father Passaglia's work. Yet the form of that work, no less than its bulk, the scrupulous minuteness with which every opposite interpretation of so many adversaries in modern times is answered, as well as the fullness with which every part of the subject is treated, made me feel that a simple translation would not be tolerated by the impatience of a population, which has little time and less mind for studies of this character. I have pursued, therefore, the humble task of popularising, so far as I could, Father Passaglia's work, omitting, as I trust, no essential part of the argument, and grouping it under different combinations, each of which might be in turn presented to the eye, and so more readily embraced.

The importance of the argument, as it affects the Papal supremacy, which is but a rummary of the whole cause at issue between Protestantism in every shape and the Church of Christ, cannot be overrated. If St. Peter be already set forth in Scripture as the head and bond of the Apostolic College, if he be delineated as the supreme ruler who succeeds Our Lord himself in the visible government of His Church on earth, there becomes, at once the strongest ground for expecting that such a ruler will be continued as long as the Church herself lasts. Thus a guiding clue is given to us among all the following records of antiquity. Tradition and history become illuminated with a light which exhibits all objects in their due proportion and true grouping, when they are shown to be but the realisation of what the Incarnate Word, His Church's one only Lawgiver, decreed from the beginning, set forth not only in prophetic image, but distinct command, and stored up in words of such exceeding power that they bear the whole weight of the kingdom of God, stretching through all ages and nations without effort or pressure. And if ancient writers speak in no doubtful tone of St. Peter's prerogatives, yet clearer, more emphatic, and soul-piercing as we should expect, are the words of God himself, appealing in man's form to the mind and heart of man, whom He had created and was come to redeem, and to knit into one eternal monarchy.

A subsequent part of the argument—namely, that the Bishop of Rome is successor of St. Peter, has been treated by the author in another work, "The See of St. Peter the Rock of the Church, the Source of Jurisdiction, and the Centre of Unity," specially in the fifth section, which ought, logically, to be preceded by this treatise. It is there proved that not only the Christian Fathers, as individual writers and witnesses, but the ancient Church in her universal Councils did, with one voice from age to age, regard the Pope as sitting in St. Peter's chair, which is proof enough, and all that can in reason be demanded, that the prerogatives given to St. Peter as head of the Church were, in the belief of the Church, and in full accordance with Our Lord's own promise, continued on to his successors, and are as imperishable as the life of the Church herself.—(Pp. vii.—x.)

Protestants who imagine that Catholics are afraid of the Sacred Scriptures will perhaps

be astonished at this most elaborate treatise, drawn from the work of a great Roman Doctor of the present day, in which there is such a command of Scriptural knowledge, such a breadth of view, such a perfect demonstration of the coherence of Catholic doctrine and tradition with the New Testament, as will go very far indeed to convert all candid and inquiring minds, and startle even the M'Neiles and the Cummings. They may talk of "the Bible only" as they will; but neither in England nor in Germany could a Protestant teacher be shown who shows such an acquaintance with it as the illustrious Father Passaglia and his disciple, Mr. Allies. The treatise forms so entire a logical whole that no detached passages could give anything like an adequate notion of its value. As a piece of reasoning it has an almost mathematical completeness and exactness that give it great intellectual value, whilst you feel that it is pervaded throughout by the most thorough Catholic security of doctrine. The treatise comprises nine chapters, treating respectively of the meaning of the name of St. Peter, illustrated by other names of a prophetic character, such as that of Abraham, given in Scripture; "the education" of St. Peter to be the ruler who should confirm his brethren; his investiture with the Primacy by Our Lord, and the importance and extent of that charge; the correspondence and equivalence of the great texts relating to St. Peter; St. Peter's Primacy as exhibited in the Acts; the testimony of St. Paul to St. Peter's Primacy; St. Peter's Primacy as involved in the forefold unity of Christ's Kingdom; a summary of the proofs; and a detailed view of their nature, multiplicity, and force. The following extracts from the table of contents will show what a perfect *conspicuous* of this great subject is furnished in the present work, and how worthy it is the study both of Catholics, and also of all Protestants, who are sincerely anxious to know what Catholic theologians have to say for themselves:

PETER'S PRIMACY AS EXHIBITED IN THE ACTS.

Division of the Acts into history of the Church universal, and of S. Paul in particular.

Gospels, history of the Head; Acts, of the Body.

Execution of Christ's promises declaratory of their enactment.

General proof of this as to the Primacy in the Acts.

1. Peter oftener mentioned than all the rest put together.
2. The leading part assigned to him.
3. Peter mentioned directly; the rest obliquely.
4. Peter answers for all the Apostles

5. Luke records Peter's actions and speeches, in full.

6. The first part of the Acts may be called the history of Peter.

I. Particular proof—Election of a new Apostle.

S. Chrysostome's comment on this.

Peter's conduct in defending the rest in the day of Pentecost.

Third and fourth speech of Peter—Summary of the first four chapters.

II. Proof from junction of authoritative teaching and miracles.

Resemblance between Peter's miracles and Christ's.

Peter the chief figure among the Apostles as Christ before.

III. Peter presides over the different steps in propagating the Church.

Peter's part in the conversion of Samaria

IV. Peter receiving the Gentiles in the person of Cornelius.

Things to be noted in this reception concerning Peter—Peter murmured against by some of the circumcision.

S. Chrysostome and S. Gregory upon his conduct

V. S. Peter exercising supreme judicial power over Ananias.

VI. S. Peter exercising supreme visitatorial power.

VII. S. Peter's supreme legislative authority in council.

The consent and joint action of others do not impugn the supremacy.

Tertullian's testimony as to his authority here, and that of S. Jerome and Theodoret.

VIII. Contrast between the mode in which the imprisonment of Peter and that of James and Paul is mentioned.

Summary of the testimony to Peter in the Acts.

His Primacy ministerial, judicial and legislative—Its institution compared with its exercise.

No opposition offered to it.

The mystical headship contrasted with the visible.

SUMMARY OF THE PROOF GIVEN FOR S. PETER'S PRIMACY.

Points in question, generally inequality in the Apostolic College; specially, the appointment of one over the rest; resolution of these tried by four examinations:—1. Into the words and acts of Christ, which relate to the Apostles—2. Into those which seem to mark the institution of a singular authority—3. Into the mode of writing used by the Evangelists.—4. Into the history of the rising Church. A concurrence of these four points would prove the two questions.

The analysis of what has been written shows this concurrence.

Twelve arguments from what has been written proving the inequality of the Apostolic College, and Peter's Primacy.

What is the force and nature of the Primacy.

Six proofs establishing this to consist in superior jurisdiction.

Inquiry into the end and purpose of the Pri-

macy; for the knowledge of the intention and purpose equivalent at least to a negative rule, ascertaining what must be given to it.

Three classes of reasons, typical analogical, and real, ascertain for us this purpose—1. Typical. Parallel of Peter with Abraham and its results.

Parallel of Peter with Judah and its results.

ii. Analogical. Analogy of body, house, kingdom, city, and fold, and its results. And of universal, and each particular Church on one hand, and Primate and Bishops on the other.

iii. Real, whether deduced from texts containing the institution of the Primacy, or from the inherent properties of the Church. 1. Educated from texts.

2. Educated from properties of the Church; first, its identity; secondly, its unity; thirdly, its Catholicity; Scriptural setting forth of unity.

Further illustration from Protestant opinions of the Church's unity. A. First, that of Anglicans, of unity in particular Churches, but not in the universal Church, represented by Dodwell.

B. Second opinion, set forth by Vitringa, of distinction between the necessity of internal and that of external unity.

C. Third opinion, of agreement in fundamentals.

Two causes of this being held, one theoretical, the other practical. The former stated.

The practical cause.

Reasons deduced, thirdly, from the Catholicity of the Church, with which the Primacy is bound up. Catholicity has two parts—one material and one formal.

The material part, amplitude and extension. The formal part, not only negative, but affirmative. Negative, as expelling from the one true Church all heretics and schismatics: testimonies to it.

Affirmative, at making a coherent body with members and articulations.

Testimonies to the mode of this coherence, in Irenæus, Cyprian, and Tertullian, and the other Fathers, summed up in S. Leo.

Hence answers to the question whether the doctrine of S. Peter's Primacy is contained in the creed. It is involved in one Catholic Church.—(Pp. xiii—xv.)

We hope and trust that with the blessing of God this work will decide many wavering minds, and add many converts to the Church; and as for Catholic readers it cannot but increase their devotion to the Holy See, and make their confidence in the voice of Peter more than ever consolatory and constant. We will add that even those whose learning or cultivation of mind does not enable them to study such a treatise as this, may still derive from it as they do from all such works, the great advantage of knowing, that difficulties they themselves have not the means of answering have been thoroughly faced and answered by our great Catholic doctors. A mere glance at such, a

work as this is enough to prove that, and in this way the toils of our learned scholars and theologians like Parssaglia and his expositor, Mr. Allies, are rewarded even beyond the limits where alone at first sight they could be supposed to be appreciated. In conclusion we select a rather long passage from the second chapter, not as of greater value than the rest, but as affording a good idea of the manner in which the reasoning is conducted. We choose it also as calculation from the acuteness and originality of the argument, to lead even the Protestant reader to perceive, that he may have been reading the Bible all his life, and yet been totally unconscious of the immense force and meaning of many a passage to which he has not been accustomed to attach any particular importance:—

DESIGNATION OF PETER TO BE THE RULER WHO SHOULD CONFIRM HIS BRETHREN.

No sooner, then, had Our Lord in this manner pointed out that there should be one hereafter to take His place on earth and to be the ruler of His brethren, expressing at the same time the toilsome nature of the trust, and the duty of exercising it with the spirit which He, the model, had shown, than turning His discourse from the Apostles, whom hitherto He had addressed in common, to Peter singly, He proceeded to designate Peter as that one, to assure him of a singular privilege, and to enforce upon him a proportionate duty.

And first a break in the hitherto continuous discourse is ushered in by the words, "And the Lord said," and what follows is fixed to Peter specially by the reiteration of his name, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat;" to have *you*—that is, not Peter alone, but all the Apostles; the same you, whom in the preceding verses He had so often repeated, "you not so," "but I am in the midst of you," "but you are they that have continued with Me," "and I dispose to you a kingdom," "that you may eat and drink with Me;" and what follows? What was the resource provided by the Lord against this attack of the great enemy on all His fold?—"But I have prayed for *thee* that *thy* faith fail not: and thou, being once converted, confirm thy brethren." Not "I have prayed for *you*," where all were assaulted, "that *your* faith fail not," but I have prayed for *thee*, Peter, that *thy* faith fail not! Nothing can be more emphatic than this change of number, when Our Lord throughout all His previous discourse had used the plural, and now confining the plural to designate the persons attacked, uses the singular to specify the person for whom He has prayed, and to whom He assures a singular privilege, the fruit of that prayer. Nothing could more strongly prove that this address was special to Peter.

Nor less evident is the singular dignity of what is here promised to him. First of all, it is the fruit of the prayer of Christ. Of what

importance must that be which was solicited by Our Lord of His Father, and at a moment when the redemption of the world was being accomplished, and when His Passion may be said to have begun? Of what importance that which was to be the defence of not Peter only, but all the Disciples, against the most formidable assault of the great enemy, who had demanded them as it were to deliver them over to punishment? And this was "that thy faith fail not." How is it possible to draw any other conclusion here than what S. Leo in the fifth century expressed so clearly before all the Bishops of Italy? "The danger from the temptation of fear was common to all the Apostles, and all equally needed the help of the Divine protection, since the Devil desire to dismay all, to crush all; and yet a special care of Peter is undertaken by Our Lord, and He prays peculiarly for the faith of Peter, as if the state of the rest would be more sure if the mind of their chief were not conquered. In Peter, therefore, the fortitude of all is protected, and the help of Divine grace is so ordered that the firmness which through Christ is given to Peter, through Peter is conferred on the Apostles." And if such is the importance of the help secured, no less is the charge following—"And thou, being once converted, confirm thy brethren." To confirm others, is to be put in an office of dignity and authority over them, been addressing in common with him, to whom He had just disclosed "a Greater" and "a Ruler" "among" them—that is, the Apostles themselves. Among these, then, when Our Lord's visible Presence was withdrawn, Peter was to be the principle of stability, binding and moulding them into one building. For one cannot fail to see how this great promise and prophecy answer to those in Mathew. There Our Lord, as Architect, promised to lay Peter as the foundation of the Church, against which the gates of Hell should not prevail: here, being about to leave the world when His own work was finished to ascend unto His Father, and to assume His great power and reign, He makes Peter as it were the Architect to carry on the work which was to be completed by His grace and authority, but by human co-operation. So exact is the resemblance that we may put the two promises in parallel columns to illustrate each other:—

Thou art Peter, and upon this Rock I will build My Church; and the gates of Hell shall not prevail against it.	But I have prayed for thee that thy faith fail not: and thou, being once converted, confirm thy brethren.
But light is thrown on the greatness of this pre-eminence thus bestowed on Peter of confirming his brethren; if we consider that the term is applied to the Father, the Son, and the Holy Spirit, as bestowing by inherent power what is here granted by participation. Of the Father it is said, "To Him that is able to establish you according to my Gospel—the only wise God, through Jesus Christ, be honour and glory." And again, "Now He that confirmeth us with you in Christ, and hath anointed us, is God:" and again, "The God of all grace, who	

hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, confirm, establish you." Of Christ likewise: "As therefore you have received Jesus Christ the Lord, walk in Him, rooted and built up in Him, and confirmed in the faith." And "waiting for the manifestation of Our Lord Jesus Christ, who also will confirm you unto the end without crime." And again: "Now Our Lord Jesus Christ Himself exhort your hearts, and confirm you in every good word and work." And the Holy Spirit is continually mentioned as the author of this gift, when, for instance, to Him is ascribed "the teaching all truth," "the leading into all truth," "the bringing to mind" all things which Christ had said. And St. Paul prays "that He would grant you according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man."—(Pp. 48—52.)

SHORT AND EASY ANSWERS TO THE MOST COMMON OBJECTIONS AGAINST RELIGION BY THE ABBE DE SEGUR—CHAPELAIN OF THE MILITARY PRISON, PARIS.

. XI.

only believe what I understand.—can a reasonable man believe the mysteries of religion?

Answer ;—Then don't believe anything whatever; don't believe that you have life in you—that you see—that you speak—that you hear, &c., for I defy you to understand any of these phenomena.

Let me ask you what is *life*? What is *speech*? What is *sound*? What is *noise*, *colour*, *smell*? &c. What is the *wind*? where does it begin? where, why, and how does it cease? What are *heat* and *cold*?

What is *sleep*? How is it that during sleep, although my ears remain just as open as if I were awake, I hear nothing whatever?

What is weariness, pain, pleasure, &c.?

What is *matter*, which I know can take all kinds of shapes and colors?

Who *understands* this?

How is it that I with my eyes, which are but two dark spots, can see all that surrounds me, and even millions of miles off (as the stars for instance)?

How is that my soul would leave my body, if this body were not regularly nourished with animal or vegetable food?

Everything is a *mystery*, even the most common-place occurrences of life.

Which is the learned man who has understood the way and the wherefore of the natural phenomena? Is there a single individual who has solved these problems?

And I would fain understand the nature of that God whose works are incomprehen-

sible to me? I cannot understand created things, and I would understand the Creator! I cannot understand the finite, and I would understand the infinite! I do not understand the formation of an acorn, a fly, a pebble, and I would understand God and the revealed truths of religion!.....But this is perfectly absurd.....What other answer can you expect.

The mysteries of religion may be likened to the sun. Though they are impenetrable in themselves, they enlighten and vivify those who walk with simplicity in their light;—they blind the daring eye that would analyse them.

Mysteries are *above human comprehension*, and not *contrary to reason*, which is a very different thing. Reason cannot of itself see the truths which we are taught by the mysteries of religion; but at the same time it cannot see the impossibility of such truths existing. So it is regarding the *Eternity and Imensity of God*—I cannot understand how a being exists without having had a beginning, and how that being can be everywhere at once. But I cannot at all see, at the same time, why this is impossible.

In the *mystery of the Holy Trinity*, I cannot understand how one and the same divinity can belong at the same time to three distinct persons; nevertheless I cannot discover how it could be clearly contrary to truth, and impossible in itself.—To say that "three persons are but one person," would evidently be false and absurd; but not to say "three persons have one and the same divine nature, and consequently are but one and the same God."

And so it is respecting the *mysteries of the Incarnation*, of the *Redemption* of the *Eucharist* of *Eternity*, of the endless happiness of the just, and the unceasing woe of the damned, and of all the truths taught by the Catholic Church. I cannot understand the union of the divine nature to our human nature in Jesus Christ.—I cannot understand how Jesus Christ, the Man-God, expired on a cross to wash away our sins in His blood, and to sanctify us by the graces imparted to us through the sacraments.—I cannot understand how His glorified body is virtually present in the Holy Eucharist; nor how the bread and wine are changed into the adorable body and blood of my Saviour, by the words of the consecration during Mass. I do not see why everlasting joys and sorrows are the just reward and punishment of temporal things, etc.; but I cannot say, neither can any one else say, "that is *evidently* contrary to what ought to

be, and moreover it is evidently and perfectly impossible."

Therefore, the mysteries of religion are *above human reason*, and not *contrary to human reason*. No, faith is not opposed to reason; on the contrary, they are sisters, and mutually help each other. They are two lights united in one, and they are all the more brilliant for it. Faith is to reason what the telescope is to the naked eye. The eye, with the assistance of the telescope, sees what it could not discover unaided. Is not this a fact, and who will tell me that a telescope dims our perception of distant objects?

Such is faith. She regulates and enlarges our reasoning faculties; she does not place a limit to our intelligence. No, aided by her we imbibe new truths, supernatural truths, divine truths,—we learn the secrets of God! I believe in the mysteries of religion as I believe in those of nature, because I see they exist.

I know that the mysteries of nature exist, because unexceptionable witnesses attest the fact:—*my senses* and *common sense*. I know that the mysteries of religion exist, because still more trustworthy witnesses attest the fact:—Jesus Christ and His Church.

Reason points out to me the spirit in which I ought to investigate the dogma of my faith; but once I have found proofs that the Church is divinely inspired—in a word, *infallible*, then faith supersedes reason and leads me to truth. Faith tells me I must believe and adore the mysteries I cannot understand.

INDIA—THE CATHOLIC SOLDIERS IN THE BRITISH ARMY.

[We have received the following letter, which we very slightly abridge, from a correspondent, who dates from "the Left Bank of the Hydaspes," and signs himself "An Irish Catholic Soldier, who fought and bled under the Faugh-a-Ballagh Chief." The keen feelings of indignation which it expresses against the insulting language used by the Protestant press, both in India and England, against Irish Catholics, is well worthy attention. Protestant writers really ought to reflect, when they pour their venomous shafts of insult and calumny against Irish Catholics, that it is to the bravery of a large class of these very men—the Catholics serving in the British army—that they, in a great measure, are indebted for the peace, security, and proud national position they enjoy. They should reflect that these Catholic soldiers, strange as it may appear, have their feelings, and do not like to be insulted or calumniated. They should be cautious how they irritate so very desperately feelings which not merely generosity but com-

mon prudence should induce them to respect]:—

"Agra has of late become the arena of religious discussion. A certain American Presbyterian Missionary there, who calls himself Reverend Joseph Warren, A. M., had the audacity to attack our holy religion, even in the very Catholic Episcopate. This malignant accuser, who never misses an opportunity of indulging his hearers with tirades of blasphemous ribaldry against the tenets of our holy Faith, has at length been taken to task by Mr. C——, a lay Catholic of piety and talent, noted as the author of 'A History of China, in the Urduo Language,' &c. It is truly refreshing, Mr. Editor, to find the son of an Irish Catholic in Hindostan a defender of 'the Faith once delivered to the Saints' (for which 'our sires braved dungeon and steel'), and with a heart burning with love for dear old Erin. Mr. C—— has written several pamphlets in confutation of Mr. Warren and his allies. Should Mr. C—— great zeal and unwearied toil bring back but one soul, redeemed by the Blood of Jesus Christ, from the dark region of doubt and error into the glorious land of light and truth, great will be his reward hereafter.

"How strange it is that even sectarian bigotry itself will sometimes fling away the poisoned arrow of calumny, and bear unwilling testimony to our holy religion. The following tribute to the Convent School of 'Jesus and Mary,' at Agra, appeared, a short time ago in the *Delhi Gazette*:—

"I bade adieu to the institution with many fervent wishes for its success. The support on which this institution depends is truly nominal, and, if contrasted with the 'Lawrence Asylum,' would show how much can be done with a little. Here is an institution open to all—open to every unfortunate being thrown on the world, and dependent on the pittance subscribed here and there by the Catholic body. Compare it, then, with the 'Lawrence Asylum,' supported by the heads of the powers that be, and by the government itself, and yet requiring more aid! the subject is one of anxious consideration; for, though I am a most bigoted Protestant, I yet cannot help admiring the manner the Catholics are making way in India. It is this that must strike home to the feelings of the people in general—I mean as to the Catholics' general humility, when compared with ours. Some reform is truly necessary, and that of a very extensive and summary nature, and which, if not speedily looked to, will cause a most formidable revolution ere long."

"Such sentiments as I have just quoted are to the Catholics in Hindostan what the cays of the desert is to the weary traveller 'few and far between.' Take care, Sir, without exaggeration, that the vile calumnies on our Faith and the insults on our country which emanate from the scurrilous press of London, and which are transferred with all the rapidity of 'Glan Alpine's Cross' from one Anglo-Indian print to another, with additional insults by way of comment rattle in the hearts' core of the Irish Catholic soldiers of the Indian army—an army whose honour has been upheld by Irish Catholic valour,

amidst an iron tempest on the red battle plain of 'Perozeshah' where the fate of as extensive an empire as ever owned the sway of an 'Alexander' or a 'Cæsar' hung in a balance—an army, the stains on whose red-cross banners have been a hundred times crimsoned over by Irish Catholic blood in many a fiercely contested battle—an army—but why do I expatiate? The fatfamed 'Koh-i-Noor, which was won chiefly by the blood of our bravest, is not more untarnished in its lustre than is our honour as soldiers; it is the only bright jewel left us of all those that once adorned our country's diadem, and, during a long night of penal bondage, it blazed on the battle brands of our expatriated sires on almost every field of Europe—aye, and from the time conciliated Ireland poured into the wooden walls of Old England twenty thousand seamen, whose allied bravery, under the gallant Rodney, triumphed over French daring and saved not only the West Indian colonies, but the honour of the British crown, down to the day in the jungles of Chillianwalla in the East where the headlong 'Faugh-a-Ballagh' and cold steel of the unconquerable Celt checked the fiery onset of the fierce 'Khalsa' of Runjeet Singh, and turned defeat into victory, thy green plume, beloved Erin, though stained in gore on many a field of carnage, was never yet soiled by cowardice!

"And what has been the reward of our devotion? Atrocious calumnies on our creed and insults on our name and nation that burn their way into our very souls. Our pious and unoffending Priests, when walking the streets of London in the 19th century, on missions of charity, are designated as 'filthy creatures' by hired literary ruffian slanderers, and the vile epithet has been emblazoned in nearly every 'Reading made Easy' of a newspaper from Calcutta to Lahore!

"But it is not the Catholic Irish alone who have reason to complain. All Irishmen, irrespective of creed, from the chivalrous Gough, who served England from vernal youth until the winter of age blanched the tresses of his gallant head, down to the toil and cline-worn veteran who fought and conquered under his command, are wantonly and grossly libelled by a certain Indian Editor, a man who would have remained in utter obscurity all his life had not Irish bravely placed him in his easy editoria chair, but who, with unparalleled ingratitude avails himself of that position to exhibit the Irish, as the Spartans of old did their drunken slaves, not to show his passions the infirmity of vice, but to excite their risibility, and to impress upon our weak Celtic minds a due sense of Saxon superiority. The majority of the Irish Catholic soldiers in India are poor and unimportant it is true, and any position above mediocrity that a few of their number may have obtained was owing to their reckless daring in the field. Cockney stage buffoons, or intellectual pigmies who conducted newspapers, may hold them up to ridicule, but as soldiers on the field of mortal strife, and poised on anything like equal terms with a foe, the descendants of Heber and Hermon never owned a superior in discipline and unflinching courage."—*Tablet*.

EMIGRATION FROM ALL NATIONS.—In Table Bay there are at present no less than thirteen vessels destined for the Gold regions of Australia, and conveying emigrants from various quarters, including England, Ireland, and Scotland and America, and some few from the Cape. The gold fever however which prevailed in Cape Town on the arrival of the Australian, has to a certain extent abated; and several parties who recently proposed emigration have now wisely let well alone, at least until society is more organised in the modern El Dorado. The shipments of provisions implements, and necessaries from hence, have necessarily created much additional business in the various mercantile houses here.—*Shipping and Mercantile Gazette*.

KURACHIEE, the Rev. S. Andrew baptised an adult Hindoo.

IRELAND, The sum for the University already collected amounts to £37,000, of which Ireland, has contributed £22,810.

CALVINISTIC MORALITY.—A Scotch Presbyterian tribunal recently pronounced censure upon a lady who had, it appears, recently married her deceased husband's brother. She appealed from this sentence, which she impugned as contrary to the world of God,—maintaining that she only did what the Bible comanded; and she desired to be tried by the Presbytery, and according to the divine law, and "not according to Popish traditions." The appeal was rejected, but the lady intimated her fixed purpose to brave the anathema of the kirk.—*Bombay Times*.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Capt. Harris, 32nd Regt. B. N. I.,... Rs. 20 0
 Mrs. Oliva, 25 0
 Mr. C. D'Gruz, thro' Brother Francis, ... 10 0
 Donation from J. G. Waller, Esq., thro'
 Very Rev. Father Formosa, 50 0

Through Mr. N. O'Brien.

T. O. Sullivan,	...	...	Rs.	1	0
J. W. Abbott,	...	...	..	5	0
G. B. Young,	...	...	..	5	0
A. H.,	...	...	..	5	0
C. C. F.,	...	...	..	5	0
E. S.,	...	...	..	2	0
J. P.,	...	...	..	0	0
J. M. R.,	...	...	..	5	0
T. W.,	...	...	..	2	0
A. J.,	...	...	..	2	0
T. P. W.,	...	...	..	2	0
David W. Hicks,	...	...	..	5	0
J. S. P.,	...	...	..	5	0
H. S. B.,	...	...	..	5	0
H. G. B.,	...	...	..	5	0
E. W.,	...	...	..	5	0

CLERGY AID FUND.

Catholic Cathedral Collection, ...	Rs.	127	7	3
Dum-Dum Catholic Chapel, thro'				
Rev. Mr. Preudergast, ...	...	25	4	0
Serampore Church, thro' Rev. Mr.				
Stephenson, ...	...	8	1	0
Church of the Sacred Heart, thro'				
Rev. Mr. Mascarenhas, ...	...	24	12	0
St. Thomas' Church, ...	...	224	0	0
Mrs. McVitie, thro' Rev. Mr. Masca-				
renhas, ...	...	3	0	0
A. B., B. N. I., ...	...	75	0	0

PROPAGATION OF THE FAITH.

Captain Harris, 32nd Regt. B. N. I.	Rs.	5	0
Another Officer, B. N. I., ...	...	25	0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of February last.

H. M., at Burdwan, ...	Rs.	5
Mr. F. Pereira, ...	...	2
„ J. Baptist, ..	...	2
„ Richd. Deefholts, ...	...	1
„ M. Baptist, ...	...
„ Robt. Deefholts, ...	...
„ J. King, ...	...
„ Chas. A. Pereira, ..	...
„ J. P. Pinto, ...	...
„ M. T. Lepies, ...	...
„ J. Leal, ...	...
„ F. Stuart, ...	...	1
Mrs. R. DeLallana, ...	...	1
„ Hobson, ...	...
„ Spede, ...	...	1
„ M. B. Botellho, ...	...	1
Mr. E. Botellho, ...	...	0
„ W. Salvador, ...	...	0
„ P. Gill, ...	...	0
„ Wm. Martin, ...	...	0
„ J. Andrew, ...	...	0
„ J. Brown, ...	...	0
Mrs. R. Pyva, ...	...	0
„ R. Lepies, ...	...	0
„ E. Martin, ...	...	0
„ E. Ambrose, ...	...	0
„ J. Francisco, ...	...	0

Expenditure.

Paid Servants' wages and conting-			
ties, ...	...	Rs.	23 2

AGENCY IN LONDON FOR TRAVELLERS TO AND FROM INDIA AND OTHER COUNTRIES.

WE are authorised to state for the satisfaction of those whom it may concern, that Mr. T. B. Parker whose advertisement, we this day publish is under the high patronage of Mrs. Chisholm, a lady whose extraordinary and most successful exertions in the cause of humanity and emigration forms a most interesting portion of the history of the nineteenth century. In Mrs. Chisholm's

most praise-worthy labors, we have been informed, that she always found Mr. Parker, an active intelligent and trust-worthy co-operator; an agent of these high qualities must prove at once most convenient and useful to inexperienced Travellers and especially to Parties wishing to arrange for the passage of ladies and children.

THOMAS B. PARKER,

GENERAL COMMISSION & SHIPPING AGENT,
4, Crayford cottages, Albany Road,
Kent Road, London.

THOMAS B. PARKER respectfully offers his services for the transaction of every description of Commission and Agency business in England. As he personally superintends every transaction, his patrons may rest assured that their wishes will be attended to with the utmost fidelity, whilst punctuality and despatch, combined with moderate charges, are the leading features of his Agency.

Every requirement needed by persons in India promptly attended to, whether on behalf of friends in England, or with a view to their own return home.

Ladies or Children met on their arrival, accompanied to their destination, and Apartments, Houses, or Schools, selected for them if required.

Parents in India may safely entrust the education of their children to Mrs. PARKER, who keeps a large Scholastic Establishment for Young Ladies as above. Boys above nine years old not admitted. Whenever desired, a School will be selected in any locality preferred, and Mr. PARKER would visit the Pupils at regular intervals, to see that they were duly cared for.

Remittances received from, and made to India.

Arrangements made for the despatch of Miscellaneous Articles, Wearing Apparel, Books, &c., either periodically or to order.

Luggage transmitted from London to all parts of the United Kingdom.

Letters, &c., received to await arrival of Passengers.

Mr. PARKER has much gratification in being permitted to refer to the Most Reverend Dr. CARW, Lord Archbishop of Edessa, Vicar Apostolic of Western Bengal.

THE BENGAL CATHOLIC HERALD.

'One holy, and one apostolic, one Lord, one Faith, one Baptism.'

No. 15.] CALCUTTA: SATURDAY, APRIL 9, 1853. [Vol. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 9.

THE LORETTO AND THE CHRISTIAN BROTHERS INSTITUTES, IN WESTERN BENGAL.

The numerous friends and admirers, both Catholic and Protestant, of the above named admirable Institutes, will read with great satisfaction the subjoined letter from his Eminence the Cardinal Prefect of the Sacred Congregation, addressed, by command of His Holiness the Pope, to the Superior of the Loretto Institute. Another letter of the like gratifying import has been also addressed by the same High personage to the Superior of the Christian Brothers in Western Bengal.

The commendation contained in these invaluable documents, emanating, as they do, from the Chair of St. Peter, whilst it serves as a most honorable recognition of the past services of the communities referred to His Eminence, will also encourage them to persevere with fidelity, and with, if possible, increased energy in the discharge of the holy and most important duties confided to them. The same documents will also prove cou-

soling and cheering to those of our Brethren who, through good report and bad report, in the midst of slanders and misrepresentations, directed sometimes against themselves and sometimes against the Institute, now so highly applauded, by the highest and most August authority on earth in the Church of Christ, continued, notwithstanding, to co-operate with our venerable Prelate, both in the establishment and support of Institutions, from which they wisely judged, that their Catholic Brethren of all classes would be sure to derive many great blessings, both spiritual and temporal. Thus to every good man must appear the most conclusive argument, as to the course of conduct, which it behoves every Catholic to pursue, who is really solicitous for the moral and social welfare of our community. The vilest and most worthless crawling reptile eun, under the shelter of darkness, besmeared and defiled with its slaver, some of the most exquisite and beautiful specimens of Nature or of Art. Something similar may happen from time in the moral and social order. But as in the natural order, the mischievous reptile not unfrequently perishes, when it loses its venom, so by a kindred wise arrangement of providence, the poisoned disturber of the peace and concord of religion or Society, is often

times similarly extinguished, unless, when by the dispensation of an extraordinary grace, such as saved the penitent thief, he is mercifully brought to repentance. This latter result, is of course, that, which as Catholic Christians it is our duty to wish and to pray for, whenever the occasion may require, because by it, in the words of our Divine Redeemer, we shall have gained a brother; We now commend the document, of which we have already spoken, to the notice of our readers.

We may add here another gratifying fact, to the preceding remark, namely that at the Meeting of the Schools and Orphanage Committee on last Sunday, the first of the present month, the return for March exhibited the large number of seven hundred and seventy seven children as attached to, or in attendance at our several Schools and Institutions. Besides, the return reported also, that ten poor persons adults were sheltered in our Infantly Asylum. Thus within the last few years the number of children, and we greatly rejoice to add especially of the children of the poor resorting to our Schools has been considerably more than doubled. No data that could be adduced, could either furnish a more satisfactory proof of the great good which is being achieved by our Institutions, or better grounds for the most cheering anticipations of the future welfare of Catholicity in Bengal.

ADMODUM RDA. MATR.	[TRANSLATION.]
	VERY REV. MOTHER.
Nuper R. P. D. Archiepiscopus Edessenus Romanus veniens, ac sibi creditæ Missionis rationem SSmo. Dno. Nro reddens, inter alia, quæ incremento fausta sane narravit singulari studio, quo Lauretanæ institutionis diæta in qua educationis puellarum tum pauperum, tum divitum operam navant, alii-que ad aninarum salutem promovendam et vacantis sanctitati, ut Paternæ benivolentiæ signifi-	The Most Rev. the Archbishop of Edessa having lately come to Rome, when giving to our Most Holy Father an account of the Mission entrusted to his care, among the other things, related by him concerning the progress of the Catholic religion, highly lauded the special zeal with which the Sisters of the Loretto Institute earnestly labor in the pious education of girls both poor and rich, and how, together with attending to other exercises they endeavour to promote the salvation of

animas per vos nobis exhibendas jussurit, ut quoque nomine per amanter vos in sancto proposito confirmare. Lu- mens mandaverit. Lu- sentiments of His Pa- ben'i porro animo hæc vobis nunciamus, futu- rum confidentes, ut eo alacrius in id incumbi- tis, quod et Catholicæ Filiæ dilatandæ veli- maxime profuturum probe nostis, et SSmo Dno. juvandum proba- tumque scitis. Nostræ autem quoque propense voluntatis testimonia addentes, D. O. M. be- precamur, ut in sancta- tionis vos foveta, bonisque omnibus co- mulet. with so much pleasure

Rome ex æl S. C. by our Most Holy Fa- de Poda Fide, die 18 ther. Uniting cordially Decembris 1852. those of the Holy Fa- M. T. Addictissimus in Do- ther, we beg of the Ai- mino. mighty God to comfort J. PH. CARD. FRAN- you in your holy voca- sion, and to replenish R. Superiorissæ Soro- you with all His gifts. rum Institutii Lau- Given at Rome in retani in Vicariatu the Hall of the sacred Bengalensi Occid. Congregatione de Prop- pie puellarum In- Fide on the 18th Dec. stitutions vacantium. 1852

Calcuttam. . . Your's most devotedly.
AL BARNABO. (Signed)
A Secretis. J. Ph. Card. Fransoni
Pref.

AD. BARNABO,
To the Rev. Superioress of the Sisters of the Loretto Institute, devoted to the pious education of girls in the Vicariate of Western Bengal, Calcutta.

The Document addressed to the Superior of the Christian Brothers coinciding in spirit and tenor with the letter addressed to the Lady Superioress, its insertion is reserved to a more convenient opportunity.

STATE OF CATHOLICITY
IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE, ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

SOUTHAMPTON AND GIBRALTAR.
(continued.)

In our preceding number, we laid before our readers a concise but faithful

outline, of the state of Catholicity in Southampton and Gibraltar, two of the stations visited by the Traveller who comes from England to India, by the Packets of the Peninsula and Oriental Company. That outline, however scanty, embraced nevertheless, much that must prove gratifying and consoling to the pious Catholic. We purpose now to speak of Malta, the next station touched at, by the Peninsula and Oriental Packet after its departure from Gibraltar. But before we describe the condition of Catholicity in Malta, we propose to supply what may look like an omission, in the sketch given by us of Catholicity in Southampton.

In that sketch we described merely the aspect our holy religion exhibits there at the present moment, in which we write. We abstracted wholly from any consideration of the Monuments or Memorials, which are to be found there of Catholicity in by-gone days, when, before the era of the so-called reformation, the one true faith undefiled by modern error or innovation, flourished triumphantly throughout the length and breadth of Great Britain and Ireland, and gave birth there, as throughout the rest of the world, to all those magnificent Churches, Hospitals, Monasteries and Colleges, the very ruins of which, even after so many centuries of decay, excite the admiration of all who behold them.

When speaking then of Catholicity as it is found at present in Southampton or indeed in any other part of England, in a state of great comparative humiliation, after having suffered for three centuries the ordeal of a most bitter and destructive persecution, it is but reasonable, that some mention, when an opportunity serves, should be made of the vestiges, which may be yet traced of its former glories there. For it is only thus by contrasting the pigmy, passing productions which Protestantism has called forth with the Colossal, enduring monuments brought forth, fostered, and nursed to maturity by Catholicity, that the might and majesty of our religion can be fully revealed so as to exhibit it, as retaining even in ruins a grandeur, which heresy however sustained and pampered by the riches and honors of this world essays in

vain to emulate. We deem these sufficient reasons for favoring our readers on this occasion with the particular history of Netley Abbey near Southampton.

PARTICULAR HISTORY OF NETLEY ABBEY.

Derivation of the Name of the Abbey, its Characters, Names of its Abbots, its Wealth at the Dissolution &c.

Netley has been variously designated in ancient documents, Nettely, Lettely, the Place of St. Edward or Edwardstow, and De Loco Sancti Edwardi. The derivation of these names has been various, and we purpose presenting them with some suggestive observations given by an antiquarian gentleman, in the larger work. So likewise as to the first foundation of the Abbey, some attribute it to Peter de Rupibus, Bishop of Winchester, who died in 1233, and it seems most probable, notwithstanding the doubts thrown on this view, that the parent monastery of Beaulieu would obtain from the Bishop of the diocese, at least the first sanction to the choice of site, if not the actual gift of it. But as the next step was the settlement of the foundation by the king, and as this appears to have been first formally done in 1239, Henry III. is said by some to have been the founder. The evidence appears, however, satisfactory, that its first abbot Robert was appointed as early as 1237, and not, as stated by Tanner, in 1255. Before long the monks became possessed of means to effect a purchase, for such it was, of certain property with the advowson of Selwyce Church. This was from Roger de Clero, for 300 marks (*trecentis maris sterlingorum*), in 1242, as recited in the confirmatory charter, or rather agreement, of John de Warrenne, Earl of Surrey, who succeeded to the whole or part of the property of De Clero. This instrument was executed in 1252, involving a farther expense of 20 marks (*viginti maris sterlingorum*), and apparently necessitated by the violent and unprincipled character of De Warrenne, whose disposition is indicated, in the very language of the document (*habui vel habere potui*), as well as by his declaration in answer to King Edward's commissioners' request to produce his title deeds, "By the sword I hold, my lands, and by the same I intend to defend them." Further endowments were made by Edmund, Earl of Cornwall, Robert Vere, and Walter de Burg. The terms described the last endowment are characteristic of the age, as De Burg is said to have "invested the abbey with certain lands in the county of Lincoln, which he held of the king in capite by the service of presenting him with a head piece lined with fine lincloth, and a pair of spurs." The monuments that at one time probably adorned Netley in profusion, have now all been swept away—so that one great clue to its history has been destroyed. In the Mortuary Chapel however, there is a large niche evidently intended for a recumbent figure. This, it is highly probable was appropriated to the most magnificent of the above named gentlemen. Other bequests

were afterwards made to the Abbey, as the roll preserved in the Augmentation office shows, though the names of the donors are not preserved. There was also, for a number of years at least, an annual gift of a cask of wine from Southampton, and occasionally profit was realised by the sale of timber, &c., as a transaction of that kind with the corporation proves. In the 16th of Edward III, a contest occurred between that body and the monastery as to right of the former to demand toll of the latter, when it was decided to be legal if levied on merchandise, but that there was to be free passage for the procuring of necessaries required in the convent.

Of the Abbots that ruled this brotherhood, only a few names are preserved; that of the first, Robert, has been already mentioned. Walter is named as being Abbot in 1290. Whether it was he who resisted the imposition of the toll is not known, but in all probability it was this person who was summoned to parliament in 1294 to discuss the affair of a rupture with Gascony, and whose attendance was again summoned in 1295. The names of the next succeeding abbots are lost, but in 1371, Henry de Englisham was elected, and during his abbacy took place the taxation of Pope Nicholas the Fourth, in which the revenues of the Abbey were assessed at £17, so that most of the endowments beyond the first settlement of the foundation must have been made subsequent to this date. John Stothard was elected in 1374; Philip de Cornhampton in 1387; John de Gloucester about 1396; and Richard Middleton about 1409. The names of their successors during the next century are lost, but the corporation records contain the memorandum in 1469, the 8th of Edward IV, of a purchase of timber from the abbot, for the purpose of making piles to defend the town on the water side.

Thomas was probably the last of these spiritual chiefs, his name is given at length as "Thomas Stevens, lately abbot," in the *Vicior Ecclesiasticus*, 23th Henry VIII. He signed the divorce of Catherine by proxy, and must himself soon afterwards, when he signed the instrument that dissolved his own venerable institution in the year 1535, have felt the bitterness dealt out to him, as if under the overruling of Providential retribution, by the hand of the very tyrant whom he had basely assisted.

In the 25th of Henry the VIII, the gross revenues of the Abbey were £160 2s. 9¹/₄, but the actual clear income did not exceed £199 12s. 8¹/₄, yearly. Even this was, at that time, a large sum, but still gives little notion of the real wealth of the establishment, which raised in its own gardens and fields around more of every kind of necessary than would be consumed by the inmates, who, notwithstanding the low slander circulated against monks, were all in some way usefully occupied, and who pretty generally knew well how to minister to the wants of others as well as their own.

Of the *Seals of the Abbey*, three are preserved by impressions, and drawings,—one which is small has a priest praying to the Virgin Mary,

with the inscription *S^{en}ATE MARIE DE STOWE SCI EDWARD.* Mr. Brand considered the kneeling figure to be St. Edward. Another has a full length figure of an Abbot, with a book in one hand and a crozier in the other; and the third has an Abbot with four Monks, two on each side. Both these have inscriptions of nearly the same import as the first.

Leland, in his tour in 1535 to ascertain what manuscripts were preserved in the Abbey Libraries, makes the absurd statement that at Netley there was but one manuscript, "*Rhetorica Ciceronis*," which sectarian writers here taken as a position which to suspend charges of ignorance, laziness, &c. So manifestly untrue is it, however, that if we would not attribute mendacity to Leland, it can only be explained on the supposition that this was the only manuscript he valued, or that it was the only one the monks did not value, and that apprehensive of the coming dissolution, they had secured all the books they cared about retaining, before his inspection commenced.

The Society was never large, and on the authority of Tanner it is said there were only the abbot and twelve monks about the time of the dissolution. To understand the probable number of inmates, the reader should however remember that the above must have been the *minimum* of regular monks,—there were most likely more at times. There were also a number of novices and young persons who were instructed in the convent; in addition to a number of subordinate officers, who were necessarily engaged in various secular employments. Beside these we must also consider as connected with, if not included in the society, the Artificers and Agriculturists who worked at the abbey, its granges, &c.

DR. CAHILL AND THE EARL OF CARLISLE.

•In our selection department, will be found a letter addressed by the celebrated Dr. Cahill to the Earl of Carlisle. It completely refutes the calumny that would unblushingly implicate the Tuscan Government in a charge of religious intolerance. Dr. Cahill having bestowed a well merited rebuke on the noble Earl who has unfortunately deviated from his usual course of liberal policy to join in the senseless clamour against the Catholic Church, has proved beyond a doubt that the Tuscan Law so fiercely reprobated by Protestant bigotry, is not opposed to the mild spirit of Civil and religious freedom, but to the vindictive spirit of anarchy and plunder by which the demagogues of Europe are evidently actuated. He has adduced the very case of the Madiais as a convincing

proof of the correctness of his statement, and having skilfully disposed of the question, he adroitly turns the tables against his noble opponent, by clearly showing that the spirit of religious intolerance not only exists in the British constitution but may be summoned at any moment in such a way as to spread the flames of religious persecution.

We recommend to the particular attention of our readers, this masterly production of Dr. Cahill.

CORRESPONDENCE.

Letter of Dr. O'Sullivan; to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY DEAR LORD ARCHBISHOP.—It is with the most unfeigned pleasure that I beg to congratulate your Grace on your safe return in renewed health and strength, which may God long preserve, to the field of your former labours. Your Grace must have been highly gratified in finding the Orphanages and our other noble institutions, which owe their existence to your Grace's pious labours, in as flourishing a state as you left them; equally gratified must it be to have been informed of the general good feeling, and unanimity which were manifested by all classes of Catholics in Calcutta during your Grace's absence.

Oh! what a debt of gratitude do the Catholics of this country owe and all owe to your Grace, for having brought the cause of religion in general, and the spiritual wants of this country in particular so prominently and so successfully to the notice of His Holiness, Christ's Vicar, may they never repay your Grace with ingratitude.

The Irish Nation may well be proud of their noble army of Martyrs; their priesthood, who might with propriety be called the pioneers of Christianity, the Sentinels of the Catholic Church. Can, their most heartless and inveterate enemies point out a spot on the habitable Globe where an Irish Priest is not to be found? No! wherever life can be sustained although it be but for a brief

period, wherever the foot marks of a human being can be traced, there will the poor Irish Priest be found regardless of danger and without hope of earthly reward, quietly and unostentatiously doing the work of God, and guarding it with his life on which he frequently places but too little value: can such virtue and true heroism in a nation go unrewarded?

Your Grace must have observed a happy change in the new order of things established on the Continent of Europe, it is but a few short months since, when infidelity was as fashionable there as it is at present unhappily in most places, where Protestantism prevails; to trample on the cross and mock at things holy, was the order of the day, thank God the motives which actuated the enemies of Religion and order are now fully developed; and people begin to view with fear and trembling the awful precipice on which they have been so long standing, and from which nothing less than a special intervention of Divine Providence could have rescued them. The most powerful monarchs in Europe trembled not only for the safety of their crowns but for their lives which the philanthropists and liberty of conscience—men panting for; both were saved by their timely submission to the authority of the Catholic Church.

I regret my Lord that pecuniary embarrassments in which some of my family in Ireland have been involved, will not allow me to do as much for the cause of the Orphans as I should wish; however the little I can, I will do cheerfully. I have now the pleasure to enclose a Treasury Draft for Fifty Rupees for the Orphanage and beg to remain my dear Lord Archbishop,

Your sincere and obdt. Servt.

MICHAEL O'SULLIVAN.

Purnea 31st March, 1853.

Extract from a Letter addressed by Archbishop Kenrick of St. Louis, to His Grace the Most Rev. Dr. Carew V. A. W. B.

MY DEAR LORD ARCHBISHOP AND MOST REVERED FRIEND,—“I rejoice to learn the great efforts your Grace continues to make for the advancement of Religion, and the success that crowns

them. The project of having our poor Orphans taught trades is one which has for a long time occupied my thoughts, but owing principally to want of some one who would devote himself to the good work, I have never been able to attempt any thing of the kind for the boys. Last year we began to make an experiment of the same character in behalf of our Orphan girls, by the opening of an Asylum in which trades adapted to the female character are taught. We have so far succeeded, although on a very limited scale, and I have every reason to hope that in a few years our poor Orphans, boys and girls, will be exempted from passing through the ordeal that now awaits them on their leaving the Asylum, we have the Christian Brothers from France in St. Louis, where they do much good.

Accept, my dear Lord, the expression of my high esteem and devoted attachment, while I subscribe myself your very unworthy Brother in Jesus Christ."

✠ PETER RICHARD
Archbishop of
St. Louis.

St. Louis,
20th August, 1852.

Letter of the Superioress of the Intally Institutions to His Grace the Archbishop, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—I am sure it will be very gratifying to your Grace to hear, that we have just received our Organ perfectly repaired by Messrs. Harraden and Co., and that we are indebted for this act of kindness to the liberality of Professor Lees. Your Grace may have heard, that some short time ago Mr. Lees gave a benefit at the Town Hall, for the Religious Institutions of Calcutta, in which our Orphanages were included.

Our kind and worthy friend Chevalier O. R. Lackersteen invited Mr. Lees to visit our Institutions towards which he had acted so generous a part. I need not tell your Grace that we had much pleasure in conducting him over the whole establishment; Mr. Lees expressed his perfect satisfaction at all our arrangements and seemed to take a great interest in the Orphans particularly in the little infants. I regretted that we had not any nice piece of work done by the Orphans to present to him, as they had already disposed of nearly all the fruits of their industry; however our dear little ones made out a nice worked cushion and fancy cover which they gave him with a very good will. Mr. Lees offered most kindly to have our Piano repaired but we declined accepting his offer as your Grace knows

our Piano is too ancient to be of much use, however we were happy to get the Organ repaired. Mr. Lees seems to be a benevolent man and to appreciate the benefit rendered to Religion and Society by our establishments.

With deepest respect I remain, my dear Lord Archbishop, your Grace's affectionately devoted child in Christ.

MARY PHILOMENA.

Loretto Co-vent Intally,
30th March 1853.

Letter of Professor Lees, to the Superioress of the Institutions.

MADAM,—I have much pleasure in sending the Organ duly repaired by Messrs. Harraden and Co., before my departure which will take place on Thursday morning, I am sorry it has not been sent sooner but press of business and my having been up at *Burdwan* has been the cause of the delay.

I have the honor to be, Madam,
Respectfully yours,

JOHN LEES.

March 29th 1853.

Selections.

—oo—

DR. CAHILL AND THE EARL OF
CARLISLE.

The following is the triumphant answer of this distinguished Divine to the recently published letter of the noble earl:—

TO THE RIGHT HONOURABLE THE EARL OF
CARLISLE.

"I am aware that it is thought by many that, so far from the case of the Madiais being a solitary instance the prisons of Italy are at this moment crowded with the victims of religious persecution.

They have continually assured us that the old principle and codes of intolerance, once certainly (and I readily admit, not exclusively) attached to their Church, had fallen into practical disuse, and were viewed by them with at least as much abhorrence as by ourselves. We gave them credit for the generous self-assertion. I will not waste your space by a reference to what is of so little moment as my own career; but I feel that on the whole, it has not lagged in sympathy for their just rights. What has since happened? A man is in danger of meeting with his death under a judicial sentence, for the offence of reading the Bible. The fact, as far as I yet know, is not controverted. It is known there are some—it is believed there are many—undergoing similar risks.

I must repeat, that upon the mode in which the Roman Catholic body at large treat these contemporary occurrences, their place in the estimation even of their most sincere well-wishers must largely depend."

Extract of Lord Carlisle's Letter to the "Leeds Mercury."

CAMBRIDGE, Jan. 27, 1853.

My Lord Earl,—I have been very much impressed indeed to learn from the London journals of yesterday morning, that your Lordship has allied your most respected name, and added the prestige of your exalted character to the insatiable calumniators of the Catholic creed; and that in the composed moments of a deliberate letter you have not only thought proper to make statements at variance with historical, legal, and ecclesiastical records, but even, as may be gathered from the above extract to introduce half-assertions and covert insinuations, almost approaching to a sneer, below the dignity of Lord Morpeth, and the world-wide reputation of the Earl of Carlisle. Having followed, for many years, the influential language of your advocacy of my unhappy country, it is with great pain that I have read your authority quoted at Exeter Hall by the unrelenting enemies of Ireland; and although I should not have condescended to reply to the scandalous misstatements which issue like a foul torrent against Catholicity from the overflowing daily publications of this country, your name demands an immediate reply, and your long services to Ireland commands the most graceful answer, which personal respect and public gratitude can dictate.

You are well aware, my lord, that the writings of Voltaire, Diderot, D'Alembert, and Frederick of Prussia, with many others, deluged the eastern and southern parts of Europe during the latter part of the eighteenth century. These political and religious revolutionists proscribed all monarchical and Christian institutions; "liberty and quality" were the two principles which their disciples published and advocated; and the united efforts of the most abandoned men that the world ever saw her concentrated in the unchristian, sacrilegious, and treasonable combination to uproot "the altar and the throne." In order to carry out their principles of disorder, infidelity, and vengeance, they met together under the name of "a new and a higher degree of freemasonry, called Illumineism," and their places of meeting were so numerous, particularly in France, that Diderot was heard to say, "We have at this moment enrolled in our society upwards of six hundred thousand men, opposed to civil tyranny and Papal authority." The German Protestants followed in the wake of these revolutionists, and, under the pretext of holding meetings for religious worship, aided—as history asserts—the progress of the infidels against Catholicity. It was under these circumstances that both France and the Italian States took the alarm, and passed laws to protect the State and the Altar; and hence, in the year 1786, the Tuscan government enacted a law against "private conventicles," which prohibited any one to hold a meeting in his own house, or to form a meeting in the house of a third party, under any pretext whatever—even of religion, without the sanction and the written legal licence of the civil authorities. Two points are

therefore clear for these premises, namely,—this law, which was never before known in Tuscany, grew out of the acknowledged and patent danger of civil revolution; and, secondly, that law had no reference whatever, either directly or indirectly, to forbidding the circulation of the Word of God, or punishing the reading of the Bible. Its object was definitely to refuse hiding-places to bands of sanguinary infidels, and to scatter the dens of perjured revolutionists. This is the law under which "the martyred Madia" have been condemned—a law, be it remembered, introduced for the first time into Tuscany in 1786, and framed not against the Word of God, but against perfidy; not against religion of any kind, but against blasphemy; not against liberty, either civil or religious, but to protect God and man from a scene of blood and devastation, which these monsters soon after enacted in the streets of Paris, in the autumn of 1791. The slaughter in that city on that disastrous day, the succeeding war of Europe, the blood spilt in Spain, Portugal, Germany, Russia, and Italy, and your own National Debt—all demonstrate the prudence of Tuscany in the laws of 1786, and prove, beyond all contradiction, that your lordship has made mis-statements in ascribing ecclesiastical tyranny in what you are pleased to call "the Roman Church" to the prudent and essential enactments of the Tuscan Government. The Catholic Church, therefore, has no necessity to retrace her steps: her office, at present, is rather to teach history to English lords, and to entreat poets that, before they make speeches or write letters, they will pay more attention to their loose statements, and be convinced that the applause of Leeds is a small compensation for the cutting and lasting irony of the Catholic historians of Europe.

I am now come, my lord, to the precise case at issue, viz., the verdict against the Madia; and I assert that they have not been visited by a "judicial sentence," as you are pleased to write, for the reading of the Bible. I regret for the sake of your lordship that you have written these words. Beyond all contradiction, you are unacquainted with the case, and therefore, your mis-statement is the result of very great culpability. Under a decided ignorance of the fact, you charge the Catholic Church with intolerance: you awaken bitter rancour in hearts not yet cooled down from a late religious burning frenzy which has had no parallel in Europe, and you call upon all the Catholics of these countries to "earn your future esteem" by condemning laws which have never existed, and branding Tuscany for crushing the progress of civil revolution. As I hold in my hand the indictment of the Tuscan Attorney General, I can command your lordship's attention, while I again beg leave to instruct you in the revival of the law of 1786, and its practical application to the case before us.

The history of Europe records in letters of fire, the scenes of revolutionary violence which have been enacted during the last six years in Switzerland, Hungary, France, Naples, and Northern Italy. You are I am convinced, acquainted with these facts, and you have no doubt been made familiar with the names of

Lord Palmerston, Lord John Russell, Lord Minto, Lord Cowley, Sir Sturford Canning, Mr. Abercrombie, Mr. Howard, and young Sir Robert Peel. And, no doubt, you have heard the names of Mazzini, Garibaldi, Ciceronaccio, Paruzzi, the free corps of Berne, and the red Republicans of at least five European kingdoms; and, I dare say, you have seen that each and every one of the revolutionists have had the honour of corresponding with her Majesty's Ambassadors of the various Courts, being personally known to them, receiving presents from some of them, above all, of being patronised by those official English noblemen and gentlemen, at the very time when the incendiaries were about to involve their respective countries in civil war, banishing their lawful sovereigns, and preparing for unbridled spoliation and universal treason. These are facts, my Lord, which may be read in the records of every city from Constantinople to Turin, and from Berlin to Naples; in each of which cities, beyond all doubt, the English embassies were the public palpable places of resort of the Revolutionists. In the crisis, the Tuscan government finding herself threatened on all sides as in the end of the last century, and from none more than the paid spies of the English government, revised, for the first time these last *fifty years*, Article 60 of the law of 3rd November, 1786, and attached new binding restrictions to their ancient law in Articles 1, 4, 9, 14, on March 4th, 1849; and they gave increased power to their officials in Articles 34 and 35 of the Tuscan Police Regulations. But the revival of this law in 1849 had no reference to the *prohibiting of the word of God*: its sole object being, as was the case in 1786, to protect the State from the explosive elements of universal revolution. The law referred to is, "The Tuscan Conventicle Act," which prevent men under the appearance of religion, from meeting privately without the sanction of the civil authority." And here again may I beg to ask you if this law was not most prudent, seeing the French king hunted from his throne; the Pope concealing himself in civilian dress, as he fled from the Vatican; the Emperor of Austria threatened with imminent danger; the king of Sardinia killed by treachery; and the king of Naples all but expelled his dominions? It was in this crisis that a well known band of fifty English evangelizers entered Florence, and, dividing themselves into five sections of ten each, proceeded, to open several *private conventicles* in this small city. They neither had, nor sought a license. Having a place of Public Protestant worship in Florence, it may be asked, why have so many private unlicensed conventicles? Again, I have examined the statistics of the city of Rome, and I learn that fifty Protestant families are the largest number ever known to have resided there during winter: twenty the largest number in Florence in the same season. ~~Where~~ Where, then, the conventicles unlicensed? And this too during a year when the countries were shaken to their foundations. Besa Madiai resided in England sixteen years and returning to Florence, became and was a Protestant during five years previous to the trial

referred to. She read the word of God to which you allude during these five years, without molestation; she could go to church without hinderance; and consequently your Lordship's statement in reference to "the offence of reading the Bible," is a shameful mis-statement,—wholly without foundation either in law or fact.

But I will tell your lordship the offence of Signora Madiai and her "dear" husband. They perseveringly held closed-door conventicles against the warnings of the Police repeated ten times: they distributed at least *eleven thousand* copies of your Bible containing, as I can prove, upwards of sixteen hundred variations from the original text: they persuaded, inveigled, and bribed the Italian children to come to these five conventicles to hear their instructions, and to take these anti-Catholic sources of instruction: they were associated with several *colporteurs*, as they are called, in sending these Bibles through the country: they had indecent pictures of the Blessed Virgin in fly-sheets, to be distributed by two players of barrel organs whom they hired for the purpose: they had slips of paper on which was written in large letters in Italian "wafer Gods;" they had pictures of purgatory with representations of souls looking through the bars, and the priest in soutanne *bargaining* with them to loose them for two "scudi;" they had uttered most indecent things on the "Confessional," and they ended *all these readings of the word of God* by an attack on the Pope, characterising him as the man of sin—the Antichrist. This case, perhaps the most atrocious that can be imagined against the feelings, the convictions, the conscience and the peace of their quiet and unoffending neighbours, and expressed by your lordship as "reading the Bible," was decided on the 8th of June last by Signor Nicola Nervi, and the penalties of the violated law enforced. The "judicial sentence," therefore, has been pronounced against individuals palpably in connection with wealthy English associates; men who could import eleven thousand Bibles; pay *colporteurs*, as Lord Clarendon did in Spain; employ barrel-organ players; print caricatures of Catholicity; revile the laws of the country; insult the Pope; defy the police; ridicule our Holy Eucharist; pay printers for a constant supply of all sorts of fly-sheets, and entertain with great expense the fifty holy men who would not read the Bible in a public church, but make the Word of God a pretext for maligning the laws creating civil strife, and violating the public peace!

If the Duke of Tuscany, or any one else—no matter who may be,—imposed civil penalties for the religious opinions which his subjects may quietly and in individually adopt. I should be the first to raise my voice against him, and cry him down as a sanguinary persecutor. But he has enforced the laws of his state against *covert revolutionist*, public columniators, a band of foreign conspirators, and the unrestrained hired disturbers of the public place. And pray my lord, on what authority do you state that the prisons of Italy are "crowded with victims of persecution?" I call for your authority, and I firmly demand it. I know you are an historian and a scholar; I respect your high acquirements,

but I do demand the authority on which you utter this most false assertion. I challenge your lordship to produce it; and I hereby undertake to say, that where the prisons are full they are filled with the followers of Mazzini and Garibaldi, and with the known cut-throats of Italy.

Leaving the laws of Tuscany, my lord, for a moment to be executed by the Gallies, let me now turn to examine our own laws on this identical point. And as I have formed an exalted idea of the honesty and religious feeling of the English people as a nation, I shall not allude to times gone by when Acts of Parliament were passed which, I am convinced, make the present generation blush in shame: when churches and lands were seized to the amount of at least fifty millions of our present currency; when laws were enacted against nonconformists and recusants which, by fines, banishment, and death, made at first seventy thousand victims in England and Ireland; when to pray to God in public was death, to read or write anything under a teacher was felony, and when it was a crime even to be alive, I shall not allude to these days, my lord, but shall confine myself to the law called, "dissenting from worship." This law, which was passed 35th Elizabeth c. 1 s. 1 and afterwards confirmed by the 3rd of Charles the First, c. 14, inflicted fine and confinement on any person who would "dissuade another from frequenting the Protestant worship, and who would hold a congregation for the same." But your lordship will assert, as is your custom, that this law has fallen into desuetude. Quite the contrary, my lord; as the present Lord Gainsborough has been prosecuted for holding a private religious convention, and reading the Word of God to the same; and although his lordship, like Methu, set up a plea that he was only reading the Bible, he was fined £20 by an English judge at sentence, and if he had not paid the money on the spot, he would have been confined, like your Italian martyrs, in an English bridewell. Here is a case partly in point, my Lord, which cannot be denied; and visited by English penalties although it wanted the second ingredient of the Madiai case, viz. a covert revolution against the state, and palpable combination with foreign conspirators. But, perhaps, your lordship will again say that this odious law is now at least obsolete. Far from it. It is still unrevoked, and remains in your statute book, to be enforced to-morrow against any offending British subject, as well as Lord Gainsborough. For proof of this, I beg to refer your lordship to the sixth report (page 110) of the Law Commissioners appointed to revise what are called the Catholic toleration laws in the year 1839, two years after the accession of your present gracious Queen. Their report is as follows:—*None of the Roman Catholic toleration laws make any mention of the 35th Elizabeth, or describe the offences therein contained. These offences consist in the inciting of others, by a person who obstinately refuses to repair to the church, to abstain from going the same, or to frequent unlawful places of worship. Hence, there is no mode under the existing law by which a Roman Catholic who commits any of these offences can avoid the penalties.*" Here is the precise case of

the Madiai; divested of the revolutionary element (propagando Protestantism), here is the exact case, so far as it goes, of obstinately refusing to frequent the Tuscan church, and dissuading others from the same; so that your laws condemn for a minor offence what is only visited with the same penalties in Tuscany, when combined with covert conspiracy and political revolution. From these premises, my lord, it turns out, strongly enough, that your condemnation of the Duke of Tuscany, applies with far greater force, unintentionally on your part, of course, to our gracious Queen; that the speeches at Exeter Hall must be fairly shared by the Count of St. James's with the Emperor monarch; that the denunciation of Lord Rolin has been a silent reproach on our own divine laws, and that the deputation from Prussia to Tuscany, at present in contemplation, would do well to come by way of London, and make a remonstrance to our beloved, upright, and disinterested Lord John Campbell, before they open their sacred mission on the Italian peninsula. You must, I dare say, my lord, thus concede to me that I am well furnished with an accurate knowledge of the Tuscan laws, with a clear statement of all the circumstances of the case at issue; that similar laws, divested of revolution, remain unrevoked in your own country, and have been enforced on a man still alive; and hence I call upon you as a sincere friend of Ireland, and of her persecuted, maligned, and long-enslaved people, to substitute your unexpected charges, or well-law your name from the list of our calumniators. We are trodden down by a numerous host of unprincipled revilers, but Ireland has heroes and heroines, and tongues and pens, still to sustain the ancient traditions of her unblemished patriotism, and faithfully to defend, even unto death, those points in the citadel of her creed where Augustus and Jerome once stood, clad in the invulnerable armour which had never been pierced by the spear of the enemy!

I have the

My Lord Earl,

With the most profound and grateful respect,
Your Lordship's obedient Servant,
D. W. GABILL, D. D.

P. S.—I shall send a printed copy of this letter to your lordship, and any communication which you may condescend to address to St. Paul's Square, Liverpool, cannot fail to reach me.

THE DUTCH CHURCH AND "THE CHURCH" IN THE CAPE COLONY.

By a fiction of our Cape Colonial law, all Christian denominations having a regular organization stand upon an equality in its sight. They are equally protected by it. There is, in fact, no legally established pet, to be cherished and pampered by the law to the exclusion and discouragement of others—So stands the law. Amongst the various denominations established at the Cape, that of the Dutch Reformed was, from its ancient standing, its numbers, and its respectability, by many degrees the most important. When the Cape

was given up to England the rights of that body of Christians were secured in the articles of surrender.

We are not aware that—up to a very late period at least—the Government had ever contemplated any serious or flagrant violation of these rights. The Dutch Church, at the time of the surrender of the Cape, was the principal—almost the only one—in possession. There were three Dutch Roman Catholic clergymen, and, we believe, one Lutheran minister, at Cape Town, when the English got possession. The priests were expelled, not by the Dutch Church, but by the blind bigotry of the brave, but illiterate, officer who commanded the British forces. We believe that the Dutch Church never aspired to anything beyond what it was entitled to, namely, to be in the same position in relation to the Government that it was at the time of the surrender of the Cape. It did not seek to exclude other Christian denominations—(we Catholics, perhaps, might be an exception)—from the colony. That it knew would be an impossibility—a useless exhibition of imbecility and intolerance. But it sought, and so far it had right and reason on its side, that no pet State Church should be by the Government preferred before it and put over its head. It did not seek that the "*Kerk Reformier*" should be anything but the *Kerk Reformier*. It did not aspire to have itself called "the *Kerk*;"—but then its members were of opinion that no other denomination should be permitted to ignore it, and set themselves up as "the Church."

Some years back it was pleasing to Her Majesty's Colonial minister and to the Colonial Church Society, to send into this colony, in virtue of and armed with the Letters Patent of Her Majesty, a certain Right Reverend and right well beloved Robert Gray, who, in virtue of her royal spiritual prerogative, was duly and legally constituted and appointed the Lord of Cape Town, and the Bishop of the see which had been thereto appended.

His Lordship arrived in 1847, and his Letters Patent were duly ventilated through the Gazette. From that day what we, in our ignorance, used to call the Anglican or English Church, became "The Church,"—that is to say, the principal Church—the favored church—the pet church. The arrival of the little aristocratic spiritual bintling, to use a common figure of speech, put the nose of the elder brother out of place. The fate of Esau—~~it had not waxed greedy, like the elder son of Isaac, and, like him sold~~—~~for a mess of pottage—awaited~~ the *Reformier Kerk*. From that day to this,

golden showers have descended through the benignant intervention of Lord Gray, Sir Harry Smith, and the redoubtable Colonial Secretary, upon his favored Lordship. Deans, Archdeacons, and hoary Prebendaries, sprung up in the Cape as if by magic—all the paraphernalia of an old establishment are immediately put in requisition. An ample supply of well-appointed incumbents, who are under pay from the day they put their foot on board-ship, speedily arrive to take charge of new parishes, where they find nothing wanting except parishioners. Even the Kirk-dorp of Colesberg is converted into an Anglican parish;—and before he has a roof upon his St. Saviour's, or a congregation to keep out the damp when finished, a most benign and charitable countryman of ours dispenses peace, tracts, and other evangelical good things to the be-nighted papists and others who dwell upon the willowy banks of the Gariep. There is not a hole, or nook, or post where Bishop Gray places a catechist, that he is not provided for amply and comfortably; and in towns like Cape Town, and Graham's Town, the sum paid to the clergymen of "the Church" is out of all reason and proportion.—See how the case stands for the estimates of 1853;—Money paid to the Anglican Church—*Four thousand Seven Hundred Pounds!* Of this, the town of Graham's Town receives for two clergymen Eight Hundred Pounds. It is not to be wondered at, therefore, that the Dutch Church should subsequently to the late Synod, have entered its solemn protest against the pretensions of its Anglican sister. That sister has done to her what she herself complains of as an aggression on the part of the Pope. The Pope did not change the name of a single parish in England, nor did he originate or establish a single new district. He had no St. Mark's or St. Saviour's. He did nothing but apportion out the old limits in order to define an authority strictly spiritual. He selected the most obscure names (Westminster excepted) omitting those sees already filled by English prelates. He had done a similar act before, when he defined the limits for the jurisdiction of the Vicars Apostolic. He has not touched a single penny of English Church revenue, nor has he given to his new bishops a farthing from the State coffers. The act of the Pope was purely spiritual: now if as much could be said of Queen Victoria's appointment of Bishop Grey—if it did not give his church a disproportionate and exorbitant share of the revenue of the colony, which ought to be equitably divided amongst the tax-prayers—we never would raise our voice or write a line on the subject. If the Pope was guilty of

aggression on the English nation and Parliament by appointing spiritual dignitaries within the realm—*à fortiori*, the English Government by ignoring the Dutch Church were guilty of a still more serious breach of good faith. For our own parts we don't think the aggression on either side worth a rush;—what we look to is the aggression upon the Colonial Purse, which enables any highly-favoured individual, in virtue of Colonial-office influence, to place his church *volens volens* upon the estimates, while others having an equal claim must starve in the antechamber. What we condemn is, that this political influence should be granted to one set of religionists and withheld from another;—that the rich, who don't want assistance to support their church, should receive it even to satiety, while the poor, who do want it, should be grudging even the crumbs that fall from the table of Dives;—that one sect of Christians should by being highly bribed by a jobbing bureaucracy be tempted to sell themselves as the fags and foils of their paymasters,—while others, the victims of injustice, are treated with neglect and contempt. It is not even the present effects of the system of Colonial-office nepotism that we dread—we look to the future; and we see England obstinate to the last, and incapable of profiting by the sad lessons of experience, about to transfer to her colonies a legacy of her injustice and misrule, similar to that which at present is looked upon by her friends and enemies as the great source of her weakness—the temporalities of the English Church as by law established in Ireland.—*Cape Colonialist*

THE CATHOLIC UNIVERSITY OF IRELAND—REPORT OF THE COMMITTEE.

Every Irishman and every Catholic over the wide territories where the English language is spoken, will welcome this report with interest and delight.* It is a pleasure to read even the dry catalogue of names of Catholics who in such various countries have responded with such eager and zeal such affectionate fidelity to the voice of our Holy Father the Pope, calling on them, out of his paternal care, to establish a University in Ireland. Much undoubtedly remains to be done but that so much has been done in so short a time is a subject of thanksgiving and rejoicing. Every one of those names, most of them Irish, represents, no doubt, a little history of devotion to the

ancient Faith and the ancient country, and, in very many cases, of a spirit of self-denial of liberal, open-handed generosity, which should put to shame the narrow hearts and timid offerings of those who, with larger means, have less faith. It is beautiful to think that this learned institution will have been mainly founded by the Catholicity and the public spirit of the less educated classes, who have acted in the most noble manner, and shown that their faith has given them true wisdom, and the instinctive knowledge that, in aiding to establish this great undertaking, they are benefitting themselves and their descendants. For to no nation in the world is there such a future as awaits the Irish—a nation which, like the *officina gentium* of old, is spreading itself into the remotest corners of the earth, and laying the foundation of future empires, is bound, more than any other, to provide institutions where future generations may imbibe a discipline equal to their high mission. And truly, in this nineteenth century, it makes the heart of a Catholic exult for joy to see that the voice of Rome is thus heard and obeyed to the ends of the earth. Our enemies stand by, and sneer at the rising walls of our city, and laugh at our delay; but the time will soon arrive when the splendour and dignity of what they now ridicule will be an argument by which we shall invite them to share those blessings of the wise teaching and holy education given by that Church which Ireland has known how to reverence, to love, and to obey in the days of her deepest depression.

No pains appear to have been spread to secure the exactness and accuracy of the complicated lists furnished in this interesting pamphlet, and, we must also commend its typographical elegance, which may almost be criticised as part of the style of documents of this kind. From the report of the Committee we quote the following sentences:—

The voice of the Supreme Pastor, speaking as one having authority, was heard and obeyed, not only by the Prelates of this land, but by the whole body of the newly-established Hierarchy in England, presided over by a Cardinal Prince of the Church; by the thirty-two Bishops at the other side of the Atlantic, from the most venerable and learned the Archbishop of Baltimore and Apostolic Delegate of the Holy See, down to the Bishop of Messina, and Vicar-Apostolic of the Indian territory, east of the Rocky Mountains; by the Archbishop of Halifax, in Nova Scotia; by his Suffragans, and other Bishops, in the British colonies of North America. In one word, by every Archbishop and Bishop, without a single exception, in that portion of the Christian world where the English language prevails. These Prelates were not especially invited to approve the project, yet so

* *Catholic University of Ireland: Report of the Committee, and List of Subscribers.* Dublin: Printed by J. M. O'Keefe, Hawkins's-street. 1853.

potent is the voice of Rome, that its echoes are caught up by both hemispheres, and its suggestions and instructions received and respected to the uttermost ends of the earth.

The following extract from the list of subscriptions, in tabular form, will give, at one view, a general idea of the progress we have already made, and of what still remains to be done at home and abroad.

Ireland is divided into 28 dioceses, 1,058 parishes; of these parishes 540 have made parochial collections for the University. Contributions have been received from every diocese, varying in amount from 3,408*l.* in Meath, and 3,652*l.* in Dublin, down to 26*l.* from the diocese of Raphoe, 41*l.* from Limerick, and 23*l.* from Kilmacduagh. All the parishes have contributed in Cashel, Ross, Clonfert, Meath, and Armagh. All but one in Waterford, and all but two in Clogher and in Clonfert; whilst in other dioceses the parochial collections have been very few. The amount contributed in all Ireland is 22,810*l.*, of which sum, Meath, Dublin, and Armagh have contributed more than one-half. If the uncollected parishes produce on an average as much as those which have already made returns, the amount would exceed 40,000*l.* for Ireland.

SCHISMATICAL DOINGS AT BOMBAY.

In our issue of yesterday we admitted a "communicated" article, relative to the disgraceful proceedings on Sunday last at the Mahin Church. In our opinion, as also in that of more than one English gentleman belonging to the above Caucen, and whose opinions we have asked, the "Gon party" as they are called, are most unquestionably in the wrong regarding this dispute. Bishop Hartmann is the only Roman Catholic ecclesiastic who can produce letters of jurisdiction from the Pope, and such being the case, ALL Roman Catholics are bound, by the tenets of their Church, to obey him. The Bishop of Macao had no more business to come to Bombay and ordain priests, than our own Bishop of Calcutta, Dr. Wilson, would have to perform the same functions in defiance of Bishop Harding. Nor has the Archbishop of Goa any jurisdiction within the precincts of British India—the same was conferred upon the Vicars Apostolic by the Pope long ago, as can be seen by a reference to the papers in the possession of Dr. Hartmann. The English Government, moreover, have declared more than once that they do not wish any Portuguese Prelate to exercise jurisdiction within their dominions, and their desire in this matter has been more than once most fully agreed in by the Pope. We are therefore of this course as a Protestant, and therefore without any prejudices or inclination one way or the other. All that we wish

is, to see an end put to these quarrels amongst the Roman Catholic community, and which are generally—if not always—got up by some interested party who is sure to eat the oyster, and leave the shells to the belligerents. What we have said regarding the rights of the case, no honest educated Roman Catholic will for a moment dispute. In all matters of spiritual jurisdiction, the Pope is considered the Head of the R. C. Church throughout the world, and in the Roman—as in the English—communion, a Bishop must not only be one who has been regularly called—consecrated—to his work, but he must have jurisdiction given him over a Province before he can confirm, ordain, or parson and other functions. Thus if Dr. Bloomfield, the Bishop of London, or Dr. Phillips, the Bishop of Exeter, were to come to Bombay, neither could ordain a clergyman, confirm a child, or preach a sermon, without the permission of Dr. Harding. Thus it is in the Roman Church. One Bishop—and only one—can be the supreme in his diocese. In the English Church, our Bishops take their jurisdiction from the Sovereign of the realm—in the Roman Church from the Pope, Bishop Hartmann is the only person who can show authority from the Pope and by the latter, he is made the head of the Church within the limits of the Western Presidency. This being the case, all true Roman Catholics should agree to submit to his rule, and should join heart and hand, in putting down by all lawful means the Schism which is such a disgrace to their communion in this Island. There are in Bombay and throughout the Mofussil several gentlemen belonging to Civil and Military services as well as to other professions, who are members of the Roman Church, and we feel convinced that they will subscribe to every line we have written regarding the rights and the wrongs of this question. Being ourselves Protestant, it may well at least be allowed that we look upon matters with an impartial eye.—*Bombay Telegraph and Courier, March 18.*

FOREIGN CATHOLIC AFFAIRS.

CATHOLICITY IN MEXICO.

The learned and devoted Doctor Aleman, Bishop of Monterey, Cal., has done us (*N. Y. Freeman's Journal*) the honour of sending us the following very interesting letter of his personal observations in Mexico:—

"San Francisco, Cal., Nov. 10th, 1852.

"Mr. Editor—I have just a few days ago arrived here from Mexico, which business of importance compelled me to visit on my way

from the council of Baltimore, I found Mexico considerably misrepresented. Some travellers are wont to give some account of the countries in which they sojourn, and unhappily for the cause of truth, prejudice, national, political, and religious, as the case may be, have in many or most cases much to do in these accounts. The republic of Mexico is no exception in these respects.

"Having just had a favourable opportunity of making some observations among that people, perhaps more intimately than most who have undertaken to write about them of late, I cannot refuse bearing testimony to what came under my own knowledge.

"On my way to the National Council last April I had to stop some time at Acapulco, and could not help observing the disinterested charity of the people of that place. It was shortly after the wreck of the ill-fated steamer North America, which occurred a short distance below that city, and by which some hundreds were subjected to great hardships both by sickness and want. Over and above what the inhabitants of the place had done to alleviate the distress of the sufferers, I found the Pastor of the place had converted his own house into a hospital for all indiscriminately—no question put as to creed, colour, or country—and himself supporting them, and attending to all their wants personally, with nothing but patience day and night.

"When one reflects that these who were receiving these charitable offices at the hands of this humble Priest and his people were of a country generally whose citizens are ever forward to deny that people, and the religion that taught them such elevated principles of disinterested charity—and again, that these humble Christian people are of those who at no very distant period back were the untamed children of the forest—he cannot but regard it as a spectacle exceedingly edifying and highly creditable to the faith and spirit of that nation,

"Much has been said of the indolence and ignorance of the Mexican Clergy. I am happy to be able to bear testimony that these representations, with some few exceptions—inseparable from poor humanity—are false. I found them about the city of Mexico in particular, and in general as a whole, pious, decently learned, particularly in all Ecclesiastical knowledge—Scripture, theology, and Canon Law—and an industrious and devoted body of men. And this is easily understood, when it is borne in mind that all Ecclesiastical preferments are determined by public concursus, wherein all the qualifications of the candidates are publicly and thoroughly tested

—a sufficient motive in itself for perseverance in the study of all Ecclesiastical requirements.

"The Most Rev. Archbishop of Mexico is himself a model for holy Apostolic Prelates—a man of most profound learning, untiring industry, and most disinterested charity. He rises at half-past two o'clock every morning—goes through his private devotions, prayers, meditations, and then offers up the Holy Sacrifice, and gives his whole time thenceforward, not to indolence or recreation, but to the multiplicity of business which the duties of his immense archdiocese impose on him. As an instance of his assiduity in the discharge of these labours, and total abnegation of pleasure, he has never since his installation in office once entered the gardens attached to his residence. Out of his great income, with the exception of a small appropriation for the necessities of his table, all is distributed by an invisible hand in various private charities. "There are numbers of well conducted schools in and around the city. There are some very large schools, and frequented by immense numbers of pupils attached to, and supported by religious communities. Though in this respect they are pretty well off yet they feel themselves that more might be done, and therefore preparation is being made to extend and multiply the educational establishments.

"The people of Mexico are remarkable for strong faith and devoted attachment to the Holy See. In these respects they compare favourably with what we know of the Irish people. The public and striking proofs of this are seen in the grandeur of their Ecclesiastical edifices, and their liberal endowments; Indeed, their churches for size, style, and magnificence, would do credit to the oldest capitals of Europe. In some of the cathedrals all the plate, censers, navicula, censer, candlesticks, chalice, ostensorium, &c., &c., used in the solemn services on the higher festivals, are of solid gold. In the Cathedral of Puebla there is an ostensorium valued at two millions of dollars. It is of pure gold of the most chaste workmanship, studded with diamonds, jewels, and precious stones of the greatest price. In the same church there is a tabernacle in the shape of a tower, under which the Blessed Sacrament is carried on the days of solemn procession. It is of curious and exquisite workmanship; it consists, if I remember well, of five stories, surmounted by a cupola, ball, and cross. Each story is formed by a row of most delicate Corinthian columns, on the base of which is engraved much of the history of the Bible—a curious work, you will say, for Catholics of olden time, who are said to have had so much at stake in withholding all knowledge of the 'Bible'

This tower is two hundred and fifty pounds weight of solid silver.

"It would be unjust to regard such costly and solid ornaments as evincing vanity or prodigality in this people. They are the result, as they are the evidence, of their strong living practical faith in the mystery of the Real Presence, and their ardent devotion to Jesus in the Adorable Sacrament of the altar. It has been suggested, I believe by some of these travellers, that such ornaments and other Church property should be confiscated for the good of the state; which means that these things, which for the most part private zeal and devotion have consecrated to religion, should be alienated and follow the revenues of the nation of late years into the pockets of revolutionary demagogues, who have exhausted the nation's blood and treasure, nor for the nation's interest, but to gratify their own ambition. The nation's faith will ever be an insurmountable barrier against such a utilitarian suggestion. Such faith and piety could not brook such sacrilege. Whereas their private dwellings are sufficiently comfortable, with which they are contented, they do not consider anything too costly or too rich for the holy temple of the Great King, and particularly in those things that are more immediately connected with the Holy Sacrament of the altar.

These people, then, are good and pious, and would soon become even more happy and prosperous, but for these few demagogues who are so ambitious of gaining power. They possess an influence by their address to sway these poor simple people as their ambitious passions agitate themselves. What wonder that it is so, when we reflect that seven-ninths of the population are of Indian descent? It must ever be to the immortal credit of Mexico and the influences and principles that operated in her mission, that whereas in other places the Indians have been ruined, exterminated, there she has raised them to what they are, and saved them to Christianity and society.

"In what regards Ecclesiastical matters one thing seems chiefly deserving of observation, if not indeed of improvement, the fewness of Bishops. For over nine millions of souls spread over that vast extent of territory, only nine dioceses, and some of these generally long vacant, and owing to the over-much concern with which government charges itself about such matters, may be so for long enough. A vacancy occurring in the ordinary way may continue for years, but the creation of a new diocese is the work of a generation.

"Owing to this the few zealous and worthy Bishops that are, are oppressed with duty, and find it, in consequence, impossible to visit the more distant parts of their districts as often as might be desirable, and hence must ensue to those neglected localities very great spiritual privation. May God increase the number of the Mexican prelates, and long preserve the Faith of that Catholic people.—Most respectfully yours,

"*✠* JOSEPH SADOE, Bishop of Monterey, Cal."

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THE BENGAL CATHOLIC HERALD.

One holy, and one spirit - one Lord, one Faith, one Baptism.

No. 16] CALCUTTA: SATURDAY, APRIL 16, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 16.

STATE OF CATHOLICITY

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE, ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

MALTA, as our readers, doubtless, already knew, stands pre eminent in the Annals of Europe for the various important events, with which its history is intertwined. Its first or earliest, as well as its most enduring celebrity, it owes to the visit of St. Paul to its shores, on the occasion, when he was sent in captivity to Rome, to prosecute his appeal to Cæsar. The Conversion of the Maltese to Christianity dates from the period of that visit, and is ascribed to the preaching and miracles of St. Paul. Hence that great Apostle is venerated by the people of Malta their Patron, and his festivals are kept there with extraordinary devotion and solemnity.

It is remarkable, that although the Moorish power obtained supreme sway

in Malta for many years, yet, nevertheless it never could induce the people, either by temporal allurements or success, to renounce the Gospel. Thus, is piously believed by them, they, poor dependent colony, through the prayers of their holy Apostle and Father in Christ, have been not only converted to the Faith, but also preserved, amidst numberless dangers and difficulties, in the profession of it, in its unity and integrity, for eighteen centuries, whilst, during the same long period, several great National Churches in Europe, Asia and Africa have perished, leaving behind hardly a vestige of their former grandeur and glory.

Besides the establishment and preservation of the Catholic Faith in Malta, a prevailing tradition ascribes also to St. Paul many even of the temporal blessings and privileges enjoyed by its inhabitants. Among these, they are accustomed to number the exemption they enjoy from all venomous animals. It is believed, that such reptiles, if brought from any of the neighbouring countries to Malta, would either die, or at least lose the power of injuring the inhabitants. A similar blessing is ascribed by the universal tradition of the Irish people to the benediction bestowed on their country by St. Patrick, their Apostle. But, taking into account the local or

geographical site of Malta, as well as the great warmth of its climate, its exemption from serpents and other venomous creatures, which abound in neighbouring regions is so extraordinary, that it must be deemed to lend a certain amount of probability to the belief, which attributes that happy privilege to the blessing of St. Paul.

Three pictures of the Madonna are exhibited in three distinct chapels, situated in different parts of Malta. These are revered with much pious respect by the people, not only on account of the Ever Blessed Virgin whom they represent, but also because they have been handed down to the present age, from a very remote antiquity, as having come from the pencil of the Evangelist St. Luke, who is recorded to have accompanied St. Paul to Malta. The magnificent Church of St. John at Malta, one of the noblest and most exquisite specimens of Ecclesiastical architecture in the world, as well as most of the other stately buildings to be met with in every part of the Island, owe their erection to the zeal and generosity of that illustrious military Religious brotherhood, known ordinarily, at present, by the name of "the Knights of Malta." In 1530 this chivalrous Fraternity hitherto designated "Knights of Rhodes" from their having conquered that Island from the Turks in 1309, and resided in it, until overcome in their turn by the same power, transferred their Institute to Malta, the property and possession of which island were granted to them by the emperor Charles the Fifth.

Still more recent political changes have brought Malta under the dominion of England, but on the express condition, that the Catholic religion is to be upheld there with all its ancient prerogatives. Accordingly with the exception of some English settlers, or the descendants of such settlers, the whole mass of the Maltese population is altogether Catholic. Their number, including the population of Rhodes is estimated at about 120,000. The Church is governed there by a Bishop, the title of whose See is taken from the name of the Island. But besides his designation as Bishop of Malta, he is also distinguished by the appellation of Archbishop of Rhodes.

In ministering to the religious wants of his numerous flock, this Prelate is assisted by a very numerous body of clergy both secular and regular, amounting, as we are assured, to about nine hundred in number. Communities of Female Religieuses are also established in the Island, who devote themselves to the important duties of education and of charity in the care of the sick. The Bishop's seminary contains about 80 youth, all in course of preparation for the sacred ministry.

The very peculiar site of Malta in the Mediterranean makes the possession of the Island most important to the English nation, both in a political and commercial point of view, whilst its natural formation, encompassed as it is by a rock bound coast, renders its citadel almost impregnable. But notwithstanding the security it thus enjoys, the British Government has wisely provided, that its Fort should be always occupied by a numerous Military force, consisting chiefly of certain Regiments of line and in addition to these, of a Regiment of Militia raised in the Island. A powerful naval force stationed in the Mediterranean is also always at hand, to co-operate, when necessary, with the army on land, against any attempt at revolution or invasion.

The local or Militia Regiment, composed, as it is entirely of the natives, is altogether in what regards religion, Catholic. In the Regiments of the line the same admixture of Catholics and Protestants occurs, which is always found in British regular Regiments at home and in the colonies.

We have been informed on undoubted authority of an occurrence, which very recently took place in one of these Regiments at Malta, and which, in a religious, if not in a social and political point of view also, is deserving of notice. The following is the occurrence we allude to. Not long since, the Commanding Officer of a regular Regiment, stationed at Malta, was amazed to find, that Mormonism was spreading rapidly amongst the Protestant soldiers of his Corps. No Mormon Missionary had been known to have visited the Island. Whence then, or how, this extraordinary and alarm

ing system could have been introduced and propagated among so many of his English fellow-country-men and fellow-religionists also, he was utterly at a loss to conjecture. What astonished him still more was, that the Converts to Mormonism had been hitherto almost without any exception, Men distinguished for their good conduct as soldiers, and in other respects also steady and well-behaved. After much anxious enquiry, he at length ascertained, that the master and mistress (husband and wife) of the regimental School, were the teachers and disseminators of the Mormon system. They were accordingly sent for and examined by the colonel on the subject. At once, unhesitatingly, they admitted the truth of the report which he had received in their regard, professed their sincere belief in Mormonism, and their determination at any risk to adhere to their newly embraced religion.

It was to no purpose, that the Commanding Officer remonstrated in a fatherly and most kindly manner with them, both on the rashness of their resolve and on the heavy pecuniary loss of their joint salary of seventy or eighty pounds per annum, which that resolve, if persisted in, would inevitably entail on them. All his exhortations were in vain. They accordingly were dismissed from the charge of the School and another Master and Mistress substituted in their place. The same resolute adherence to Mormonism characterised all their newly acquired converts. And, not content with being themselves aggregated to the Mormon sect, they individually and generally, resorted habitually to every sort of ingenious scheme, to obtain leave to go whenever they could from the Fort into the adjoined Town, in order to join together there, and form a congregation for the celebration of their worship—a proceeding of this kind being prohibited within the precincts of the Fort, by the strict rules of the Military discipline. It will suffice for the present to have laid these facts before our readers. On a subsequent occasion, we shall offer such remarks upon them, as the importance and serious nature of the subject may seem to us to demand.

THE DISTINCTIVE CHARACTER OF CATHOLICISM.

(For the B. C. H. by a Convert.)

THERE is this remarkable property in Catholicism, that, in proportion as a man's life becomes stricter, and his prayers more frequent, it bestows its own admirable colouring on his mind, dying with itself, as it were, his memory, will, and understanding, and keeping a hand of permanent benediction pressed on him, as the Holy Spirit rested on the face of the waters. Such an one, therefore, comes to be described by those who know him as a *Catholic*: no other designation will so suit him; though he may be a man of talent, or of skill in the arts or in business, and this in howsoever eminent a manner, they take him for a *Catholic*; nor can they divest themselves of this impression even if wishing to abstract, and consider him merely as a follower of some one or other secular walk of life. And he, who is thus viewed, is, or ought, not to be, an occasion of wonder: the Catholic religion is like a world within the world, and according as a Catholic lives up to his faith, in the same degree he comes out from Babylon and her plagues, until, at length, one is enabled to form (*mutatis mutandis*) substantially the same idea of him, as must be entertained of David from reading the Psalms.

David, although undeniably distinguished for his conduct of worldly affairs, for statesmanship, and for tactics, was not so great in any one of these things, as in devotion, in penance, in entering into the spirit of Moses and his dispensation, in visiting the Ark and treading the Courts of the Lord. Let a boy be represented casting a stone at a giant, or keeping sheep, or screening himself in a cave, and you would scarcely call either an accurate delineation of David; that representation in which he should appear kneeling, carelessly clad in his royal robes with the crown on the ground, and smiting a lyre, his face uplifted to heaven, would seem more true to one fresh from the perusal of the Psalms.

And a king or a statesman or a philosopher or a poet, if at the same time he be practically a Catholic, invariably comes

to be classed primarily as such. Now as the world goes, this is as it should be. It proves that the individual in question has measured human things rightly. Half of the world's pattern-men are, in point of fact, insensate: for, you will see this one go, as it were, over head and ears into poetry, and devote the greater part of his time to dancing attendance on the forms of nature, seeming totally unaware the while, that Christianity has objects of its own, which it proposes as recipients of the human feeling of devotion; and that to give what ought to go to a Crucifix, or to images of the blessed Virgin and the Saints, to trees and hills, waterfalls and eyebrows, is to be guilty of a great injustice, and is a crime analogous in kind to that which they committed, who preferred the groves of Babel, beautiful places doubtless, charming spots, containing fine sculptures, and well calculated to raise the affections, to the Temple at Jerusalem. So, if a philosopher chooses to busy himself about causation or sensation, and at the same time neglect the Catholic dogmas, the day of judgment will show him up for a madman; and if a man of a cheerful spirit delight as he naturally may, in a dance or a picnic, but will not chime in with a festival of Holy Church, he is about as foolish as a music-master would be, who should be for ever cherishing like a canary or a nightingale, and so fond in practising on his violin.

It is, because *the world* is the principal antagonist of Catholicism, and not this or that particular heresy, that even in those countries commonly termed Catholic, although the merely being a Catholic is no distinction at all, the degree of an individual's fidelity to the Church engages attention, prior to its being turned towards the other qualities for which he is remarkable. For, to say that so and so is a saint or a devotee, what is it but carrying into a happier sphere the distinguishing process, that goes on in other countries, where even a nominal Catholicity attracts attention and little valuable as it is, seems a curiosity, a wonder, and a rarity? In countries alien to the Faith, men pick out a Catholic, take his dimensions, and the here and cry goes forth—this is a Catholic. They hit the nail right on the head,

and disregard the spike. And so, where God is truly known, and men do not run counter to their nature,—which is to learn, and if to teach, to teach on data which they have learnt, in religion as in every thing else:—he, who is superior to the rest in Catholic observance, is singled out and noted; because there is no greater difference between man and man than this: when one is visibly growing daily more and more like a being to whom some other state of existence would plainly be more suitable than the world is, and others are so satisfied with the earth that what their hearts feel would be paradise. Our planet with its fields and its gardens, its streams, and its Sun and Moon, with tolerable health. In this way let day succeed day, happy and peaceful, alike in general complexion, with its affines to interest, novelties to excite, and social amenities to pervade with charm. For, many Catholics, who have the good fortune to live in a land blessed with the Faith, are accustomed to take the circumstances of Catholic life as a matter of course, to enjoy them, it is true, and feel concern in them, so that Protestants would think them in the right way, if to be a Catholic be in the right way; yet, whilst they are mixing in festivals, arraying Altars, singing hymns, and for all things connected with the Church are 'toti in illis' they may be merely indulging some fancy, some poetic taste, some busy spirit of their own, forgetting that, after all, the Church militant is not Heaven, though indeed a magnificent vestibule thereto, or as the ladder of Jacob; that they are not as yet in sight of the Altar with the Lamb thereon in the Heavenly Jerusalem, but have simply before them the Altar-stairs, that slope through darkness up to God." Such as these, as Charles Lamb was, in respect of social life in England, may, conceivably, be so content with the state of things in a Catholic locality—beautiful beyond expression as they are, and so, like all beauty, apt to become wrongfully an end instead of a means,—that if, in the midst of them, a Saint rises up, and when they would be working vestments and moulding chalices, he would stuff them in a bag and be off to the 'Monte di Pietà' and sell them for the poor: ten to one he would be looked upon as eccentric.

crotchetty, a man of shocking bad taste, whom some calamity befell in his youth which has turned his head, poor fellow! &c., all of which, being interpreted is, that the good man in question is more of a Catholic than his neighbours. This is just a sample of how all grades of Catholicity are so many distinctions: how our Lord's Kingdom is not of this world; and how the world regards any extension of that kingdom, though it be on the limited scale that a single person can compass, as a sort of aggression on its province, a thing that must be seen after: the gent whereof becomes a marked man gets held up everywhere for a devotee as Talleyrand was always the diplomatist, though he might have been, at that time or that, engaged, heart and soul in purchasing pictures, or in driving a bargain about horses.

Now good to whistle for what got wa to change materially the face at the end of the chant two be grinding at the one shall be taken, and one shall have de Sevigne goes depresso to Mass on Sundays: her lative, *Jane Frances de Chantal*, is dem, say almost hourly, pouring out her soul before the Blessed Sacrament of the Altar. Polished Christians are bored by sts are to be found to insult St. Philip a man, who wears lig to his boots. In usgivings about a Discalced Carmelite. So t will go on: in Catholic countries there will be as many descriptions of Catholics, as there are colours in the rainbow; they who come short will never pull well with those who, they think, go too far; and as all have faith, all have, as it were involuntarily, an intense interest in every ze of the ex of that faith: just as women in general have a peculiar curiosity about any member of their own sex, whether she be scraphic as St. Theresa, or one, whose present life is a prolude to being what, she may be hoped she will one day, be, a Magdalen. The world is wise enough, in being alive to the immense difference between itself and Catholicism. It is not merely Protestantism versus Catholicity, but every thing that is not Catholic against what is: all of which antagonisms have their severq propogandys; whose aim, if cleared of

all pretension, is, to get a kind of life indulgent to the more pressing demands of the world, the flesh, and the devil, established as the correct thing, or as men often please to phrase it, a reasonable service. To fix its empire firm the world toils and strains itself, but, like a politic statesman, is willing, so that it possess the real power, to let Christianity be the 'roi fainéant.' And, there are parties in countries where Catholicism obtains, who would be considerate enough to let the Churches stand, and the priests say Mass, and the people kiss relics; as long as the confessional should not interfere with the family, nor evangelical counsels rob men of their daughters, nor educational Pastors frown on the unlimited action of the human mind. If Catholicism and the world could shake hands, the course of time would run smoothly indeed. the world forced as it is to make her acquaintance,—it would decline, if it had the chance,—knows well enough that it can never get any further: so it becomes her enemy, and either bullies or coaxes, whichever happens to be the better dodge. Now-a-days, the world principally pesters her through the republic of Letters. An anti-Catholic is blazoned forth as one eminent in two or three, or four or five departments of Learning, a man of sound views, deep study, brilliant fancy, the distinguished Mr. so and so, received with honour at all the Courts of Europe, whose love of truth is remarkable, whose least sentences are almost axioms. He, it appears, has turned all the energies of his powerful mind to the investigation of the subject of Purgatory; free from prejudice as he is, above all mean considerations, he has been compelled to pronounce the doctrine untenable, and its consequences pernicious. He has no sectarian antipathy towards his Catholic fellow-countrymen, not he: far from it, see what a pretty ode he wrote in his youth, on a broken frying-pan found amid the picturesque ruins of an old monastery; then, again, what a masterly explanation he gave of St. Anthony's conflicts with the Devil, how the whole was mythical, and useful for the times; and, but the other day, how he took up the cudgels in defence of Cardinal Wolsey, and really was suspected by half his

friends of being a Jesuit in disguise. Catholics are implored to read his works, for any one can see that he judges for himself, and praises, as far as he can, what he finds good in the Catholic Church and then, Catholics are asked, whether they do not consider it obligatory on them, not to disregard entirely what so distinguished a person has, painfully to himself, discovered worthy of blame in their system. But out comes a decree of the Congregation of the Index, and this talented individual's work is enconced in its unenviable catalogue. The world is up in arms, the press is furious, the author regrets, shrugs his shoulders, mumbles something about light and darkness, and inhales the incense of all the journals.

"Cave canem" though he bays you a deep-mouthed welcome. Not every anti-Catholic, certainly, when you ask for bread flings you a stone: but you are sure of getting some composition nearly as unfit for your mental digestion. We would remind Catholics of the harm, they must almost necessarily derive, from being engrossed in, or favourably perusing the literature of the day: because it is the expression of the spirit of a world at daggers drawn with the Catholic religion. Perhaps not so much harm would accrue, from reading a professedly heretical treatise, as from drinking in what, in general society, every one is expected to read.

The current popular literature of England and France, and that portion of the modern literature, which is more widely known, of Germany and Italy, would leave one positively ignorant, did he not acquire the knowledge from other sources, of the fact of the Incarnation. It is all the world, as if Christ had not been born nor died on the cross for our sins. All that the Council of Trent lays down upon original sin is ignored. Baptism is never mentioned except as furnishing an occasion of festivity, or for a smile, as when it may be wanted to show what the rain or the gentle dew did with a geranium. One would think the works of spiritual writers, such as Father Lewis of Grenada, and Alphonsus, applicable to beings on another planet, than this literature is meant for. The detriment that the mind of a Catholic

must acquire from such reading is incalculable. Perusal begets liking, liking engenders mental absorption, and so a Catholic goes about as a man with two intellects; one of which he exercises at his hours of prayer, and in the Church: and the other, which he has in common with the misbeliever and the infidel, is active and alive in him at all other times, and from its harmonizing with fallen nature, has the most influence over him. If he reflected for a moment, he would see how these two states of mind are incompatible; that he must choose between the two; and, indeed, if people were as much given to thinking, as they are to reading, this worldly literature would breed heretics by the thousand. In effect, inconsistency, want of philosophy is their safeguard: but, every man is bound not to act the fool; and it is unjustifiable in a Catholic, to be one in confusion, and talk as we from habit, or from not having exactly made up his mind to acquiesce in all the dicta of those literati, with which however he dallies, and as God sees him, sympathises, and feels in unison. It may be a subject of regret that there is not what may be called a body of Catholic literature that is, that there are not works on the subject matters through which flows an under-current of Catholic sentiment and feeling, which have the Catholic Church ever as it were in the background but present where disputed points are discussed and decided on Catholic principle; work written for Catholics, not apologetical or controversial and works too of such a character in all departments of knowledge as to render the consultation of those by authors alien to our Faith unnecessary. Such a literature obtains in some measure, perhaps in Italy or Spain, as we have seen works of the desiderated description in the language of the former country: but for us who speak the English tongue, it has yet to come. However a Catholic knows what is meant by sacrifice, and self-denial. If we cannot enjoy the sweets of literature without danger, let us toss them aside. Perish literature rather than Faith. Let Catholics be alive to how they are distinguished by Protestants, and the world in general from themselves, and not go and rub out the lines of demarcation, by

siding, cheek and jowl, with the world and Protestantism on the very vantage-ground, whence their most cunning attacks against our Faith are directed.

A celebrated essayist once pressed on Catholics, that some attention was due to the judgments of such men as Hooker and Chillingworth, on the points in dispute between Protestantism and Catholicism, as, in the case of the imaginary author we have sketched above, we supposed people urging the claims his views on the subject had to consideration. The answer is simply: they do not exact a Catholic's consideration at all: for, it is hard to see how a Catholic can trouble himself with them, and have implicit faith in the Catholic teaching at the same time; and if he have not this Faith, he is not a Catholic. For one who is external to the Church, and enquiring into her claims to his obedience, such reference would be admissible enough.

It is a curious, but a sad spectacle, to see how people now a days wander hungry and thirsty after knowledge, will have it at any price, and because the Catholic Church says, take as much as you like of it, only you must have it infused with Catholicism; they turn round, and make the silly charge, that she refuses them the gift they crave. It is not however, that she is not profuse in her offer, but, that in a fallen world, she warns them of the necessity of a corrective. If they slink off, and proceed, and set up knowledge as her rival; She, the spouse of Christ, will brook no such usurpation: as is said of God in the psalms, She laughs them to scorn, and her holy vengeance descends in her heavenly ratified anathemas. Why! did men only know the things that belong to their peace, one simple suggestion of hers, were recommendation in matters of thought or of conduct, infinitely more valuable than the lucubrations of all the philosophers, or the fine aspirations of a thousand poets; as, when the woman was in the midst, and Jesus stooped, and wrote with his finger on the ground: those characters of dust, that transitory inscription of Divine mercy, was of more worth to her, and sinners since like her, than all the wisdom and imaginations of the world.

S. J. M.

CATHOLIC MISSION, MIDNAPORE

OUR readers will perceive, by referring to the letter published in our columns to-day, that the Rev. Father Leo, a French Capuchin, has been exercising his Ministry with great advantage to religion among our brethren at Midnapore. Indeed we would despair of religion in any place, where so truly Apostolic a Missionary as Father Leo, would not succeed in his Ministry. Some months have now elapsed, since this holy Priest came amongst us, and during that period, he never for an instant enquired either directly or indirectly, how in a pecuniary point of view his labours were to be remunerated. Like St. Paul, content with food and raiment of the most lowly description, he was ready at a moment's notice to enter cheerfully on the discharge of his Ministry in any manner, or in any place, pointed out by the superior of this Mission, as in need of his services. The unworthy notion, that his position as a Priest demanded, that he should uphold his claims to respect, by being provided with such an income, as the world deems requisite for seculars of gentlemanly rank in society, never once found a resting place in the mind or heart of this truly venerated, learned and experienced Clergyman. For him it is enough, to emulate His Saviour's example and to prefer no other claim to distinction, than that preferred by His Divine Lord and Master. To Catholics of every country both Lay and Clerical, and also we may confidently add, to Christians of every denomination, such a Priest will ever be a welcome and cherished guest and friend; and his memory will be embalmed in their recollections, when that of the Priest, who rested his claims to respect on any less sacred and solid foundation, will be forgotten or called to mind without exciting any feelings of piety or veneration.

*Letter of Rev. Father Leo Des Avranches,
to His Grace the Most Rev. Dr. Carew,
V. A. W. B.*

MY LORD AND MOST REV. FATHER.—I wish to give your Grace an account of my Mission at Midnapore. By the intercession of the Blessed Virgin Mary and of St. Joseph her glorious spouse, God has given an ample benediction to this small flock. To-day after

the Holy Communion I saw with the greatest pleasure an end put to the quarrels of this place by the reconciliation of all the persons engaged in them. In order to maintain the good disposition of the Catholics, I think my Lord it would be useful and necessary to establish here a small Chapel where they may assemble on Sundays for prayer to bring on themselves the blessing of the Almighty, this is also the sentiment of the Catholics of Midnapore and I come in the name of the Community to ask your Grace's permission to bless a room in the house given to the Mission by Mr. DeMonte Sinaes as a temporary Chapel. To put the room in a decent state for worship, a Subscription has been opened and knowing the good heart of your Grace I have given for this purpose 10 Rs. in your Grace's name: I believe your Grace will not be displeas'd with me on that account—The Ceremony of the Benediction will take place on Tuesday morning and I pray your Grace to approve of what shall be done as there will not be time to receive your Grace's answer.

Kissing the Episcopal ring and begging from Your Grace the Pastoral Benediction for myself and for the Catholics of Midnapore.

I remain.

Most Rev. Father,
Your Lordship's Son and Servt.

F. LEON DES AVRANCHES.
R. C. M.

Midnapore, 11th April 1853.

THE ABERDEEN MINISTRY.

SINCE the defeat of Mr. Sadleir, one of the Lords of the Treasury in the present Government, at the late Carlow Election, both his own personal and political friends, as well as the upholders of the Aberdeen Ministry, have been exerting all their influence to get their Protégé returned for some other constituency. Among the various rumours put into circulation for that purpose, by the agency of anonymous writers in the public journals, one was, that some private arrangements had been entered into between Mr. Sadleir and Mr. Maurice O'Connell, M. P., for the latter in virtue of which, Mr. O'Connell would make way for Mr. Sadleir to enter the Parliament, as the representative of that Borough. In the following letter Mr. O'Connell indignantly proclaims the utter falsehood of the

estimate, in which anonymous letter writers were held by his late illustrious Father.

MR MAURICE O'CONNELL, MR. JOHN SADLEIR, AND THE BOROUGH OF TRALEE.

We take the following from the *Freeman* of Tuesday:—

“REFUGIUM PECCATORUM.

“To the Editor of the *Freeman*.

“Sir—A report is prevalent that Tralee is to be the new *refugium peccatorum*”

“A negotiation is upon the tapis,” the object of which is the resignation of Mr. Maurice O'Connell and the substitution of Mr. Sadleir.

“There is certainly something in this, and care should be taken accordingly.

MONDAY.”

[We do not believe it possible that Mr. Maurice O'Connell would enter into any such arrangement, and we give “Monday's” letter as much for the purpose of expressing this conviction as for that suggested by our correspondent.]

The following is from the *Freeman* of Wednesday:—

“We have received the following most gratifying letter from the honourable member for Tralee. Without waiting for special authority to do so, we ventured to give the most prompt and explicit contradiction to the slander that Mr. O'Connell was about to resign in favour of Mr. Sadleir, knowing as well as we could know anything of which we had no direct and special assurance, that, whatever false and slanderous rumour might say, Mr. O'Connell would not, to use his own words, ‘dishonourably barter away, the trust reposed in him by the electors of Tralee.’

“Indeed, as we stated when contradicting the rumour, we would not have noticed the matter at all were we not aware that it was necessary to strangle the lie as soon after birth as it ventured abroad.

“The following is Mr. O'Connell's letter. It disposes, and for ever, of the calumny:—

“To the Editor of the *Freeman*.

“Dublin, Tuesday, Feb. 15th, 1853.

Sir—I thank you for contradicting, as far as in you lies, the letter of your correspondent “Monday,” which appears in your paper of this morning, and contains a base and slanderous imputation on me.

“My father always put anonymous letters into the fire, for he said, “that the party who wrote one was either a scoundrel or a coward, and probably both.”

“Your correspondent can suit himself from these characters.

“As to the statement he makes, it is simply a lie. No man dare suggest to me so dishonourable a negotiation. I had hoped that my character was too well known for even “Monday” to imagine that I would dishonourably barter away the trust with which my constituents have so often and so kindly honoured their faithful servant,

MAURICE O'CONNELL.”

ST. JOHN'S COLLEGE.

We are reluctantly obliged to defer until our next issue, laying before our readers an outline of the very beautiful and instructive introductory lecture on Chemistry addressed by Doctor O'Brien on last Tuesday week to the pupils of St. John's College.

CONVERSION.

In the course of the present week, the Rev. J. Prendergast received a Protestant young man into the bosom of our Holy Religion.

CORRESPONDENCE.

Letter of Rev. Mr. Tracy to His Grace the Most Rev. Archbishop Cawro.

—oo—

MY DEAR LORD ARCHBISHOP,—I think it my duty to bring to your Grace's notice some instances, recently falling under my experience, of how your Grace's admirable Institution at Intally is productive of benefit beyond its own walls, and which may well be designated as a boon to the Calcutta Catholic Public in general.

There is hardly any portion of their number, in whom a Catholic community should take such interest, as in the Irish soldiery: the fact your Grace mentioned the other day, in the pulpit, of their being, not only the support, but the very planters of religion at Aden, is, thanks be to God, but one of a series: many a place, where, in future times, our Faith will be flourishing, will look back upon these clusters of devoted men,—whose praise in their line of human duty, England speaks, in fact, when she lauds her Wellington, or distributes her medals for victories,—with somewhat of the same reverence and gratitude, that Tuam bears towards St. Jarlath, or Tours towards St. Martin. Although here, my Lord, the Irish Soldiers form but a small part of those subject to your Grace's jurisdiction, still must they enlist the sympathies of all who glory in the name of Catholic: the great things they do for the Faith, wherever they are to be found, will com-

report just alluded to, and in doing so, he also favors the public, with by no means an encouraging narrative of the mend them; and, I am sure, that the good resulting in their regard from the existence of an Institution, which owes its being to your Grace's paternal care of your flock, will, if made known, encourage all classes, more and more, to second your Grace's unceasing efforts in the cause of charity and benevolence.

During your Grace's absence, ten or eleven of the Orphan girls, educated by the good Nuns of Intally, have been married by us to non-commissioned officers, or private soldiers of the 2nd European Bengal Fusiliers, stationed in Fort William. They were all men of good character and had certificates to this effect from their Commanding Officer and the Captains of their Companies. It will be consoling to your Grace to find, that the benefits of the Intally Institution do not cease with the girls finishing their education, but, that it is also a means of their meeting with men of respectable character for husbands, and of being well settled in life. The great repute in which conventual training is held through all ranks of society, here operates beneficially towards providing for these poor girls, who else would be thrown on the world and by the uncertainty, as to their comfort and moral safety, attaching to their future career, would ever be objects of anxious solicitude to your Grace; so that the pleasure your Grace feels in possessing an Institution, which renders our Lord's affectionate exclamation, "Suffer little children to come unto me," a living cry on your Grace's lips, would be embittered and incomplete. I think, too, my Lord that the Irish Soldiers, who take these poor orphan girls for wives, will not be slow, to acknowledge many a happy moment of their married days, many an edifying example, as due to the lessons of the good Nuns; nor to recollect with gratitude, how it is owing to your Grace's pastoral care that we are blessed by the presence of these Nuns amongst us. An Irish soldier may, truly account himself happy, if he has for his partner in life one, whose early associations in life are blessed with the pure instructions and holy air of a convent; and all who feel an interest in the sons

of Catholic Ireland must rejoice at the prospects of happiness, such a marriage would lead us to anticipate for them.

Pleasing facts such as these, my Lord, enable us thankfully to recognise how He of whom it is said, "Tibi pauper derelictus est, Orphano Tu eris adjutor," has constituted the prelates of His Church, the dispensers in some measure of the favors of His Paternity, as they are, for those committed to their charge, the administrators of his Divine Rule.

I remain

My dear Lord Archbishop
Your Grace's obt. Servant.

J. A. TRACY.

St. John's College,
April 11th 1853. }

Letter from Major-Commanding Officer,
B. N. I. to the Archbishop.

MY DEAR LORD ARCHBISHOP,—All glory be to our great and good God for restoring you to us so soon in renewed health, which may He in his goodness preserve to you; if your congregation in Calcutta felt half the delight we did on your safe return then indeed your welcome must have been unbounded, but as for your excellent Priests and good Nuns and the Orphans, they must have been beside themselves with joy. Many many thanks my dear good Lord for your great kindness in going to see my beloved Mother and Dear Sisters and for bringing me out their letters. I am sure, when you get settled and get over the great quantity of business, you must have now on hands, you will favour me with a line telling me of my Dear Mother, how she is looking: You certainly did not let the grass grow under your feet since you left us. My brother-in-law tells me, "he never saw you looking better than you are now. We were greatly edified with your last Sermon and pleased beyond measure at the very kind reception you met with from the "Holy Father."

With our united kind regards to yourself, the good Priests and Nuns, Brother

FELICIS and the invaluable Community.

Believe me, my dear Lord,
Your's very sincerely,

April 4th, 1853.

From Sergt. Dept. Public Works, 11th
April to the Archbishop, V. A. W. B.

MY LORD ARCHBISHOP,—Permit me most respectfully to congratulate your Grace on your safe return in good health to the scene of your labors, may God preserve it. The Catholic community must rejoice on your Grace's happy return amongst them.

I beg most respectfully to enclose your Grace Twenty-five Rupees from Mr. P. F. for the Catholic Orphanage and Twenty-five Rupees from myself for the same Institution.

I humbly hope your Grace will pardon the liberty which I take in addressing your Grace and most humbly solicit your Grace's holy prayers and blessing at the adorable Sacrifice for myself and family, who are deprived of the consolation of our Holy Religion in this isolated locality.

I am, My Lord,

Most respectfully
Your Grace's most humble Servant.

Selections.

—00—

FATHER IGNATIUS (HON. AND REV.
G. SPENCER) AT HAMMERSMITH.

On Sunday week the Rev. Father Ignatius the modern Apostle of England, delivered a most interesting discourse at Hammersmith on his favourite theme, the reconversion of England. The good Passionist gave a sketch of the progress of the Catholic religion in England during the last thirty years (about the time of the preacher's conversion). He then spoke of the prayers which he had been the humble instrument of having said throughout Catholic Europe for the conversion of England, for, at his request, the Sacred Congregation de Propaganda Fide at Rome sent letters recommending his work to all the Catholic Bishops of the world, and particularly of Ireland. It had been suggested to the late Pope that the object of the prayers should be the conversion of all heretics throughout the world but he had not consented to it. Our present Holy Father, however, had warmly taken up the object, being, as he said, "the Father of all," and accordingly his Holiness Pope Pius IX., in the month of November, 1851, approved of the formation of an association of all Catholics throughout the world to obtain of God the return to the holy Church of all those who are separated from it, and granted to his holy work his special benediction.

As the work of the conversion of the heathens is nobly carried on through the Association for the Propagation of the Faith, founded at Lyons in France, the present association takes for its special object the recovery of all

those nations which have been lost to the Church by heresy or schism; and since it cannot be doubted that England, as at present disposed, is the greatest obstacle to the spread of Catholic truth, and would become, if once brought back to the Faith, its most powerful support, all Catholics are invited to direct their efforts in a special way to this point, in order that the kingdom of England, having been gained to God and His Church, the way may be opened to the extinction of all heretics, and to the spreading of true religion throughout the whole world.

The following propositions are made to those who will enter on this great enterprise.

1. That each should devote himself to the work of the conversion of England to the true Faith, with the fixed resolution of never declining from the holy purpose till it be happily and fully accomplished.

2. That he should make the conversion of England the daily object of his prayers, according to the exhortation addressed to all the Faithful by the Prelates of England, assembled in Synod at Oscott, at the close of their Synodical Letter, dated July 17th, 1852, in these words:—"Pray then, daily, though it be but one short Hail Mary, for the return of your fellow-countrymen to the one Fold of Christ; that we may all be one, even as He and His Father are one."

3. That as it is the continual prayer of the just man which, as we read, availeth much with Almighty God, and since, next to the efficacy of Holy Prayers, it is by the virtuous lives of those who profess the Catholic Faith that others will be brought to acknowledge its truth, all who enter this association are called upon to renew daily the solemn purpose of sanctifying their lives by the practice of all the duties enjoined by our holy religion, and by continual efforts to advance in all Christian virtues.

4. As our Divine Lord has made special promises in favour of united prayers, and as we can hardly expect a general return of those separated from the Church while so many Catholics remain wholly indifferent to the extension of their Faith, and while so many dishonour it by their scandalous lives, the members of this association are expected to exert themselves, as their zeal and prudence may direct, to engage all Catholics, not only in their own country, but throughout the whole world, to take part in this holy enterprise, at least by their daily prayers and good examples.

His Holiness, in May, 1850, granted three hundred days' indulgence to all who shall offer a devout prayer—as, for example, one Hail Mary—for the conversion of England. This grant has been since extended to those who shall pray for all in general who are separated from the Church; and a further indulgence of one hundred days has been granted for every good work done in favour of the association thus extended. This last favour was requested especially for the encouragement of zealous efforts to engage others in the holy enterprise.

IGNATIUS OF ST PAUL, Passionist.

(Permissu Superiorum)

THE SENTENCE ON DR. NEWMAN.

All parties must rejoice that this miserable business is now over; Catholics, indeed, that the venerable and holy Confessor is at length relieved of the terrible anxiety which has so long been interfering with the great purposes for which Almighty God designs him in His Church, and we fear, also, very injurious to his health, to that worn frame already ulcerated by the vigils and toils of so many years. Achilli, we suppose, rejoices that he may shulk back into his native darkness, the Protestant public, that "its dead is hid out of its sight;" that the shame and noisomeness of the injustice, which has so long polluted the pure air of Heaven, is at length buried among the other musty records of England's judicial iniquities, to reappear only in the indignant page of history, and as the last great audit, from whence as Dante wrote.

—in eterno rimbomba—?

the sound of them will resound for ever in their fitting and eternal retribution. Little requires to be said on the winding-up of this memorable cause. The sentence which has been passed upon the illustrious defendant shows pretty clearly what his judges really felt as to his culpability, or the value of that character from which he had, with the unflinching hand of purity and just indignation, torn off the mask. The judge pronounced the sentence, on the one hand declared a thing we suppose never before heard in such a court, that the venerable personage he condemned was a man of great holiness of life, of undoubted truthfulness, famous for his learning, from which the judge himself had profited, and which he proclaimed to be invaluable. On the other hand, the same judge, thought fit to say in the same breath that this revered and holy Ecclesiastic had acted with recklessness, had been wanting in charity towards the unhappy man whose crimes he had dragged forth to the light of day, had been wanting in courtesy to that so-called Reformed Church, from which Divine grace had enabled him to emerge. If Doctor Newman is so holy as his judge was so justly eager to declare that he believed him to be, he could not be wanting in charity. He believed that a man whom the deluded people of England were ready to worship on their platforms, and whom they invited to their domestic circles, was a foul and wicked wretch, and he produced evidence to show that he was such. If he failed to do this in any material degree, then most assuredly 100% would be too small a fine to chastise his indiscretion, but his judges cannot be suspected of having yielded to a

popular cry to assign him less penalty than he merited. We may take for granted, then, that in their hearts they think nearly as we do on the justice of the case, and Judge Coleridge, indeed, commented on what we are now considering as "merely a matter of taste." Judge Coleridge is, we believe, a worthy and good man, but if he were a Catholic he would better understand the zeal of the Christian Priest, who, eager to follow the example of his Master, draws the spiritual sword, and spares not to smite where uncleanness and falsehood is rearing its hydra head. Let the miserable man who had to quail under the flashing stroke of that sharpe and just sword, betake himself again to the Holy Mother he has left, and pour into her bosom the long and sad catalogue of his sins. There most certainly he would find no stern and terrible upbraiding, but everything that is sweet, charitable, and generous. There is a place for charity, and there is a place for zeal. When the apostate set himself up against the Church of God, and, steeped in impurity as he was, dared to vilify all that is most holy, it was not his soul that had the first claims to a charitable consideration, but the souls of the thousands he was leading astray. Charity towards them was zeal against him, and to reach the dull ear of heresy required that the preachers of truth and purity should call with loud and even passionate cry. He who said, "ye serpents, ye generation of vipers!" perhaps would have been accused of want of charity had that charge been preferred against Him in the judgment hail of Pilate. Judge Coleridge, commented in severe terms on what he called "the ferocious merriment" of the style in which the charges against Achilli had been made by Dr. Newman. Here again, we must observe that there is a stern laughter with which extreme wickedness, when it attempts to invest itself in the garb of virtue, may justly and wisely be assailed. Christian artists have painted the arch-enemy of man, not as the Protestant Milton has done, an august form of obscured greatness, but they have even laughed at him, have given him cloven hoofs and crooked horns. The Devil is, above all things, vexed by contempt and Christians cannot afford him any respect. In proportion as a human being approaches to be a Devil, undoubtedly he who has to afflict him as he really is need not and ought not to forbear this indignant laughter, which is perfectly consistent with the deepest charity both for him and for those who have to be warned of his real character. But we must not only notice the extreme inconsistency

which pervaded Judge Coleridge's speech. In one place he accuses Dr. Newman of showing "an utter recklessness as to the great importance and the serious character of the charges which he made." Elsewhere he admits, in the strongest language, that "the court are entirely of opinion that this was not a reckless or unthinking belief Dr. Newman had taken up;" that, having heard it from more than one he thought entitled to respect and credit, and made such inquiries as were in his power at the time, and understanding Achilli had offered no contradiction to the charges, he thought he had good grounds for believing them and published them because he believed it was "extremely important, especially at Birmingham," that they should be made known. Is this recklessness? Is it not rather the most wise and deliberate prudence? And, having made this admission, how could the judge go on to state its very contradiction? And then, as to want of courtesy towards the heresy he has left—there again, in this case, "rudeness," to quote Dante again "is the best courtesy it deserves;" and this the very speech of the learned judge itself proving "urping so much as he did on our common Christianity," as if heresy and the Catholic Church were labouring towards the same end, and not, as is the fact, the one for Hell and the other for Heaven.

The exhortations of the judge to the illustrious Confessor before him to increase in holiness of life, to study humility and charity in his controversial writings, and to show a spirit worthy of his ardent piety and their "common Christianity," were simply contemptible. A Protestant judge must always preach a sermon to the criminal on whom he passes sentence, but it is not often they have a Dr. Newman to whom to address these hortatory compositions, which it would certainly appear, by part of the unwritten laws of the realm, must absolutely be pronounced.

Into the legal merits of the whole affair it is useless now to enter. Every argument on both sides has again and again been priced before our readers in the vast records of the trial, and the nominal sentence has more than justified the voice of England and of the civilised world. Now that Dr. Newman is by that sentence, and by the eloquent encomiums of his judge, no matter how qualified by inconsistencies, proclaimed to all the world as the just and the wise champion of parity and truth against uncleanness and hypocrisy, we may safely leave to future biographers of England's high magistracy, to adjust the balance between the wrongfulness of her laws and the prejudices of those

who administer them. If justice had not been done, the effect of justice has been attained, and the nominal penalty shows to the whole world what the judges think of the libel, and of the value of the character which it exposed.

Dr. Newman is now relieved of this great and heavy cross which has weighed upon him so long. Thanks be to Almighty God for Catholic Ireland, which has prayed for him so much, has already, we will not say a cross, but a heavy, an anxious, but at the same time most honourable burthen for him. The Catholic University is now making rapid steps towards its realisation, and, as our readers will see, they have fortunately been enabled to purchase a locale for it where so great an institution need not be ashamed to show its face—a *palazzo* in fact, one of the noblest in the metropolis, and to which the Catholic youth of Ireland will soon resort to be trained up scholars and gentlemen and Catholics above all. To the learning, and holiness of the illustrious President of that University the judges who condemned him has indeed paid a great and eloquent tribute, which even the Protestant papers seem eager to repeat. And may we not indeed say that the very withdrawal by Divine Providence of this mighty obstacle, about which the Devil has been making such a hubbub for so long, is of itself a most favourable augury of success?—*Tablet*.

THE NEWMAN INDEMNITY FUND.

TO THE MOST REV. DR. CULLEN.

Birmingham, February 5th, 1853.

My dear Lord Archbishop—I acknowledge with a very grateful heart, and with feelings of extreme gratification, the bounty of the Catholics of Ireland, conveyed through your Grace, towards the liquidation of the heavy expenses in which my late trial has involved me. I praise and bless the Author of all Good, who has never failed me, that he has put into the hearts of rich and poor, Clergy and laity, thus effectually to aid and sustain me in the most trying event of my life. May they receive an overflowing reward from him who never forgets good deeds done in His name, and to His glory! When I first heard of their charitable intentions I knew well that an inexhaustible fount of liberality was their characteristic as a people; but I confess it, never did it enter into my mind that it would rise in my case even to a fourth part of the sum which it has actually attained. What can I say sufficient for the occasion to them all, high and low, to their Rev. Prelates and others, who have so generously prompted and sanctioned their munificence, and to my friends, known to me personally or not, who have busied themselves in the various arrangements which it involved. One, alas, there is,

dear to your Grace, who has a claim on my perpetual remembrance, who was among the first to stir in the work of mercy, and who has been taken to his reward before the termination of our fears and of our discouragements.

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

Thus has the judge virtually revised and reversed the verdict of the jury, and I am grateful to all four for this act of justice. One of them, it is true, who delivered their judgment, to the surprise (as I doubt not) for his learned brothers, took advantage of the merely accidental opportunity afforded him by the technicality of the law to improve the spectacle before

him to the benefit of an extra-judicial theory of his own, and hold me up as a warning to all those who are tempted to join the Catholic Church, for the evident want of affection towards the Protestant Establishment, the bad taste, and the deterioration of style, which, in my case, had been the result of my conversion. However, I will say more of that eminent person's words when he was just to me in his acts and kind to me, I am sure, in his intentions. He finished well, though he was elaboratè in the process. After half an hour's suspense, the emblem of the tediousness of the whole transaction, the subdued suspense of his auditory was surprised by his unexpected conclusion into the expression of a very opposite emotion—

Solvantur risu tabulæ, tu misiss abibis.

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

JOHN H. NEWMAN, of the Oratory,

CORRESPONDENCE BETWEEN THE EARL OF CARLISLE AND THE REV. DR. CAHILL.

(Continued from our last.)

The Earl of Carlisle's Answer.

February 5th, 1853.

Rev. Sir.—Having sent my letter to a newspaper, and thus exposed it to any remark, refutation, or censure it might meet with, it is not my intention to enter into further controversy on the subject; but as you have done me the honour to call my notice to a letter you have written in reply, drawn up in a spirit of much courtesy to myself as well as with very great ability, I think it right to acknowledge the receipt of your communication.

Upon the case in question I contest myself with observing that in the report I had read of the sentence pronounced upon the Madiai, one of the distinct counts or heads of accusation is that they had been engaged in reading the Bible (translated by Diodati) in company with three persons and a young girl who was an inmate of their house; and another is that Francesco Madiai had given a prohibited version to a young man of sixteen. I am willing to admit that I should have expressed myself with more accuracy, if I had said "under a judicial sentence, for the offence of reading the Bible, and other acts of proselytism."

I am not prepared to name any authorities for my assertion "that it is thought by many that the Italian prisons are filled with victims of religious persecution." The authority I give is my own. It is thought by many; I have found the impression current in the society in which I have mixed, and if it is true, it is certainly desirable that the public mind should be disabused.

I regret that from recent change of place this brief communication will not have reached you so soon as I should have wished.—I have the honour to be, Rev. Sir, your humble servant,

CARLISLE.

The Rev. D. W. Cahill, D.D.

DR. CAHILL'S LETTER.

To the Right Hon. the Earl of Carlisle.

Cambridge, February 6th, 1853.

My Lord, Earl—I beg leave to offer to your lordship the unfeigned expression of my profound acknowledgments for the courteous promptitude of your generous and characteristic letter to the humble individual who now has the honour of addressing you.

The Roman Catholics of Great Britain, who justly value your manly political career, and my unfortunate countrymen, who owe to your consistent sympathy a debt of national gratitude, will be rejoiced to learn from your communication to me that part of your charges against the political government of a Catholic sovereign was founded upon mere current English reports, and that the remaining portion of your public letter arose from the circumstances of your not being minutely acquainted with the indictment and the judicial sentence of the Madiai.

I shall not dwell long on this point, except to assure the accomplished, the high-minded, and the chivalrous Earl of Carlisle, that he stands acquitted of the charge of joining the ranks of our remorseless calumniators, or of wounding our grateful national feelings.

I shall now, my lord, take advantage of your suggestion, in reference to "disabusing the public mind of the false impressions in the Madiai case, current in English society;" and I shall direct your attention to the two leading misrepresentations circulated with such industrious malignity in this country.

The first false impression which anti-Catholic journalism has stamped on the credulous, honest English mind, arises from a passage in the reply of the Duke de Cassagliano to Lord Roden, viz.:—"The Madiai, Tuscan subjects, to whom you refer, have been condemned to five years' imprisonment, by the ordinary tribunals, for the CRIME OF PROPAGATING PROTESTANTISM."

(To be continued.)

IRELAND.

The Association for the Propagation of the Faith.

Total received from the 10th January to the 3rd of February, ... £1007 13 3

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. Barry, of the Medical College,	...	2	0
Sergt. — of the Public Work Dept.	...	25	0
Mr. Fitzpatrick,	...	25	0
H. M., of Burdwan, thro' Mrs. Gasper,	...	20	0
Mr. Saml. Jones, for Dec. and Jan.,	Rs.	4	0
„ M. Augier, for Nov. and December,	...	2	0
„ J. Bellamy, for March,	...	1	0
Miss Gregory, for February,	...	1	0

THE BENGAL CATHOLIC HERALD.

'One is ty, and one spirit—one Lord, one Faith, one Baptism.'

NO. 17.] CALCUTTA: SATURDAY, APRIL 23, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 23.

THE WICKEDNESS AND FOLLY OF INDUCING POOR CATHOLICS BY BRIBERY, OR OTHER SUCH SHAMEFUL MEANS, TO PUT ON THE APPEARANCE OF PROTESTANTISM.

Our attention has been called to the subject announced in the heading of this Article, chiefly by two communications, which we lately received on the matter, one from an English Gentleman, an Officer of some standing in the Army, the other from a Catholic Clergyman, whose duties often oblige him to attend upon Soldiers in Hospital.

From the first mentioned of these Gentlemen we learn, that in his Regiment, there happened to be six Irishmen, who embraced Protestantism from corrupt or unworthy motives.

This, no doubt, was very criminal on their part. But if before God, they were guilty of hypocrisy and duplicity, the greatest crimes, which man can commit against his Creator, in the awful concern of religion, assuredly, the system which

prompted them to the perpetration of such grievous sacrilege, must be deemed very censurable, and those parties also very culpable, who lend to it, their sanction or support. Nor would our judgment on the subject be altered, were we even to concede for argument sake, for the present, that they who act thus are fully persuaded, that Protestantism is true, whilst Catholicity is false. Nay more, we would adhere to our condemnation of their conduct, even though it were true in point of fact, that Protestantism was the pure Religion of the Gospel, whilst Catholicism was the very reverse.

For every moralist knows, that man, as a rational, free, and accountable agent, is bound, in every instance, to regulate his conduct by the dictates of his conscience, and, that if he contradict his conscience, by acting in opposition to its dictates, he has, most certainly, ipso facto, the intention to do that which he believes to be wrong, and is therefore guilty before God. For, as our Divine Lord teaches, it is from the heart that sin emanates, and if the heart or the intention be perversely disposed, no matter what may be the appearance before men of the external action which proceeds from this disordered source, that action is vitiated in its origin, is unsound, and in opposition to the first princi-

ples, not only of revealed, but even of Natural Religion.

The maxims we here advance, are universal, and are therefore applicable not only to the particular cases, which are now under consideration, but also to the whole tenor of the conduct of man, considered as a moral, responsible Agent, in every department of life. Hence, they have the same force and relevancy, when there is question of the conversion of a Heathen to Christianity, as they have, when applied to the perversion of a Catholic to Protestantism.

In a word, Natural, as well as revealed Religion proclaims, that God will accept only of the homage that is paid to him, by those who worship him *in spirit and in truth*, and it is manifest, that pure, holy worship, such as these words import, cannot be offered to the Almighty, either by the unbeliever, or the Christian, who in order to obtain some temporal end, puts on a Religious exterior, at variance with his own intimate and genuine persuasion.

It is in this sense, that St. Paul speaks in his Epistle to the Romans, when he says, "I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean," Rom. c. 14, v. 14. And in the closing words of the same Chapter, the Apostle pursuing the same course of reasoning, affirms that all that is not of faith, is sin; that is, every act which proceeds not from the dictate or persuasion of the Agent's Conscience, but is in opposition thereto, is an offence against God, and therefore sinful.

It was in accordance with these grand principles, that our Divine Lord and his Apostles laboured for the conversion of Jews and Gentiles. The truth of Christianity they established, at one time, by showing its entire accordance with the types, figures and prophecies of the ancient Dispensation; and, at another, by the still more compendious, and to their Gentile hearers, the more conclusive proof of its Divinity, which was supplied by miracles.

But never did they dishonor the Gospel or their own Ministry, by holding out to unbelievers, whether Jews or Gentiles, the prospect of temporal rewards, in re-

turn for a dubious or disingenuous conversion to the Christian faith.

On the contrary, the New Testament abounds with instances, in which, the Saviour addressed those who offered to become his disciples, in language, which, humanly speaking, was far more calculated to discourage than to induce them, to persevere in their purpose. This He did, doubtless, to test their sincerity, and to prevent them from being influenced, in any way, in their undertaking, by earthly considerations, or by the suggestions of flesh and blood.

Thus, St. Luke relates, cap. 9. that, a certain man, as they walked in the way said to Jesus "I will follow thee whithersoever thou goest. Jesus said to him, the foxes have their holes, and the birds of the air their nests; but the son of man hath not where to lay his head. But he said to another: Follow me: and he said: Lord, suffer me first to go, and to bury my father. And Jesus said to him: Let the dead bury their dead: but go thou and preach the kingdom of God. And another said: I will follow thee Lord: but let me first take my leave of them that are at my house: Jesus said to him. No man putting his hand to the plough, and looking back is fit for the kingdom of heaven."

It would be easy to adduce from the New Testament, not only other particular illustrations of what we have just advanced, but also numerous general maxims, and, as it were, Gospel Axioms, laid down by Christ, having the same import and tendency, as the three examples just quoted from St. Luke. For the present, we shall merely add in confirmation of our reasoning on the topic now treated upon, the memorable instruction given by our Lord to his Apostles, as to the course of conduct they were to adopt on their Mission, towards those to whom they were to announce the Gospel. The sum of that instruction, as related by St. Matthew, cap. 10, is, that they were to enter on their Mission in poverty, destitute of all temporal resources even for their own support, and that in this forlorn condition, they were, when they came into a house in any city or town, to salute it, saying: peace be to this house. And if that house be worthy, your peace shall come upon it:

but if be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words; going forth out of that house or city, shake off the dust from your feet."

And in effect, we learn from the Acts of the Apostles, that Paul and Barnabas acted in entire conformity to these instructions, when the Jews at Antioch in Pisidia refused to hear them "But they (Paul and Barnabas) shaking off the dust of their feet against them, came to Iconium."

The whole tenor then of the language and conduct of our Lord and his Apostles proclaims evidently, that Converts to the Gospel were to be gained over by such means only, as would at once both guarantee the sincerity of the Convert, and evince satisfactorily, that his conversion was the result, not of the influence of mercenary considerations, but of motives worthy of a free rational agent, dictated by the love of truth and a due regard to his own eternal salvation. Conversions effected in this way are undoubtedly conducive to the glory of God, the salvation of souls and the welfare of Society. But if compassed by any unworthy, carnal or temporal means, they dishonor God, and his holy religion, and seriously injure, instead of serving the Convert's prospects of salvation. Moreover, such means are disgraceful to the parties who employ them, and most pernicious to the best interests of truth, integrity, and sincerity in the social order. Converts thus gained, and it is openly a misnomer to call them Converts, bring far more discredit on the creed which they embrace, than on that which they externally abandon. Dean Swift was wont, in his own humorous but cutting strain, to complain, that the Pope when weeding his own Garden, cast the weeds into that of Protestantism. The whole history of the efforts, which for the last three centuries, and especially during the last fifty years, the Emissaries of Exeter Hall, have resorted to, in Ireland, particularly in times of famine, for proselytising the Catholic poor of that country, proves, that at the present day, the Dean's complaint is as well grounded, as it was in his own life time. We have made reference to one Correspondent, an English Gentleman, who testifies that in his own regi-

ment, six Apostates immediately returned to Catholicity, when his Corps was ordered on field service. A second Correspondent, a Priest, informs us, that a few days since, in another regiment, an unfortunate poor Irish Soldier, placed in the same unhappy Category as the six Soldiers just alluded to, on being attacked with Cholera sent at once for the Priest, and having expressed before three of his comrades, his deep contrition for his past religious dissimulation, was restored to the Catholic communion.

In the particular instances we have just referred to, the upshot was indeed far less melancholy, than that which, we are assured, on undoubted authority, has resulted from it, in not a few other cases. In the same Regiment, to which the above-mentioned six Soldiers belonged, three others of their fellow-countrymen, who were involved in the same spiritual misfortune, lost in consequence, irrecoverably, their peace of mind, and ended their unhappy career by the frightful crime of suicide. To any one acquainted with the ideas, feelings and habits of those, who from their birth, have imbibed Catholicity and have grown to maturity in the profession and practice of its Religious belief and discipline, the appalling occurrence here related, will by no means appear astonishing, especially when there is question of men taken from the Irish peasantry. Every one familiar with the strong Catholic faith, and the intense affectionate devotion and reverence, which an Irish Peasant cherishes for every thing even remotely connected with his Religion and his Priesthood, will readily conceive, that no greater violence could be inflicted on his moral constitution, than that which is done to it, by coercing or seducing him into Protestantism.

Doctor Johnson, as quoted by Boswell, affirms, that for a Protestant to become a Catholic, he has, as it were, only to develop more amply the belief he already entertains, but, he adds, for a Catholic to become a Protestant, his moral constitution must be altogether convulsed, and the greater and more intimate portion of it, as it were eviscerated, in the revolutionising process his system will have to undergo. If this be true of Catholics of all countries, it holds certainly, far more sensibly, with regard to Irish

Catholics. Hence, when the evil of Apostacy befalls an Irish Catholic of the higher walks of life, he almost invariably becomes an Infidel in theory, and ordinarily in practice also, whilst if a poor Irish Peasant falls into the same misfortune, he becomes reckless and soured both in mind and in manners. If he remain in his country and amongst the companions of his youth and manhood, he no longer joins in their rustic amusements, but, as if stamped with the brand of Cain, he flees their Society, and skulks away into the recesses of his newly discovered conventicle, for shelter from the gaze and contempt of his once loved Associates. If, as often happens, he enlists in the army, the history of his apostacy, and of the true causes that led to it, are sure to be soon discovered, and though the fact may recommend him to the patronage of some bigoted fanatical Superior, yet this will not save him, on a thousand occasions, in his unavoidable intercourse with his comrades, from being often reminded of his former faith, and that too, in such a way, as will not be the most grateful or flattering to his self-love. In these painful circumstances, the unfortunate man smitten interiorly with the goadings of conscience, and encountered exteriorly by the sneers and sarcasms, sometimes even of his Protestant companions, finds life a burden, and in a moment of despair consummates his guilt by suicide. Is not this a fitting subject for grave reflection, for those who lend their sanction and support to the fashionable but wicked system which now exists, of alluring Catholics into one or other of the countless contradictory sects of Protestantism?

PROSELYTISM.

[COMMUNICATED.]

We have to communicate a fact, which goes far to illustrate how the unhappy apostacies, which a few, (thank God, but a few) Irish soldiers, forgetful alike, of their God and their country, occasionally make, are merely a putting on of false colours, and not even the result of spiritual blindness, but an assumption of Protestantism as a 'morn de guevre' themselves remain in

their hearts, Catholics. In one of the European Regiments, the Catholics were now and then scandalized at the defection of some of their number, regarding the purity of whose motives, a preceding reprimand by the Priest, or speedy subsequent promotion, naturally rendered them sceptical. In not one single case, that, during the course of many years, came under the observation of our authority did the character of apostates warrant the conclusion, that the change purely resulted from religious conviction. The sequel proved that this view of the matter was not uncharitable. On the occasion of the regiment here alluded to being ordered on foreign service, six of these poor men who had been apostates of three or four years standing, were reconciled to the Church in the short space of one week. Directly the prospect of their being called, before long, to their great account, came before their eyes, they cast off, as rags, that religion, which might do them some little good, get them Corporal's stripes, and the favour of their superior in this world, but which will rarely so delude a child of Catholic Ireland, as to give him the faintest shadow of hope with regard to the next. They all confessed publicly in the Oratory where they were reconciled to the Church, the great sin and deep folly they had committed; said plainly, that they were never really other than Catholics, that they professed themselves Protestants in the hopes of obtaining promotion; or through pique: and two of them wrote letters of apology to the Priest, authorising him to make whatever use of them he should think proper, and to give their names. What made their return more remarkable was, that another unhappy apostate, a comrade of theirs, who had not the same penitent dispositions as they, used all his efforts to prevent them seeing either the Priest or any of the good Catholic soldiers of the regiment, whom he thought likely to influence them. In the regiment alluded-to, it is almost invariably the case; that apostates send for the Priest on their death-beds: if there be an exception, it is when some unhappy man gives himself up to despair, and, like Judas, destroys himself. These facts

rest upon the authority of a party known to the Editor.

COMMUNICATED.]

It must be a source of comfort to every good Catholic to hear that some of their deluded brethren who have renounced their holy Faith, are, from time to time, making public declarations of the insincerity of their motives—For the last eight years, several instances of such parties, among the soldiers in British India, have come under our observation—In such cases, it was our pleasing duty to admit those deluded men to share again in the advantages of that holy religion which they had rashly abandoned—Having lately been called upon to attend one of this infatuated class, he made an open declaration in the presence of his comrades in Hospital, that he never for a moment disbelieved in the truth of the Catholic Religion, and that temporal motives alone induced him to take a step which he then in all sincerity deplored—He appeared truly grateful to God for his great mercy in his regard and we now have every reason to hope that with the divine aid, he will in future be an edifying member of our holy Church authenticated also.

LECTURES ON CHEMISTRY BY DR. O'BRIEN.

OPENING LECTURE.

ST. JOHN'S COLLEGE, NO. 10 PARK-STREET.

MY LORD ARCHBISHOP AND GENTLEMEN,

WHEN I reflect upon the magnitude and importance of Chemistry, the subject upon which it becomes my duty this day to commence a course of Lectures—and when I see before me men whose lives have been spent in acquiring information for the benefit and amelioration of their fellow men, and who amongst other branches of Science must have applied themselves to Chemistry, and heard many valuable lectures on that subject, and when I also see young men whose minds from their constant application to theoretical works are not only by that means, better prepared to embrace the

subject matter of the Lectures, but are perhaps expecting to hear from me an elaborate discourse, it is not without some embarrassment, that I appear before you in my present capacity.

Were Chemistry a simple continuous Science, or had my time like yours been spent in the acquisition of theoretical knowledge, I might not feel thus, but no, Chemistry is a Science unbounded as the world in which we live, one which has for its object the study of the nature and properties of all the materials, which enter into the composition of the earth, the atmosphere, the Sea and the various organised and living beings which inhabit them, one in fact, which embraces every object accessible to man, and which can be handled or examined by him, for every such object is encircled within the wide area of Chemical Science—And my time instead of being spent acquiring theoretical knowledge has been almost entirely given up to gaining practical information in Medicine, and Surgery at the bed side of the sick man, the branch of my profession for which I considered myself most suited. That I have not been unsuccessful in this latter department of my profession, I hope you have ample proof in the fact, that I have been selected by your Most revered Chief Pastor to take medical charge of the different Institutions under His Grace's pious care. That His Grace had sufficient data to justify his selection of me, you will judge from the public testimonials I have received from some of the most eminent medical men in Ireland, as also from the letters of thanks and approbation with which I have been favoured by the respectable Catholics and Protestants of those places, where I was sent by the central board of health and poor law commissioners in Ireland, and entrusted with the lives of the suffering poor during the late visitations of Typhus Fever, Cholera and small pox, which desolated that country.

I have somewhat digressed from the usual form observed in an introductory lecture, but I had reasons for so doing. These reasons may appear in part selfish, but they have been adduced principally for your satisfaction, and to afford me an opportunity of assuring you, that no effort of mine shall be wanting to do justice to

the course I have commenced. Another reason for having thus digressed, is, that being aware fully, that to be a successful practitioner in medicine or surgery, a medical man must have the entire confidence of his patients, and as I appear amongst you as a stranger, I wished to bespeak your favorable feeling in my behalf, chiefly as a Medical practitioner charged with the care of your health, for first impressions weigh heavily with many, and are not, if once admitted, easily overcome.

Such is my apology for the digression I have made, for I think it my duty to try to win your confidence in me as a physician for the reasons just now stated; although while I speak thus, I am happy to add, that thank God there does not appear at present in the Catholic educational or charitable Institutions of Calcutta, any very particular opportunity for me to shew myself in the character I most ambition, viz., that of a useful Medical practitioner.

From my heart I rejoice at this gratifying circumstance and I offer up my most sincere prayer, that those admirable establishments may be long equally destitute as at present of groundwork for such a superstructure.

I find that the Lectures of my predecessors here have given such general satisfaction, that, I think, I cannot do better than to follow in their course, adding to them, at the same time, the discoveries,* which have been made and the improvements which have taken place up to the present period of chemical literature. For this purpose, I have brought with me from Europe a book, published last year with all the improvements up to that date, improvements principally the result of the research of that celebrated Chemist Baron Leibeg and of others who are distinguished in the science. I have also subscribed to a London periodical, which contains and will continue to contain a series of Lectures just now being delivered by Baron Leibeg at the University of Munich. This periodical will further—more embrace a second course of lectures, which is at present being delivered at the Royal Institution of Great Britain by Dr. Hoffman, another very able Chemist. Leibeg's lectures are on experimental Chemistry; and Dr. Hoffman's

on organic Chemistry. At the commencement of my lecture, I used the words magnitude and importance as applied to Chemistry, and that you may the more fully appreciate the application of those words to that science I will quote for you a paragraph from Leibeg's introductory lecture, and this paragraph alludes only to one branch of Chemistry (here Dr. O. B. read the paragraph which spoke of the unbounded extent and importance of the science) and Dr. Hoffman in his first lecture on another branch says: "This series of lectures which must of necessity give only a partial and incomplete view of that vast domain of science," these sentences will prove satisfactorily to your minds how difficult it is, indeed, for any one to deliver an appropriate set of lectures in Chemistry; I use the word appropriate because Chemistry is only to be looked upon as a science auxiliary to its own application, and in order to derive some advantage from its study, something must be added, and that something is an exact and intimate acquaintance with the department in which its application is sought. For instance to a farmer, Agricultural Chemistry is the most useful, to me the most useful branch and the one to which I have hitherto chiefly applied myself is physiological Chemistry and even to that subdivision of it which treats of the tissue of the human body in relation to health and to disease.

(To be continued.)

CORRESPONDENCE.

THE MIDNAPORE CATHOLIC CHAPEL.

To the Editor of the Catholic Herald.

DEAR MR. EDITOR,—You will do me a favor by inserting the following in one of your columns which will appear on Saturday next I believe.

Last year the Catholics of this station urged upon His Grace the Archbishop the necessity of sending a Priest here, either to be permanently established, or periodically sent as he chose, when Father McCabe was selected by His

Grace, and kindly deputed here. He was cheerfully hailed by the Catholics here, who had the blessing of performing their Christian duties with great satisfaction. Father McCabe remained here for a fortnight, and on the eve of his closing his Mission, two houses were offered by some of the Catholics, one for a Chapel and the other for his residence, but circumstances did not then this arrangement permit to be adopted, being then the Archbishop being about leaving the Country for the benefit of his health, so the matter remained in "*Statu quo.*"

This year we have been favoured with the mission of the Rev. Father Leo, who it appears was sent thither by His Grace, at the request of one of the respectable Members of our community. The changes which have been wrought by the worthy Rev. Father are inexpressibly great. He got all the Catholics to perform their Christian duty.

2ndly.—He reconciled those that were in dissension.

3rdly.—He raised a small fund and a monthly Subscription for religious purposes, from the small number that we have in our community. Every one cordially co-operated with and supported the wishes of the Rev. Father whose endeavours have met with unequalled success.

4thly.—He has appropriated the house given up by Mr. Sinaes for the Chapel, where we have had Mass celebrated for 3 successive days. He has blessed the place as well as the ground attached to it for a Cemetery and dedicated the Chapel to the Sacred and Immaculate Heart of the Blessed Virgin Mary.

5thly.—The Catholics here have after some ages been fortunate to have a Chapel established through the indomitable exertions of the Rev. Father.

6thly.—His Reverence leaves us with regret and we feel much for him has left as a lasting impression upon us from which we hope to derive an incalculable benefit.

7th and lastly.—In concluding this Summary dear Mr Editor, I think I would be wanting on my part were I to omit to mention the praiseworthy manner in which Mr. Sinaes has sacrificed his property for the benefit of his

Catholic brethren. Apologising for the length of this.

I remain,
Your's faithfully,
A CATHOLIC.

Midnapore,
14th April 1853. }

*Letter from the Right Rev. Bishop Neyret,
Vicar Apostolic of Vizagapatam To
His Grace, the Most Rev. Dr. Carew,
Vicar Apostolic of Western Bengal.*

MY DEAR LORD ARCHBISHOP,—About a week ago, the *Catholic Herald* informed me of Your Grace's return to your happy flock. It would be difficult for me to express the pleasure this news afforded me; a pleasure so much the greater, as I had not been without fears upon your Grace's departure for Europe, that you would never return. Not that I doubted Your Grace's affection for, and devotedness to your spiritual children; but there were so many reasons for which you might have been retained in Europe!!! I rejoice then, my Lord, and thank Divine Providence for your Grace's happy return to this poor Country; I rejoice at it, not only for the good of religion, but also on account of the friendship, with which you deign to honour me. May the health, which it has pleased the Lord to restore to your Grace, be henceforth strong and durable. I myself have recently returned to Vizagapatam, after an absence of fourteen months. I have had the pleasure to find the building of my Cathedral Church very much advanced under the direction of the Rev. Mr. Tissot. Without its being a Master-piece, I hope, when finished, it will be an honour to our Catholics. It is being built entirely in the Gothic Style—simple, but elegant. Our good Nuns, established here for now nearly a year, do a great deal of good for the youth of this mission. Their pupils, to the number of Sixty, satisfy them beyond their expectations. As it is a long time since I have received letters from Europe, I know not, if your Grace, realised the project you had formed of passing through Ancecy on your way to Rome. I presume that the new

arrangements relatively to your Apostolic Vicariate rendered it unnecessary. Renewing my congratulations, and uniting the homage of my respect with that of the Rev. Mr. Tissot, I have the honour to be your Grace's most

obedient and humble Servant,
* T. S. NEYRET, *Vicar Apostolic.*

Vizagapatam April 10th 1853.

ROME.

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From the subjoined extract from a letter lately addressed by his Eminence Cardinal Fransoni to our Reverend Chief Pastor, our readers will perceive with pleasure, that the place in the Urban College so generously assigned to this Mission by the Sacred Congregation, has been filled up to the satisfaction of the Cardinal Prefect by the appointment to it of Mr. T. Butler, lately a distinguished student in the Missionary College of all Hallows, Dublin.

Extract of a letter addressed by his Eminence the Cardinal T. Ph. Fransoni to his Grace the Most Rev. Dr. Carew, V. A. W. B.

We have in fine to inform you of the recent arrival of the young man recommended by your Lordship, Mr. T. Butler at Rome, and of his having been admitted among the pupils of the College de Propaganda Fide; we confidently trust, that in a short time he will prove an excellent laborer in your portion of the Lord's vineyard. As to other matters believing that you have been sufficiently informed by them upon them Very Rev. Mr. Kirby, we beg of the Almighty God to prosper and preserve your Grace for many years.

Rome from the chambers of the sacred congregation de Propaganda Fide, 11th February 1853, always at your service.

T. Ph. CARDINAL FRANSONI PREF.
At Barnabo Secretary.

True Translation,

J. McCABE Secy.

The annexed letter of the Cardinal Prefect to the excellent Superior of the Christian Brothers in Calcutta, will we are sure, be read with much pleasure, by all those of our community, who feel a sincere interest in the pious and useful education of the numerous poor children, who resort for instruction, to the Schools of the Christian Brothers —

Translation of a letter addressed by his Eminence the Cardinal Fransoni to the Beloved Superior in Christ of the Christian Brothers in the Apostolic Vicariate of Western Bengal, Calcutta.

SIR.—Your most illustrious Prelate the Archbishop of Edessa during his visit to Rome among the other things, of which he informed our Most Holy Father as having been most efficacious towards the progress of the Catholic religion, made mention of the very consoling zeal, with which the Christian Brothers for the six past years have labored in cultivating and training up piously the minds of the little ones of that Mission, to the very great gain of souls and advantage of religion. That you, and your fellow laborers may know the sentiments of his paternal benevolence towards you, his Holiness was pleased to command us, both to make this to communication with our own hand, and in his name most affectionately to commend and encourage your zeal and labor. Moreover our most Holy Father most kindly imparts to you his Apostolical benediction. Uniting heartily to these sentiments those of our own heart, we beg of the Almighty God to replenish you with all his gifts.

Rome from the Chambers of the sacred congregation of de Propaganda Fide 11th February 1853.

Affectionately yours,

T. Ph. CARDINAL FRANSONI PREF.

At Barnabo Secretary.

True Translation,

J. McCABE Secy.

Letter of Bishop Hartmann to His Grace the Most Rev. Dr. Carew, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—Most heartily welcome! God has sent you back when much needed; Your Grace will have seen from the *Examiner* in what a trying state I am, nor do I know how long I shall continue so. I have the Church and the perfect use of it; the refractory Priest has the house and performs divine service in the School-room attached to the house. The house forms but one building with the Church, hence the doors communicating with the Church, are blocked up. If I leave the Church, not only the whole congregation will be plunged into Schism, but other Churches will immediately follow. Government gave no assistance, and I must now try to get a bill filed against the Priest to have him ejected. Every day brings some disagreeable news, though on the whole I get daily more ground; before yesterday one of our party was killed. The dead body

was removed to another adjoining district, in order to have the inquest made by a rank Schismatic, commonly called the Pope of the Schismatics, who gave the verdict, that the man died on intoxication. I myself, three European Priests and a hundred other persons saw and examined the body, and are convinced that he had been killed. The revolt ing party is so enraged against the Junior Magistrate who had opened the doors and windows of the Church to me, that not merely they complained of him to Government receiving however a humiliating answer, but they have filed a suit against him in the Supreme Court; if we consider, that the battle field of Catholicism versus Schism is here at Mahim, and that the victory, whosoever may it is of immense importance, then we easily can account for such a desperate proceeding. Since the 13th ultimo I could never go to Bombay or leave the Church out of sight; for eight days I had been a real prisoner, prayers are offered every where. And the good Nuns at Calcutta I trust, through your Grace's recommendation will do something for me, I would also recommend myself to the prayers of the Clergy, I suffer for the cause of God, and God only can be my help.

I sent a circular to all the Vicars Ap. during your Grace's absence, as to what steps ought to be taken regarding the interference of the Bishop of Macao. Nine have replied, the substance of their reply as well as a letter to his Holiness to be signed by all, will be despatched to them; I shall send one to your Grace, trusting you will join in the common cause. I have the honor to be with most profound respect,

My dear Lord Archbishop,

Your humble servant,

✠ A. HARTMANN,

Bishop.

Church St. Michael, Mahim,
Bombay, 6th April 1853. }

Selections.

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CONVERSIONS.

The *Journal des Debats* announces that the celebrated writer, Beer, has become a convert to the Catholic religion. His conversion was accomplished by Father Ratisbonne.—*Tablet*.

A correspondent of the *Freeman* states that Mr. Thomas Drummond of Balbriggan, was received into the Catholic Church, on the 16th ult., by the Rev. Mr. Grimley.—*Ibid*.

THE CONVERSION OF THE LATE MR

PRICE.—We are glad to have authority for announcing the conversion of the late Mr. Price, editor of the *Dublin Evening Packet*, a respectable Conservative and Protestant paper. Mr. Price, who was much esteemed and respected for his abilities and goodness of heart, was received into the Church during his last illness by the Rev. Dr. Quinn, then of Westlandrow, and now P.P. of Athy.—*Ibid*.

On the evening of the Festival of the Epiphany, at Catskill, New York, Mr. Norman C. Stoughton, having previously renounced the Protestant Episcopalian Ministry, was received into the bosom of the Catholic Church, together with Mr. Stoughton and their family of three small children, by the Rev. J. M. Forbes, Pastor of St. Anne's Church in this city. The ceremony was one of unusual interest called forth expressions of devout thankfulness from the few Catholics of the neighbourhood, brought together for the occasion.—*New York Freeman's Journal*.

THE LATE MRS. LETITIA PRESTON FLOYD, OF VIRGINIA—HER CONVERSION AND DEATH.

Our country has been renowned for the number of brilliant eminent persons who have returned to the bosom of the Catholic Church. It is not as swelling the number of these, but as an edifying and consoling example of how souls of a high mould, sooner or later, find their true home in the bosom of the Church, that we devote a few lines to the memory of Mrs. Floyd.

Born, by her misfortune, outside of the Catholic Church, and remote from Catholic influences, she yet, by the instincts of a virtuous and noble nature, clung to the Catholic Tradition of family and society that it is the misery of our times to see so fast dying out in the Protestant world. The proof of the excellent floral training of her family exists in the fact that her surviving children no less than four are already garnered within the Catholic Church. Of the living we will not speak; we are only recording the memory of the dead.

Mrs. Floyd was the widow of the late General John Floyd, formerly Governor of Virginia; mother of ex-Governor Henry B. Floyd, sister of the late James P. Preston ex-Governor also of Virginia and aunt of the late Governor James M'Dowell, of Virginia, and of Hon. Wm. Campbell Preston of South Carolina.

On the 12th of August last the Right Rev. Dr. Whelan, Bishop of Wheeling, had the satisfaction of receiving this lady into the Catholic Church, when she received the Holy Sacraments with the lively devotion and penitence, that marks the true convert. Just four months from that date, on the 12th of

December, after practising the duties of religion and enjoying its consolations, in the 74th year of her age she yielded up her soul to God at her residence, Burke's Garden, Tazewell Co., Va., and was buried according to the rites of the Church in a blessed grave by Rev. Mr. Parke of Wytheville.

"Even in these days," a friend writes to us, "when the Faithful are consoled and cheered by the conversion of so many that are good and great, the Church has not made conquest of a more elevated spirit, a warmer heart, or a more splendid intellect than hers for whom I request your prayers."

May her soul rest in eternal peace—*Ibid*

CORRESPONDENCE BETWEEN THE EARL OF CARLISLE AND THE REV. DR. CAHILL.

(Concluded from our last.)

The second false impression sought to be made is founded on the misstatement—namely, "that the Madiais are punished for merely reading the Bible."

By the first statement English Protestants are called on to believe that a Catholic power punishes Protestantism as a mere religious tenet—by the second misrepresentation they are urged into the calamitous conclusion that the Tuscan laws prohibit the Word of God, and make penal the reading of the Scriptures—I assert then, my lord, that the first position is notoriously false, and is contradicted by the clearest records of continental history; and I say that the second is a flagrant lie, and receives a flat peremptory denial from the charge of the judge, who was president of the court, and who pronounced the judicial sentence of condemnation on Madiai.

In proving the first point I regret being compelled to recal past events of European history, which every generous heart would fain bury in perpetual oblivion, and which makes every honest and honorable mind shudder at contemplating these crimsoned pages and these anti-Christian deeds in your history, written in the days of "reformed" Gospel light, and executed in the name of God. But these chronicled facts are necessary in the present instance, in order to show that the word *Protestantism*, in its commencement, its progress, and its final consummation, did not mean, nor ever has been understood to mean, the liberty of Catholic Europe, the mere elements of certain religious faith. No, my lord, denote not; it means, and has ever meant, in the incontrovertible record of European history, an aggregate of tenets, and a body of general practices clashing with Catholicity, as a conscientious creed, opposed to the sacred ties of Catholic society, originated hostility against the spiritual Head of the Catholic Church, and banished by the doctrine of their first founders against Catholic monarchy and Catholic political power. If these assertions be true as recorded not by me, but by the Catholic

historians of Europe, is it not a mean suppression of the truth to assert that the Italian states proscribed *Protestantism as a mere conscientious creed*; whereas, wherever the word occurs it means the aggregate of the historical indictment to which I have just referred. You must understand me, my lord; I am not in this letter making these charges; certainly not; I am explaining the language of the laws of Tuscany, and of other Catholic states in the case before us; and in the succeeding part of this communication we shall see if they are justified in their legislation on the aggressors of Protestantism, according to the universally received continental impression. I regret sincerely, my lord, the cause and the existence of these impressions; I should efface them if I could; but I must take them as I have read them, heard them, and, in fact, felt them; I have not made the case, I merely expound it.

Firstly, then, my lord, Luther and his associates, with one blow struck down, as the first precept of his decalogue, the spiritual authority of the Pope, as Supreme Head of the Church; and this point being the very mainspring of Catholicity, it is no wonder that such a levelling aggression should arouse the vigilance of every Catholic dynasty in Europe; and this step was not an impulse of the man, but a doctrine of his new creed. It not only propounded this doctrine as an essential principle of belief, but it punished all those who refused to acknowledge it. Some of the first, and highest, and greatest men in England have been brought to the block for refusing to subscribe to it. And then can you wonder, my lord, if foreign Catholic princes guarded their states from a creed which inflicted death on all who had the courage to maintain liberty of conscience in refusing assent to its practical provisions?

Secondly, he and his entire evangelical staff encouraged polygamy; and, of course, plurality of wives, by granting official permission to the Landgrave of Hesse to marry a second wife, the first being still living. And this permission he gave not from the caprice of the mistaken friend, but from the new creed of his followers, and in order to promote the salvation of the prince and the glory of God, in writing to the prince on the subject he says:—"Your Highness, therefore, hath, in this writing, not only the approbation of us all, concerning what you desire, but having weighed it in our reflection, we beseech and beg of God to direct all for His glory and your Highness's salvation!" And surely enough, my lord, they all did approve of it, and all signed the document in very discreet and grave language; and in putting their names to the dispensation, so scrupulously apostolic were they, that they would not even omit the Saint's name of the day, it being executed, as they wrote it, "on the Wednesday after the Feast of Saint Nicholas," 1539, and endorsed!

Martin Lu her,
Phillip Melancthon,
Martin Bucer,
Anthony Corvin,
Adam,
John Leuingue,

Justus Wintferte,
Denia Melanther.

Here again, my lord, it is not surprising if Catholic states become exceedingly alarmed at the progress of the new faith, seeing that besides more mental, and spiritual, and supernatural tenets, it introduced Mahomedanism, blasted all conjugal bliss, rent asunder the sacred ties of home and undivided love, degraded woman into Pagan infamy, converted matrimony into a licentious scheme of perjury and adultery, and, according to the received laws of Christianity, went directly to bastardise the rising Catholic generations of the world.

Thirdly, he called on the population of the German states to rise up against their Catholic emperor; and he openly declared that all allegiance should be withdrawn from any king or potentate in communion with the Pope, whom he denounced as the Devil and Antichrist; and the third development of this divine creed was not to be ascribed to the treasonable frenzy of the rebel, or to the wild plans of the revolutionist. Not at all, my lord; no such thing; it was part of the new faith—an item in the new inspiration, tending, as in the case of the Landgrave of Hesse, to the glory of God and the salvation of the soul.

For the truth of this revealed, reformed, ethical dogma, I beg to refer your lordship to your own historian, Sleidan, Book v., page 74. Such even was the violence produced against monarchy by this article of the new Protestant Faith, that the Low Countries, Switzerland, and all Germany, burst into open revolution; Zuinglius, the co-apostle of Luther, even joined the rebels in Switzerland, and was found among the dead, killed in battle.

The dominions of the celebrated Charles V. were menaced with such danger by Luther, and the princes who joined the standard, that Charles was compelled to give them battle, in which his troops were victorious, scattering the enemy, and taking the Landgrave of Hesse and the Duke of Saxony prisoners on the Elbe, May 26th, 1547. Here, again, my lord, is it a matter of surprise if all the Catholic sovereigns of Europe hastened to form a defensive alliance in order to guard their conscience, their faith, their honour, the sanctity of their families, the cause of morality, the inheritance of their thrones, and the possession and the peace of their dominions from a system which tended to change woman into a beast, man into a pagan, and which stood in naked defiance of the ordinances of God, the Gospel of Christ, and the indissoluble customs and laws of human society.

Fourthly, if these undeniable doctrines and these authenticated historical facts ceased with the name, character, and prestige of the first founders of these novelties, the precaution taken by Catholic countries might also fall into oblivion, and European society resume its former Christian and political peace. But, my lord, the case is otherwise; and the history of England, and Scotland, and Ireland, and France, and Germany, to which I shall not here further allude, supply the thrilling commentary—namely, that during the hundred and fifty years which elapsed after the death of these first apostles, a

scene of practical persecution of Catholics and a record of universal desolation marked the track of this faith everywhere it appeared, and made the name of *Protestantism* be identified with national spoliation, relentless persecution, withering penalties on conscience, together, with the confiscation, banishment, and death of thousands of its defenceless and wasted victims. Let us be candid, my lord—has not this been the universal character of Protestantism in every country where a Catholic dare raise his voice in defence of his creed or his country? Let me be plain, my lord—is not this the cause why every Catholic country, where the standard of Protestantism has been raised in dominant triumph, has been wasted, beggared, spoliated, and ruined?

Fifthly, do you wonder then, my lord, that the laws of Catholic Europe have been framed with *defensive* not *offensive*, caution against a system combining in doctrine and in the continued practices of *successive centuries*, an aggregate of religious and political principles, incompatible with the security and the conscience of Catholic states and people?

My lord, I mean no offence either to Protestants or Englishmen, by recalling these dark scenes of your history; certainly not. I dare not offend in your presence; and I feel assured that Englishmen and Protestants of the present day in this country, and elsewhere, blush for their ancestors in reading this sad and sullied page of their story. I should not even allude to these past eventful days under ordinary circumstances; but when I see, read, and hear one national huge lie spoken, cried aloud, posted, gazetted, published, printed, spouted, prayed and preached; when I read American, Prussian, Dutch, Scotch, and German interference called in order to mitigate the sentence of imprisonment put publicly forward in the grossest falsehood ever promulgated in England; and when I behold all the journals, all the Bible societies, all the *Irish Parsons*, banded together in swelling the discord of an historical, public, notorious, palpable lie against the laws, civic language, religion, creed, and defensive enactments of a foreign Catholic power, I am come fearlessly forward, sustained by the history of Europe (to which I challenge discussion), to defend the thesis, "that Protestantism has never meant on the continent of Catholic Europe a code of mere religious, spiritual tenets; but on the contrary, its acceptance has ever been an anti-Christian, anti-social, anti-Catholic, anti-conjugal mixture of Paganism, infidelity, spoliation, and persecution. It is false, therefore, to assert that the word "Protestantism" in the rule of the Duke de Castigliano means a mere religious tenet, detached from its social and political associations.

This assertion is unequivocally false. The Tuscan laws on heresy are written in four volumes (quarto) in Latin, to which I beg to refer your lordship, and which, by their dates and provisions, will prove to your satisfaction the position which I have taken. And if a treacherous cry be now raised against these laws (which, be remembered, are not the laws of the Catholic Church, but of Catholic princes), is

not the blame clearly to be attached to Protestant persecution and not to Catholic defensive enactments? Catholicity in all these cases is the injured plaintiff, and Protestantism is the guilty defendant. But beyond all doubt, one of the most singular, but now well-understood arts of the bigotry of England, is ever and on all occasions to raise a loud cry of murder against her oppressed and lifeless victim, which lies bleeding at her feet, in order to misdirect the public indignation. She publishes liberty to all foreign nations while she is forging heavy chains of slavery for her own subjects at home; she preaches the sanctity, the goldiness, the apostolic character of her people and her Church while infidelity stalks through her streets, unnatural murders daily stain her soil, and while the rapacity of her rubric belies the cross and robs the orphan; and she publishes the extent of her wealth to all the world, while all that world knows she lives, on the credit of her own subjects, whose debt never can be paid but by the wreck of the nation. Foreign nations thus know England well from centuries of observation of her national treachery, her oppression, and her persecution; and hence they dread her intercourse, despise her word, and guard against her perfidy. These laws are framed for defence, not for insult—for protection, not for aggression. All Catholic Europe during the past three centuries, therefore, dread her as their greatest enemy.

And will your lordship give me leave to ask if the conduct of Lord John Russell and Lord Palmerston, the old decrepid family ministry, have served to awaken confidence in the case at issue? On this point I have, for years past, already explained my views without contradiction; but I shall add one word more, namely, that in the whole course of official recklessness nothing has perhaps ever appeared in the lives and annals of English ministers which can bear the most remote comparison with the astounding assertion reported to have been made in the House of Commons by Lord Palmerston, viz:—"That it was in the intention of the official men with whom he acted to form into one independent kingdom all that territory which stretches from Genoa to Venice!" Hence read, my lord, the present history and events of Piedmont; look at the revolutionary spirit of Turin; and—just like the deceived Hungarians, the deluded Neapolitans, the relentless Switz, and the ungrateful Romans—these speeches of our functionaries have encouraged the discontented, of these nations to rush into rebellion, and afterwards to expiate by public degradation, banishment, or death, for the evil foreign counsels, when in a moment of misplaced confiding honour, they listened to heartless bigoted diplomatists, against the dictates of conscience, the voice reason, and the call of national duty. In fact, when the emissaries of the Bible Society, or the spies of the English government were permitted to inoculate the public mind with the doctrines I have referred to, their victims lost all religion to God and all allegiance to the throne. Seduced by bribery to abandon the faith of their fathers, their consciences became seared from their perjured change of creed

From perjury and apostasy the space, my lord, to infidelity is not far; and hence these conventicles of Florence and elsewhere were avowed dens of revolution and Atheism. Beyond all doubt, my lord, the Tuscan government, or any other government similarly situated, had in the late circumstances of Europe only two questions to decide, namely—"Whether their duty was to teach order and Christianity, or to permit rebellion and Atheism" And they had also another principle to decide, viz:—Whether they, the Ultramontanists, should hold their tongues, and cease to protect order, morality, truth, justice, and faith, for fear of displeasing the tolerant framers of "the Ecclesiastical Titles Bill," contradicting the mild, and the wise, and the grave FARSEING legislators of o'd clothes proclamation—scandalising the sacred career of the saints of Exeter Hall—incurring the holy anger of the modern, ancient, mortified primeval Protestant Church the true follower of the cross—disturbing the last exemplary moments of the dying apostles. the probates of whose edifying wills amount in several cases to the truly apostolic standard of two, three, and four hundred thousand pounds!—the self-denying creatures having reserved this trifle in teaching this most sacred reforming thing called Protestantism. Why, my lord, if I were not restrained by the presence of your lordship, my boiling blood, and the red graves of my starved and murdered poor countrymen, plundered by this anti-Christian Church, would compel me to raise my voice in loud contumely and indignant scorn against the universal cant, the unblushing hypocrisy, and the gigantic lies of a band of impostors and bigots who have squeezed out the very dregs of our national existence, and who raise, whenever a pretext offers itself, at home and abroad, a cry of misrepresentation and insult, which degrades the fine, noble character English people as a nation, range in hostility to your name and your country the disgust and indignation of Catholic Europe, and has already laid the materials of a disastrous explosion beneath the foundation of England's power, which, if not removed in time by truth, kindness, toleration, and national honour, may very soon, as your lordship has predicted, be ignited by your injured, insulted, and powerful enemies, and in a moment of unexpected fate, like your overthrow in America, shiver to atoms the entire fabric of your national greatness.

In referring to the second point of this letter I have already proved that the *Madiai* were not "condemned for reading the Bible." The statement put forth in the public prints is utterly false. Their crime was "holding unlawful meetings with closed doors, contrary to the laws of the Tuscan conventicle act"—in which unlawful meetings, held without even demanding a licence, a band of foreign conspirators, by bribery, by ridicule of the Clergy, by caricaturing the Catholic religion, by revelling the laws, by distributing inflammatory fly-sheets, encouraged sedition, violated the public peace, and laid the foundation, as far as lay in their power, of those sudden and disastrous revolutions which convulsed all the neighbouring states, and had nearly crumbled five ancient thrones. And while dis-

curring this part of my subject, I shall take leave to remind your lordship of the standing, imperishable, eternal lie, which the Protestant Church has stereotyped in all her books, lectures, sermons, letters, speeches, through every part of the world where her literature is cultivated, where her power is felt, and her voice heard. This enormous, unfading lie, my lord, is, "that the Catholic Church will not permit the reading of the Word of God." Our Church declares the contrary; our Bishops write it, our Priests promulgate it, our booksellers print it over their doors, in their bills, their prospectuses, and the whole world knows it except the poor wretched dupes of the swarm of bigots who stop the ears, gag the mouths, and blind the eyes of their bewildered followers to such an astounding, incredible, heartrending degree of mesmeric biblicalism and awful infatuation, that you hear and read statements every day made in contradiction to a fact, palpable as the earth under their feet, obvious as the Thames that runs through the city of London, and clear and unclouded as a brilliant noonday sun in a cloudless summer sky. It is most melancholy thing to see a whole nation placed in such a deplorable, hopelessness state of utter mental helplessness and incapability of seeing and believing one of the most notorious facts of the whole world. The only thing which I can recollect as approaching at all in incredibility to this biblical delusion, is the case of the man mentioned in Moore's "Gentleman in Search of Religion." This man took it into his head "that he was made of fresh butter," and consequently could never be induced to go near the fire; and although his friends made every effort that mortal ingenuity could devise to cure him, he went to his grave impervious to every human motive of persuasion, and died under ground, out of the reach of the sun, shivering with the cold. Not the least singular part, too of this crafty hypocrisy on the part of the foreign spy Biblicals, is, when they assert that the Catholics are hostile to the Word of God, because they will not receive their English perverted text. And although it is easy to see that they would not take our Bibles, with our notes and comment, and they stand acquitted of all hostility to the Word of God, yet they will not allow the same argument to be applied to us when we spurn their mutilated, ill-translated text, where whole books are omitted, where inspiration is denied, where tenses are changed, particles omitted or introduced at pleasure, where philological meanings are received against the admitted practical living, speaking interpretation, and, above all, where the Bible reader who distributes these stammering, broken records, does not want objectionable notes and comments; nor he speaks his comments; he spends hours and days, accompanying his readings with caricatures of the Host, philippics against the Confessional, ridicule of the Ever Blessed Virgin Mary, lies of the Pope, and concludes all this pious reading in the lanes and the alleys of London, in the hovels of Clifden and Connemara, in the streets of Kelis, as well as in the plains of Lombardy, will be perjurious bribe from the hypocrites of the Bible soci-

eties of credulous England, and the remorseless, unmitigable Orange Parsons of Ireland. But coming time may yet tell a saddening tale, my lord; when the legislators of England may be glad to recal these crying insults to the Catholic name, when every available Irish hand may be wanted to repel the foreign foe, when every Irish heart, which now bleeds with the fresh opened wounds of centuries of persecution, may be called on to spring to the national defences, and there pour out, as poor insulted faithful Ireland has often done before, the last drop of her circling life blood in defence of a nation that oppresses us; of institutions that degraded us; a parliament that insults us; a civilisation that debases us; commerce that robs us; and a power that emaciates and kills us. Wait awhile, my lord, but I fervently pray that the future, which your lordship seems to dread, may never become present, and that able statesmen, and not fatal bigots, wise laws and not insults, toleration and not persecution, honour and not deceit, may change the aspect of English legislation and render England the sincere, generous parent of all her subjects, and not the tyrant and the enemy of a third of her devoted, and patient, and loyal servants,

I have the honour to be, my lord earl, with the most profound respect, your lordship's obedient servant,

D. W. CAHILL, D.D

PROTESTANTISM V. CATHOLICITY.

Yesterday one of the unfortunate victims to Protestant "Porridge and Soup" returned once more to his former Faith. This poor creature, with whom we are ourselves acquainted, was seduced in the hour of starvation by the offer of a bribe of £8 per month to abandon his Faith and his God; but, stung by an evil conscience, he returned yesterday to the embraces of his fond and affectionate parent. Another, a quondam member of the society of St. Vincent of Paul and whose act of renouncing Popery appears in the "Bull-wark" of this month, has also seen his fatal error, and is now waiting to be reconciled to Holy Church by the Vicar Apostolic of this district.—On the whole, we believe that upwards of 100 converts have been received into Holy Church in this city during the course of the year of grace, 1852—Deo Gratias is all we can say.

Glasgow, Fest, Epiph 1853. WULSTAN.

Lady Charles Thynne was a few days since "received into the bosom" of the Roman Catholic Church at Clifton. Lord Charles Thynne, who it will be recollected, resigned his living near Westminster to secede to the old faith some few months since, is, with his family, now residing at Clifton. Lady Charles, the new convert, is a daughter of the present Lord Bishop of Bath and Wells.—*Exeter Gazette.*

ROME, Jan. 10.—I have to announce another accession to Romanism in the person of Mr. Bathurst, a lieutenant in the navy, who renounced the Protestant faith in the church of St. Peter, early in the morning of New Year's Day, Cardinal Piccolomini receiving his abjuration, and Mr. Kolb, the Charge d'Affaires for Wurtemberg, acting as his godfather. The convert is nephew to Lord Bathurst, and a cousin to the unfortunate Miss Bathurst, who was drowned in the Tiber, whilst riding on its banks, some years ago. He prepared himself for this change by passing a few days in retirement and spiritual exercises with his friend, Mr. Patrick O'Brien in a monastery near the Colosseum, and it is said, owes his conversion, in a great measure, to the arguments of Father Manning. Mr. Nicol, second son of the Right Hon. Mr. Nicol, late member for Cardiff, also an officer in the navy, whose change of Faith I mentioned a few weeks ago, is stated to have been half-converted before he came to Rome, by Mr. More O'Ferrall's Jesuits at Malta.—*Catholic Standard*.

FRANCE.—On Saturday the 7th instant, a Protestant family, abjured the errors of Protestantism and was received into the One Fold in the Church of St. Roch. The conversion of that family is due to the zeal of the Abbé Chartrain.—*Ibid*.

AMERICA.—We learn that Mr. Richard D. Scofield, a student of the University of Notre Dame du Lac was received into the Catholic Church by the Rev. Father Granger on Christmas morning. We are likewise informed that several other young gentlemen, who entered the institution as Protestants, are undergoing a course of instruction with the view of being made partakers of the same happiness at no distant day.—*Pilot*.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. Jas. Rostan, for March, ...	Rs.	4	0
„ John Rostan, for ditto, ...	...	1	0
„ T. Sinaes, for ditto, ...	...	1	0
„ P. Bonnaud, for ditto, ...	...	5	0
Madame Bonnaud, for ditto, ...	...	2	0
Mr. John Spence, for February, ...	...	25	0
„ James Curnin, for ditto, ...	...	5	0
„ A. W. Spence, for ditto, ...	...	5	0
„ F. Mazaux, for ditto, ...	...	5	0
„ W. Lackergeeten, for ditto, ...	...	5	0
„ Mr. S. Vele, ...	...	5	0
Very Rev. Father Formosa, for March, ...	...	10	0
Mr. C. Cornelia, for Jan. Feb. and March, ...	...	6	0

NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the Solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACABE Secy.

Cathedral House April 23d, 1853.

NOTICE TO THE CLERGY OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

The very general apprehension of serious injury to the health of the Community at large in Bengal and also to the fruits of the earth occasioned by the long continued drought of this season, has induced the Archbishop Vicar Apostolic to direct that the Collect for rain be added by each Celebrant at Mass to the other orations of the day.

J. MACABE Secy.

Cathedral House April 17th, 1853.

NOTICE.

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday May 15th 1853, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday, 22nd May, at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

THE BENGAL CATHOLIC HERALD.

* One holy, and one spirit - one Lord, one Faith, one Baptism.*

No. 18.] CALCUTTA: SATURDAY, APRIL 30, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, April 30.

ST. THOMAS' CHURCH.

We set aside with pleasure the Editorial, which was otherwise to have appeared in our columns to-day, in order to make way for the following most important discourse, which was delivered, on last Sunday evening, the fourth after Easter, at St. Thomas' Church, by His Grace the Archbishop, Vicar Apostolic. The text, taken partly from the Gospel of the day, and partly from the Prophet Ezechiel, is admirably illustrative of the truths inculcated in the Sermon, and furnishes moreover conclusive reasons for the Archbishop's selection of a theme, on which, it is of so much practical moment, that the Faithful should be fully instructed:

Fourth Sunday after Easter.

But because I have spoken these things to you, sorrow hath filled your heart.

But I tell you the truth: it is expedient to you that I go, for if I go not, the Paraclete will not come to you. But if I go, I will send him to you.

And when he is come, he will convince the world of sin, and of justice, and of judgment. — *St. John, chap. xvi, verses 6, 7, 8.*

So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt bear the word on my mouth, and shalt tell it them from me.

When I say to the wicked: O wicked man, thou shalt only die: if thou dost not speak to warn the wicked man on his way: that wicked man shall die in his iniquity, but I will not be at thy head.

But if thou tellest the wicked man, that he may be converted from his way: he shall die in his iniquity: but thou hast delivered thy soul. — *Ezechiel, chap. xxiij. v. 7, 8, 9.*

As the Heavens are exalted above the Earth, so are the counsels of God exalted above those of men. Until Christ came on Earth, who ever heard of a man, who proposed to become the founder of a new Empire, and promised to his followers only persecution and death—telling them that whosoever should kill them, would think that he did a service to God. And who ever heard of any (to speak humanly) so infatuated, as to adhere even to death to a leader, who, instead of those rewards which men ambition, promised to his disciples only ignominy and suffering—oh! the depth of the wisdom and knowledge of God! How incomprehensible are his judgments and how unsearchable his ways. Is it not the policy of the worldly wise to hold out to those, whom they wish to gain over to their views, the most alluring expectations of honor and riches—expectations so exaggerated, that even the most sanguine do not anticipate their realisation? And this mode of proceeding is deemed indispensable, in the principles of human wis-

dom. But from on high the Almighty proclaims "I will reject the wisdom of the wise and the prudence of the prudent I will reprove." Let earthly monarchs flatter the weakness of mortals, by holding out to them the prospect of temporal distinction and emolument. Let them propose to subdue their enemies by superior force or fraud—I want no such auxiliaries, I reject and despise them. It will be my glory, to overcome pride by humility, strength by weakness—the power of the Cæsars by the ignominy of the Cross—I will not send wolves to destroy wolves, but unheard of prodigy, I will send sheep, the very victims on which the wolves are wont to prey, to bring the wolves into captivity; to impart to them their own meekness, and thus make them the proudest trophies of my triumph.

It was in language like this, that the Saviour introduced the verses contained in the Gospel of this day—In these verses, instead of cheering his Apostles by the assurance of his presence, as the General is wont to encourage his soldiers, the Saviour, on the contrary, announces his speedy departure from among them, saying, that he is about to return to his Father. They are then desolate and unprotected, without the animating Society of their Chief, to go as sheep among wolves, they are to go, without scrip or staff, and for the name of Christ, to become an object of hatred to all, so that they who put them to death shall think, that they thus render a service to God. But that God, who tempers the wind for the shorn lamb, will not assuredly abandon in this extremity his chosen disciples. He will, no doubt, make issue with the temptation, and not suffer them to be tried above their strength. He will send to them the promised Paraclete, who will instruct them in all truth—But, in order to accomplish this mercy for them, he declares, that it is expedient that he should leave them.

How similar is this, to the order, which God pursues in every age, with regard to his Faithful Servants? Their life is ordinarily made up of alternations of afflictions, sent to prove and purify them, and of benedictions, sent to support their weakness, and give them a foretaste of the incomprehensible reward, which awaits

them in eternity. This was the order which the Divine Providence pursued even with regard to our Blessed Saviour. His birth is scarcely announced by Angels, when to escape the murderous designs of Herod, he is obliged to flee into Egypt—under this affliction, his reputed Father is consoled by the intelligence, that they were now dead who sought the life of the Child, and that the Redeemer might again return into Judea. After he had spent his youth in poverty, obscurity and labour, he approaches to receive the baptism of John, and his long suffering and humility are honored, by the Eternal Father proclaiming from the open Heavens: "Thou art my well beloved Son in whom I am well pleased." He enters on his public Mission, after the long fast of forty days in the Desert. The devil profits of the hunger and destitution which he endured, to try to seduce him by temptation. The Saviour triumphs over the tempter, and Angels come and minister unto him. Finally, He closes his career on a Cross of ignominy, amidst the most cruel and unjust sufferings, and in three days, he rises gloriously from the Grave, the conqueror of Death and Hell, and the Redeemer of the Human Race.

Such was the dispensation exercised towards our Lord and Master—and in the words which he himself hath used, "the servant is not better than his Master," shall, I ask, we presume to murmur, if the Eternal Father visit us, as he visited his well beloved Son. To us, as well as to his Apostles the Saviour says, it is expedient that he should leave us, in order that the Paraclete may come. It is expedient, that he should withdraw his sensible presence from us, in order, that by the exercise of our faith, our patience and our entire conformity to the will of God, we should show ourselves disciples, worthy of our Divine Master, worthy of the Paraclete, the Spirit of truth, which he has promised to send. And my Brethren, is this course so generally followed by Providence, is it, think you the dictate of a harsh and unfeeling Master, who in the severity which he exercises, has no regard to the infirmities of his creatures? Far otherwise. This conduct of God towards man is the result of his fatherly

goodness and wisdom, and it proceeds from a profound knowledge of, and a deep compassion for the frailty of human nature. One single word from our Creator, and all our wants and miseries would be supplied and healed. If he do not speak that word, it is because the relief we should thus obtain, would endanger that eternal felicity, which he has prepared for us hereafter. Alas! how many are reprobate for eternity, because in the excess of his vengeance, God permitted them to enjoy on earth, without interruption, the blessings of health and affluence. How many from whose fatness, to use the expressive language of Scripture, iniquity has come forth? And who, as the same Scripture expresses it, because they were not in the labour of men, nor scourged like other men, were held fast by pride and covered with wickedness, as with a garment. Happy would it have been for the rich man mentioned in the Gospel, who feasted sumptuously every day, and refused to Lazarus even the crumbs which fell from his table, had God purified him by poverty and sufferings, and made him have recourse even to the Dogs to lick his sores. He would not for all eternity ask in vain even for a drop of water to quench his burning thirst; Affliction would have opened his eyes to the truth, and after the short day of this life, he would now together with Lazarus repose in the bosom of Abraham for ever and ever.

There is no reason to suppose, that the rich man of the Gospel was more a victim, than other rich men generally are to the passions, which are the offspring of wealth and luxury. Does not the Saviour himself declare without exception, that it is easier for a Camel to pass through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven? Now, can a Camel pass through the eye of a Needle unless by the miraculous power of God—and if so do not then the Saviour's words imply, that it is only by a miracle, that a rich man can enter into Heaven. What is impossible to man, adds the Saviour, is possible to God. That is to say, it requires a power far beyond the utmost limits of human nature—a power like to that of God alone, to save the rich man from the danger of riches, and procure

for him an entrance into the Kingdom of Heaven.

This power, God often exercises mercifully, by sending tribulation to the man who hath peace in his possessions. He sounds in the rich man's ears, at the very moment when he flatters himself, that he hath laid up much goods for many years "Fool, that thou art, this night, thy soul shall be demanded of thee, and whose, shall those things be, which thou hast provided." He visits him in mercy, by blasting those projects, which in opposition to the warning voice of Religion, he rashly presumed to adopt, in order to gratify some worldly speculation. Has the rich man accumulated unjust wealth? he sends the moth, and the thiel, to wear him from his ill acquired treasure by consuming before his eyes, the money on which his heart was fixed. Does the rich man abuse his wealth, and the influence which his wealth gives him, for the gratification of sensual pleasures? In pity for him, the Lord will visit him, or the sinful object of his affections with some direful infirmity, which will humble his soul by suffering, make him feel, how wretched are the enjoyments of passion, and, if he correspond with the merciful designs of the Almighty Parent who thus corrects him, will be instrumental, in bringing back the prodigal Son, in the peace of repentance, to his Father's house.

Is the rich man who is at peace in his possessions, is he a Father, is he one who by this appellation, has become responsible to Heaven, for the sacred deposit of the image of God, confided to him in his children? Has he been a faithful steward in guarding this precious deposit? Has he preserved immaculate the image of God in the souls of his children? Has he watched with solicitude over their childhood, and daily nourished them, by example and instruction, in Catholic faith and morality? Has he in fine ever regulated his arrangements for his children in such a way, as that he can hear without fear of reproach, the awful warning of the Apostle "If any man have not care of his own, and especially of those of his own household, he hath denied the faith and he is worse than an Infidel."

Or has he unfortunately forgotten, disregarded this sacred admonition, and trafficked in the settlement of his children, as he would in any of the commercial concerns of life, as if he and his children viewed faith and Eternity, Hell and Heaven, and the terrific truths connected with these awful subjects, as something visionary and dreamy, as a bugbear employed by Priestcraft to alarm the weakness and ignorance of the multitude? Is this an exaggeration? Is this picture too highly colored? If the guilty parent, who has thus transgressed, sincerely professed the Catholic faith, how would he reason with himself, when about to settle his child in Society? Would he not make these reflections, which are at once the dictates of reason and religion? My child is the fruit of the sacred benediction, which the minister of God's altar invoked on me and my wife on the day, when under the solemn sanction of religion, we pledged inviolable fidelity to one another even until death. My child has been given to me by God, as a sacred deposit, over which he commands me to watch with unceasing vigilance and affection. I am answerable to Society for its natural life, and if I abused the trust, Society thus reposes in me, I should answer for it with my own life. I am answerable to God, for its supernatural life, for its baptism, its faith, its morals, for that spiritual life, by which it is destined to live to God by grace here, and to enjoy a life of never-ending felicity with its Creator hereafter. Would Society pronounce, that I had provided as a parent should for the natural life of my child, if I consigned it to the care and Society of those, whose principles and feelings were either openly hostile or indifferent to its welfare? Would I not, on the contrary, be justly censured, as a heartless and abandoned person, unworthy of the endearing and tender appellation of parent? And yet, this carelessness and indifference could occasion only, that the mortal career of the child might be prematurely abbreviated, but could not cause to it any eternal irreparable loss. Change now only the name, and suppose, that in what relates to the spiritual life of your child, you have done, what I have just described, as so unworthy of a parent, in what appertains to

its temporal welfare, and will you presume to say, that that conduct which mankind would unanimously condemn, with respect to the natural and mortal life of your child, is not infinitely more criminal, when there is question of its supernatural and immortal life in eternity? To complete the misfortune of a Parent, who has thus become the spiritual murderer of his own children, one thing only is wanted. viz. That his understanding and heart should continue insensible to the solemn obligation he has violated, and that without feeling or emotion, he should behold the daily decay of the spiritual life of his child, of its faith, and piety, and the apostacy of his child's children, and that thus, without shame or sorrow, he should see springing from his loins, not a holy generation, which will give joy to the Church, be the glory and consolation of its Pastors, and a source of edification to the Faithful, but a discordant progeny, half, if so much, as half Catholic, if this be indeed possible, half Protestant, unsettled in faith, sterile in piety, proud, self-sufficient, censorious of every devout or disciplinary Catholic practice, which does not fall in, or accord entirely, with what they deem their own Philosophical and enlightened views of Religion, and, in a word, a race, wholly unacquainted with, and devoid of that engaging spirit of humility, self-diffidence, and meekness, which constitute, at once, the foundation and the grand distinctive Characteristics of pure untaught Catholic Faith and Catholic piety, throughout the Universe.

And, if it be a mercy on the part of God, to disturb the rich man who places his peace inordinately in his possessions, is it not also a mercy to a Parent, who, from worldly motives, has set at nought the warnings of Religion, in the education and settlement in life of his children, to awaken him to repentance from his false peace, before death and judgment come on him, and let him see with his own eyes, in the evils, spiritual and temporal, resulting from his unholy policy, how grievous a crime it is, for a Parent to imperil the Faith and Hopes of his children in eternity, for the sake of a miserable mess of pottage in this transitory life, and to sacrifice their only and their best title to the inheritance of the

true land of Promise, the land of the living, for the leeks and the flesh pots of Egypt.

But it will be said, that in some cases at least, good results from such arrangements, as those that I now speak of. Were this even to be conceded, yet the principle remains true, that, it is unlawful to expose one's self or one's children to the danger of sin, to the danger of the loss of faith or morality, for the Holy Ghost declares, that, he that seeketh danger shall perish therein.

To dissipate every such delusion of effecting good unduly, the answer "*Porro unum est necessarium*" given by the late Holy Pope, Gregory the 16th., to a distinguished Convert of the present day, is admirably adapted. Following out a favorite theory of his school or party, the Convert in question, deluded himself with the notion, that believing, as he did, every article of Catholic doctrine, he might still adhere to the communion of what is, more ingeniously, than justly, called Anglo-Catholicism, in order, that by his position in the Establishment and in the University, he might the more successfully exert his talents and his influence, for the conversion of His Protestant Fellow-Countrymen. The adoption of this course, he strove with his wonted energy and eloquence, to impress on the Holy Father, would ensure the return to the Catholic Faith of numbers of the aristocracy, as well as of other influential persons in English Society. The venerable Pontiff, who even among the holiest Prelates, who assisted him in the discharge of his exalted Ministry, was pre-eminent for an habitual serene meekness of character, listened in silence, with his eyes cast on the ground, until the speaker had closed his brilliant, and as he thought, his persuasive address. The Pope then raising his head, and casting a look full of Paternal, affectionate tenderness on him, replied in accents full of sweetness. "*Porro unum est necessarium*," "But one thing is necessary." "Save your own soul." In an instant, as the words fell from the Pontiff's lips, the veil of illusion dropt from before the eyes of him to whom they were addressed, he burst into tears, and renouncing on the spot all his hitherto cherished theories, devoted himself

from that moment to the present, to the one thing necessary. The application of these memorable words to the subject, we are discoursing upon, is so obvious, that I shall not delay in making it.

By occasion of Shipwreck, great and beautiful countries are said to have been sometimes discovered, but, assuredly, on account of this happy accidental result, no one would speak of Shipwreck, as of a desirable event, or as one, with which he would wish to have any participation.

But, whilst the good that may be thus occasioned, is at best but uncertain and problematical, the evils attendant on such matrimonial arrangements as those now spoken of, are but too frequently real and grievous. It would be easy to adduce numerous instances, that unhappily but too fully sustain this assertion, not only from England and Ireland, but unfortunately also from our own locality.

At present, I shall dwell upon one of those cases, and I select that case, because of the very distressing circumstances connected with it, and because I am myself personally cognizant of those circumstances. The Catholic party, to which now, I allude, on occasion of marriage being entered into by her, omitted no precaution, that great piety and prudence could suggest, to secure the inheritance of the true faith with all its blessings for the children, with which her marriage might be blessed. All that her piety dictated, was readily complied with, and a solemn written engagement on that head deliberately entered into.

Years rolled on, and as they passed away, the saintly Mother saw her numerous little ones, brought by baptism into the Church, and as far as their tender age would permit, initiated in those sweet and holy dawning of devotion, which a pious Catholic Mother only can impart to her children, as it were together with the milk, with which she nourishes their infancy. The eldest of these little ones, had just learned to use with reverence the sign of salvation, the sign of the cross, to pronounce with affectionate devotion, the name of Jesus, and had even begun to accompany its truly devout Mother, in her daily visit to her Saviour, in the adorable sacrament of the altar. It was at this critical moment, that God, in the unsearch-

able dispensations of his Providence, called the Mother out of life. Alas! for the melancholy sequel. Without a shadow of regard for the solemn engagement, which had been contracted, the poor little ones of whom I speak, were in their helpless infancy, and in spite of all the remonstrances of their maternal friends, consigned to guardians, to whom the very name of Catholic was only another designation for every thing superstitious in religion. Every picture, or emblem or memorial, that could remind their tender Wards of Catholicity, was studiously removed, and the very streets were shunned, in which a Catholic Church was located. All this, the saintly maternal grand-mother of these little ones had to witness in silent and unavailing sorrow. But the cup of her affliction was not yet filled up. One other most bitter ingredient was still wanting, and that supplied, She was to drink it to the very dregs. However grievous, every good Catholic must ever repute heresy or schism, in any of the various forms, either may assume, still, so long as it professes to believe in the Blessed Trinity, and in the Divinity of Jesus Christ, the only mediator of salvation, there is left some encouragement, something cheering, something to sustain one against utter, gloomy, hopeless despondency, with regard to those engaged in it. But, if the only name under heaven wherein man can be saved, if that sacred name of salvation be rejected, and the Divinity of the Saviour renounced, then, indeed, the deepest and darkest depths of the abyss of error and irreligion have been reached, and there seems to be room left only for black despair. And yet, such was the Protestantism of the guardians of the hapless little ones here spoken of; such was their interpretation of the Bible with respect to Jesus Christ, and, so earnest were they in their efforts to impress their opinions on this momentous subject on their Wards, that these were allowed to visit their saintly maternal grandmother, only on the express condition, that both she and her family should abstain wholly, from directly or indirectly insinuating the orthodox doctrine upon the Godhead of Jesus Christ into their tender minds.

What would be your feelings, had you

heard, as I have, this painful narrative, related by an aged and holy matron, amidst convulsive sobs, and in accents of disconsolate lamentation? And if in Heaven, where I trust, reposes the soul of the Pious Mother of these poor children, through the merits of that Saviour, the belief in whose Divine mediatorship, her beloved little ones are now taught to renounce as unscriptural, if, I say, in Heaven, grief could enter, how would not their mother mourn over their sad condition, estranged as they are by their misfortune, from the knowledge and love of Jesus Christ, their God and Saviour.

If such be the unhappy issue of a mixed matrimonial arrangement, even when entered into by a Catholic party of distinguished piety, and with all the precautions which prudence could suggest, it is obvious, that it would be rash to hope for a better result in the great majority of similar cases, because these ordinarily occur in circumstances, far more unfavorable to our religion, than that just described for you.

It is impossible not to view with sympathising pity the surviving Catholic friends of the pious deceased here spoken of, and especially her own saintly parent. But in the ways of God, their sorrow, though unavailing for the recovery of the little ones of Jesus Christ to the one Fold, will serve as a salutary warning to the extensive and respectable circle of Society, in which they move, and the narrative now given will, please God, prove salutary to you also, and to those to whom you may relate it.

Thus, in accordance with the instruction you have received, as to the course observed by Divine Providence, in the distribution of its blessings and visitations, you see, in the example just laid before you, another illustration, which shows, that the Almighty even in his visitations of severity, has in view, chiefly, the eternal welfare both of those whom he afflicts, and of others to whom their sufferings may become known. In this way, does God strongly and sweetly dispose all things for the salvation of his elect. In this way, does he detach his faithful servants, daily more and more, from the sensible enjoyments of earth, dispose them for the Paraclete, the Spirit

of truth and love, and replenishing them thus with grace and virtue here, fit them for being translated to his heavenly kingdom, where together with the Angels and Saints they shall bless and praise him for ever more. *Amen.*

SOME authenticated letters having appeared in a contemporary journal on the subject of a letter against the Jesuits which was published in the *Bengal Catholic Herald* of the 26th February last, We are glad to take this opportunity to express our entire disapproval both of that letter and of its publication in the *Bengal Catholic Herald*.

Its insertion is, we are assured, to be ascribed, partly to oversight, which was, no doubt, not a little occasioned by the transitory excitement, brought on by certain previous repeated and gross attacks on wholly unoffending individuals. We are ignorant, who the writer of the letter is, but it has been stated to us, that when his excitement had subsided, he greatly regretted its publication and would have retracted the injurious charges contained in it, were he not then, as at present, under the persuasion, that it is always better to let anonymous calumnies sink quietly into the oblivion, they invariably and justly meet with. We profit of this opportunity to add with great pleasure, that not a single priest of this Mission had any part whatever in the writing or publication of the letter in question.

MONTH OF MARY.

THE devotions for May will be celebrated every morning during that month at St. Thomas' Church, and also at the Convent Chapel, Intally, at the hour set aside for the daily Mass in each place viz 6½ A. M. The devotions will open with the recital of the subject of meditation fixed for each day, after which, the prayer of St. Xavier for the Conversion of Infidels and Sinners will be read aloud. After Mass, the Benediction of the Most Holy Sacrament will take place, and the solemnity will conclude with the short prayers recommended by Father Ignatius for the Conversion of England.

CORRESPONDENCE

Letter of Major Tylee Commanding Officer 53d. Regt B. N. I. to His Grace the Most Rev. Dr. Carew V. A. W. B.

MY DEAR LORD ARCHBISHOP—I beg to thank you for your kindness conducting me over the places of education, provided for the different grades of Catholic Society in Calcutta, and to assure your Grace that I was greatly pleased with my inspection of these Institutions.

It was a matter of surprise to me that, with the limited means at your disposal, so much had been accomplished, and I feel that the happy result must be attributed to your Grace's unceasing zeal and care in Superintendence, and to the valuable co-operation of the Nuns and Christian Brothers in carrying out plans, which however wisely formed, such aid alone could sustain and render prosperous. I was greatly struck by the admirable order that pervades every part of the Orphanage at Intally, and by the completeness of the arrangements—even to the provision of a separate building of most commodious size for the infant Orphans and sick—to promote the health, the recreation, and the general welfare of the inmates.

The same beautiful order was observable in the School under the Christian Brothers, that adjoins the Cathedral, where the health and appearance of the children, their quickness in answering questions put to them in an Examination made without preparation, and their cheerful and happy countenances showed, that every care for their well being was exercised, and that the system pursued was regulated by a kind and parental spirit. I pray that God may continue to prosper these valuable institutions, and that your Grace, who has effected so much for the Catholic Community of Bengal, and who has now, with, I fear, only partly renovated health, returned at considerable risk to the scene of your labors, may be long spared to watch over them.

Soliciting your Grace's Pastoral blessing, I remain, with great respect,

My dear Lord Archbishop,

Your faithful Servant,

GEORGE TYLEE.

Barrackpore, April 24th, 1853.

Letter of Lieut. Brown to His Grace the Most Rev. Carew, V. A. W. B.

MY DEAR LORD ARCHBISHOP,—Having had the pleasure, in company with Major

Tylee Esq. B. N. J., and Dr. O'Dwyer Assistant Garrison Surgeon, of listening to the Examinations in Logic Moral Philosophy, &c., at which your Grace presided at St. John's College, last Tuesday, I trust, your Grace will allow me to offer my congratulations on the very satisfactory proof they afforded of the high educational character of that Institution.

It was evident, from their correct and ready replies, and thorough acquaintance with the subjects on which your Grace examined them, that the pupils had profited well of the pains-taking instructions of the Reverend Gentlemen attached to the College, whose devotedness to their duties I have had many pleasing opportunities of witnessing. I regret not having been present at the Examinations in Trigonometry, Geometry, Algebra, and Arithmetic, that took place the same day, and were, I understand, equally satisfactory, as those which I had the gratification to hear. I was unfortunately too late for Dr. O'Brien's Lecture in Chemistry, but as I had the pleasure and advantage of assisting at his two other lectures, I can say with confidence that his instructions are most valuable for the pupils of St. John's College. From the knowledge of the tuition of St. John's College, which I have been able to attain, not merely on the occasion of last Tuesday's Examination, but on others also, I do not believe that the pupils can be surpassed in the acquirements, which are to be expected from youths of their age, by those of any of the best Schools in England.

Whilst I venture to offer my testimony to the excellent education imparted at the College, I cannot refrain from remarking on the general good conduct and gentlemanly bearing of the pupils, nor from wishing the Institution all the support it most truly deserves, at the hands of the Catholics of Calcutta.

The Catholics of this city, my Lord, have every reason to be proud in possessing an Institution, the present superior character of which, spite of all the difficulties that have had to be contended with, shows, that God's blessing has been

abundantly bestowed on your Grace's invaluable labors.

I remain,
My dear Lord Archbishop,
Your Grace's faithful Servt.
THOS. BROWN, Lieut.
1st Madras Fusiliers.

Calcutta, April 26th, 1853.

Extract from a Letter addressed by Rev. Mr. Doyle, Bellary, to His Grace the Archbishop, V. A. W. B.

"MY DEAR LORD ARCHBISHOP,—I had the pleasure of receiving a Letter from my good friend Lieut. Brown, informing me of your Grace's return to Calcutta, on the 18th ultimo. He also tells me, that your health has been perfectly restored. From my heart, I thank God for his mercy to your Grace, and to the important Mission, over which he has been pleased to place you. Accept my warmest congratulations on your safe return, in renovated health. At the same time, I wish your Grace had not returned till after the hot weather was over, as I fear it will be very trying to your constitution, which had been only recently braced by the cooling breezes of Europe. But I fear, I am trespassing too much on your precious time; I am here in Bellary alone at the present time, as my Rev. Confere is up at Ramadug a station about 33 miles from this, recruiting himself after his lenten labors. How happy I am in having such a confere, so good, so zealous, so warm hearted. He is engaged on the Hills in the conversion of—and his family, with every prospect of success. He desires me to wish your Grace a *cento mille a fultu*, to remember him most affectionately and to say every thing good to your Grace about him. He enjoys pretty good health in Bellary, and has been very much improved by a few days residence at the Hill. I had the pleasure of baptizing 5 Adult Converts from Paganism on Monday last, there are 5 others and a Protestant woman under instruction."

I remain,
My dear Lord Archbishop,
Your devoted child in Christ,
P. DOYLE.

Bellary, 7th April 1853.

Selections.

CONVERSION TO CATHOLICITY.

A LETTER TO HIS LATE PARISHIONERS, BY LORD CHARLES THYNNE.

LATE VICAR OF LONGBRIDGE DEVERILL, AND LATE CANON OF CANTERBURY CATHEDRAL.

[We slightly abridge this document.—Ed.]

Tab]

My dear Friends,—When you were first committed to my charge some years ago, I little thought that anything short of death itself could ever separate me from you; there were many ties, associations, and interests prevailing to make our connection secure; and as in after years we began to know and understand each other, as I learnt the nature of your wants and the difficulties of your condition, a far deeper interest took possession of me, and separation seemed to be still more impossible. I had learned to share your sorrows and your joys, and I was thankful to you for the confidence you placed in me, and for the way in which you allowed me to become acquainted with circumstances which were your trial, and with thoughts which occupied your minds. I hoped that as it was my duty to do all in my power to lead you to God, I might be permitted to spend my life in your service—that my life might wear itself out among you in offices of love. But I will not speak of what my hopes once were. After an intimate acquaintance of fifteen years it cannot be necessary for me to say that nothing but the strongest sense of duty could have induced me to sever the connection which has existed between us. You will at least believe me when I say that the strong affection I have, and must ever have, for you has made the duty of leaving you one of no ordinary trial. It was not my intention to have alluded to this subject. I intended to have remained perfectly silent; and had others acted generously by me, this intention would not have been departed from; but I understand that at the opening of your church the Bishop of Salisbury thought it his duty to speak publicly against me in his sermon, and I find that some of you have been distressed to hear one who you have regarded with affection for so many years thus publicly censured. I am not surprised that the Bishop of Salisbury thinks me wrong otherwise, he would, of course, have acted as I have.

But I am surprised that when there were so many subjects upon which he might have addressed you at such a time, he should have brought me before your notice, and should have encouraged you to pass a censure upon me. I was prepared for much blame, but was hardly prepared to find myself thus held up to the scorn of those among whom I have laboured for so many years, by one who has himself said that I could pursue no other course than that which I have pursued, and to whom I was ever ready to submit at every cost, so long as I believed him to have a lawful jurisdiction over me. My surprise is increased when I consider the time and place which the Bishop selected for his censure. Under these circumstances I feel that I

have a duty to perform, which compels me to break the silence which I had imposed upon myself.

I conclude that I am blamed—

1st.—For leaving you at all.

2.—For entertaining opinions which have made it necessary that I should leave you and the Established Church.

The first point may be dismissed in a very few words. I did not leave you for the sake of any worldly advantages, but I left you because I could not honestly hold the position in which I had been placed. By this I mean that I did not consider it to be the act of an honest mind to believe one thing and to teach another. I will give you some instances of this:

I believed that in order to obtain the remission of our sins by absolution, it was necessary to confess them to some one possessed of authority to receive confessions, and to give absolution. I believe this to be necessary for all who have fallen into sin after Baptism. But when I had recourse to the one only means within my reach, when I was a member of the Church of England, I was pained by the very secret, stealthy way in which alone my necessities could be met, showing that so far as the Church of England was concerned there was something unred and unauthorised in the act; and after a fuller inquiry into the matter, it appeared to me, both from the practice of the Church of England, as well as from the testimony of the Bishops, that it did not sanction confessions, except in extreme cases, and as a kind of religious luxury for the dying. I mentioned this to the Bishop of Salisbury, and asked his opinion upon the subject. He very candidly told me that as a Minister of the Established Church of England I could not enforce the necessity of Penance, which is a sacrament in the Catholic Church of Christ, and of which confession forms one important part. Conceive, then, my distress of mind. The very peace which I felt to be so necessary I could neither obtain for myself, lawfully apply to others equally in need; nay

I could not even encourage them to seek long as they continued to be members of the Church of England. The blessed fountain for the remission of sins has been closed against the people of England for three hundred years. Ever since the Reformation successive generations have passed away, unabsolved; and it seems to be the intention of the Church of England (so long as it shall remain) that future generations shall pass away in the same forced, unhelpful state.

As I had always maintained that all who dissented from the Established Church were deprived by the very fact of their secession excluded from the graces and the certainty of salvation, which are inseparable from the true Church of Christ, I, at that time, held that absurd notion, that it was impossible that separate national Churches, distinct from each other, and anathematised each other, could make up one Church of Christ, and on this ground I pressed upon Dissenters the necessity of union with the Established Church. But here difficulty soon presented itself to my mind. The Church of Rome, as the centre of all unity, claims jurisdiction over all baptised

Christians. The Church of England denies this claim, and yet at the same time asserts a similar claim over all Christians in England, affirming that she represents to them the Catholic Church, though she is herself divided from the rest of Christendom. In endeavouring to maintain this, I was led to admit the claim of the Church of Rome, for I found that in admitting the argument by which the Church of England justifies her separation from the Church of Rome, I, in fact, admitted at the same time the argument by which Dissenters defend their separation from the Church of England; for the Dissenter justifies his separation from the Church of England upon grounds very similar to those upon which the Established Church justifies her separation from the Catholic Church of Christ, whose circumference is the world and whose centre is Rome. Step by step, I became convinced that union with Rome is as necessary to the vitality of a Church as the union of a branch with the trunk is necessary to the vitality of the branch. How, then, could I honestly maintain my position, holding as I did the necessity of unity, while division is the principle of the Church of England?

Again, I had believed that the Established Church maintained as its exclusive teaching the doctrines of baptismal regeneration, and of the real presence of Our Lord in the Holy Eucharist. But I soon found that those doctrines were, at least, as frequently denied as they were taught, by the Ministers of the Established Church; and that even the Bishops of that Church are so little agreed upon the true doctrine of Holy Baptism that when it was denied, they could not agree to vindicate it. How, then, could I remain where I had no authority for my teaching, or where at least the same authority was equally claimed for the denial as for the assertion of the true doctrines of Christ's Catholic Church? How could I remain amongst you, and remain true to God, to my own conscience, and to you? This, then, is the reason why I left you, because I believe more than I dared to teach, and because for my teaching I had no other, no higher authority to fall back upon than the authority either of individual men, or of my own mind; and professing to be a messenger from Christ, I could not rest upon less than a Divine authority, and this the Established Church does not possess, and therefore cannot give.

The other point on account of which I may have been blamed is, that I have allowed these opinions to have any place in my mind. Now I think that you will admit that if these opinions are of God it would be very sinful to attempt to resist them; if they are of God they cannot be overthrown; if they are of Satan they will soon show that they are his, and will fade away. The advice of Gamaliel is applicable here, and should be followed lest men be found fighting against God. Yet how much of the happiness of others would be involved in my act, I consulted the most prudent, and even endeavoured by an act of the will to crush the thoughts which were continually rising up in my mind. For this I must ever humble myself in deep penitence before God, that in my blindness I once

struggled against Him, when He would in mercy call me to Himself. But the stirrings of God's grace are mightier than any human efforts, and, thanks be to His holy name, He did not leave me till He had blessed me; He did not forsake me, but has guided me to His holy will, where I hope and pray to dwell in safety for ever. I will speak as briefly as I can of those points which I have already mentioned.

1. The Unity of the Church.
2. The Sacraments of the Church.

1st. I read in the Bible that unity is the mark which God has set upon all His works. When the world was sunk in guilt, and Almighty God overthrew it, He saved *one* family the family of Noah. Afterwards He called and blessed *one* family, the family of Abraham. Then He chose out *one* nation, and then established *one* Church. Afterwards He sent his Son into the world, the visible manifestation of God in the flesh, to save the world; and when Jesus Christ came fulfilling the law, He was not the author of confusion, for He still maintained the same principle of *unity*. He founded the *one* Church, He laid her foundation upon *one* rock; He called her the *one* fold of the *one* Shepherd—the *one* vine—the *one* kingdom; He instituted *one* Baptism and *one* Eucharist. As the Jewish Church was the shadow of that more perfect Church which was to come, and was *one*, so the substance which cast forth the shadow, the great reality which had been prefigured, is *one also*. So we find the Apostles afterwards speaking only of *one* Church—of *one* society of Christ—of *one* body, *one* house, and of Christian unity as the abiding in the Apostles' doctrine and fellowship. The Church is the *one* dove, the *one* ark of safety, the *one* Faith; she is the visible presence of Our Divine Lord's mystical body upon earth, and, like the eternal Godhead, *one*. Her object is to preserve Christianity, or the revelation of God, by which salvation has been, and is continually announced to man; and as Christianity or revelation is *one*, so the Church, the keeper of that revelation, is *one also*.

It is, therefore, impossible to admit the theory of independent national Churches—of Churches bounded by territory and separated from all others. The principle of particular Churches is a dissolution of unity, and destroys Catholicity.

Holy Scripture has taught me to believe unity to be a mark of Christ's Church. Does the Established Church possess this mark? Is it *one* with the rest of Christendom? Nay, is it *one* with itself? Is it not the house divided against itself? Three hundred years ago it lost this mark of a true Church, and cannot recover it but by returning as a penitent to the Centre of unity, from which, at that sad period, it broke loose.

2nd.—And now let me speak of the Sacraments. First, the Established Church has mutilated them as to their number. Throughout Catholic Christendom there are seven Sacraments—Baptism, Confirmation, Eucharist, Penance, Extreme-Union, Holy Orders, and Matrimony. The Church of England acknowledges but two—Baptism and the Supper of the Lord—and in her rejection of the other five

she is condemned by Holy Scripture, by antiquity, and by the great majority of Christians. Even the Greek Church, though it has broken away from the unity of the Catholic Church, yet retains seven Sacraments. This fact in itself condemns the Established Church of England for her rejection of five out of the seven. No one can deny that the agreement between the Catholic Church and the Greek Church affords a very strong testimony in favour of those points on which they agree testifying, as it does, that such must have been the doctrine or practice (as the case may be) of the Catholic Church previous to the Eastern Schism—that she teaches now what she has always taught.

What, then, can the Established Church of England say in her defence for having thus tampered with the great verities of the Catholic Church? How can she justify her isolated position, having, in her pride, broken up (and so far as she is concerned) destroyed that Sacramental system which Our Blessed Lord established for the consolation of His children? How great a loss she has sustained by this rejection of Sacraments which are, and ever were the strength, support, and consolation of saints and penitents in the Catholic Church, it is impossible to form a just estimate. Yet the continual contention and feuds against everything like church authority, and the jealousy existing between the laity and the Clergy, prove how great a blow has been inflicted by the denial of the Sacrament of Holy Orders, while the carelessness and immorality with which matrimony is generally approached by the English people, and the little acquaintance of the Clergy with the spiritual condition of individual souls committed to their charge, prove how ruinous has been the effect of the Church of England's rejection of the Sacrament of Penance, and of her degradation of the Sacrament of Matrimony.

Secondly—The church of England has mutilated the force and meaning of the only two Sacraments which she has kept. Upon holy Baptism she allows two contrary doctrines. In this article of her Faith she at least connives at heresy.

In the service for the Holy Communion she denies the real presence of Our Lord. To prove this I need but refer to the Rubric at the end of the Communion Service, though there are parts in the service itself which sufficiently prove it. I might also bring forward the general practice of the Clergy with regard to the consecrated elements, which is a forcible commentary upon the service itself, and confirms the church of England's denial of the Catholic doctrine of Our Lord's Presence in the Sacrament of the Holy Eucharist. And here I would remark but one of two doctrines can be held upon this article of Faith, either a *Real Presence* or a *Real Absence*, and of these but one is the truth; I know of nothing between the two. The Catholic church of Christ, under the guidance of the Holy Spirit, has ever maintained the *Real Presence*. The church of England seems to prefer the *Real Absence*. There are some, I know, who lament the position of the Church of England, and who profess to desire to bring about

the restoration of unity, and hope to do so by remaining to fight on. But for what do they fight, and against what do they fight?

They fight for a church (if it be one) which for three hundred years has been in a state of wilful schism—has at least doubtful orders—has mutilated the Sacraments—has no living voice, no definite teaching—has surrendered its highest trust to the crown, which is now its head, and the judge of its doctrine. In a word they fight for a shadow.

They fight against a church of unbroken succession—of undoubted unity—herself the centre of all unity—possessing all the Sacraments—the mother and guide of souls—distinct and clear in her teaching—whose voice can be heard above the tumult of the world—whose visible Head upon earth is the successor of St. Peter, the Prince of the Apostles, which lasted for more than 1800 years, in spite of all the trials and adversities which would have overthrown any human kingdom, but which cannot hurt or prevail against her, for she is founded on the rock. The Almighty dwelleth in her; she is the kingdom of God and of His Christ; the One Holy Catholic and Apostolic church.

My dear friends, this is my defence. I have acted honestly by you and by myself. My only repentance (and it is one which I must carry with me to my grave), is, that I did not obey the call at once when I first heard it; but I knew not that it was the Lord who called me. I have sought for the pearl of great price, and God be praised, have found it; and you, my dear friends, must not quarrel with me, if in stretching forward to seize upon that pearl and to make it my own, I have severed the tie which bound us. Do you yet ask to what church I belong? I will tell you. I belong to that church which Jesus Christ Himself and his Apostles founded—in which the great Saints and learned men of old were nurtured—which built those beautiful cathedrals and ancient parish churches which are scattered up and down through the length and breadth of this land, and which are even now the boast and glory of our country—which founded our universities, and all the noblest institutions we have. Day by day I now hear the same services which were heard in your old church when it was first built and consecrated, as your village tradition says, by St Thomas of Canterbury, otherwise called Thomas à Becket, and I have no doubt that, if he were to come amongst us again, he would weep over the deserted altar of your church, and would with sorrow tell you that you are wrong—that you have lost Catholic truth in rejecting Catholic unity and Catholic practice—that the way in which I now worship God is the way in which he, and the whole company of Saints and Martyrs before him, worshipped the God of our fathers. Farewell, my dear friends. May God ever bless you, and watch over you, and may it please Him to restore to our country her lost inheritance.—Always your affectionate friend,

CHARLES TRYNNE.

Clifton, Feast of the Purification of
the B. V. Mary, 1853.

CATHOLICITY IN THE UNITED STATES.

There are in the United States 6 Archbishops, 26 Bishops, 1,471 Priests, 1345 churches, distributed among 34 dioceses and 2 apostolic vicariates. As to the fact of population the *Almanac* says:—

The figures were obtained from official and consequently the most reliable sources. The total number of Catholics in the United States will be shown to be 2,096,300."

The educational institutions comprise 23 Ecclesiastical seminaries, 45 literary institutions for young men, and 102 female academies. The entire number of Clerical students is 513.

The Catholic Religious institutions number 42 for males and 96 for females. The charitable institutions amount to 108.

Louisville Courier.

CATHOLIC AND PROTESTANT CIVILISATION—CARDINAL WISEMAN'S LECTURE AT LEEDS.

Cardinal Wiseman's magnificent lecture before the Leeds Catholic Literary Society has called forth from the *Times* newspaper one of those flashy articles, in which, as in a mirror, John Bull sees himself reflected. The Cardinal had been asked to speak on a great subject, which the author of "The Connection of Science and Revealed Religion" is probably better fitted than any living man to discuss—the favour which science had received and the discoveries it had initiated in Catholic countries. On this subject, as our readers will see, he brought forward a profusion of facts in his own unrivalled language, showing with regard to Italy, the stronghold of the Protestant argument, that from that country, and under the influence of the Popes, half, and far more than half of the great scientific discoveries on which Protestant material greatness is based were originally made. The *Times* thinks that this proves nothing at all—first, because the Catholic Church checked Galileo when he sought to bring his theory into collision with revealed truth. Protestants most certainly have not sufficient hold of the latter to venture to restrain the interference of proud reason beyond its sphere. Secondly, Italy was in heathen times the seat of empire and the focus of civilisation, and continued for many centuries more or less to be so, besides which, the Italian intellect is naturally brilliant, and is so far not indebted to the Catholic Church. How is it the writer in the *Times* will not see that if he puts the argument on this ground, *cadit questio*, has own side of the controversy

would be demolished equally with our For if you plead the ancient civilisation, that of all Europe is based upon it, and if the brilliancy of the intellect then the becomes the matter of race and its gradual changes, and not of theology. Seneca said that the governing nations were always those of the south. *Ferè imperia penes eos fuere populos, qui mitiore celo utuntur. In frigora Septentrionemque vergentibus immaniseta ingenia sunt.*—(Sen. de Ira ii., 15.) He spoke from history and facts as they were in his time, remembering Assyria, Egypt, Greece, and Rome. It is now just the contrary, and most assuredly that change cannot be traced to religious causes. But we shall recur to this presently; we only here notice it to mark the slippery and tricky character of Protestant argument. Cardinal Wiseman was called upon to prove a fact, that Catholic countries had done an immensity of science. He proved it triumphantly, and the *Times* shifts the reason on the Catholic side to the natural brilliancy of the intellect, keeping for its own side the influence of the Protestant religion! The *Times* then cunningly throws in an argument that "the Church of Rome was for some "time not offensively disposed," and only began its natural antagonism to intellectual development" when "its anger had been roused by the Reformers" That, again, is not to the point. How far the study of the sciences, in a period when faith is in great danger among a people, and when there is an unusual tendency to set them in array against the Faith, requires a salutary control, is a question for the authorities of the Church at the time to decide. But what is contended by the Protestants is, that Catholicity, as such, is hostile to science. To answer this logically, you must take, as Cardinal Wiseman did, a period and a country, not as the present times, and as most countries are now, infected with infidelity and fraught with danger to the Faith, but an age and nation thoroughly and completely Catholic, as Sweden at this moment is thoroughly and completely Protestant. Was the Catholic Church, when thus left to itself, as Protestantism is in such a country as Sweden, hostile or favourable to science, learning, and civilisation? No unprejudiced person moderately acquainted with the facts will dare to say she was otherwise than favourable, and favourable in a high and admirable degree, far more truly so than Protestantism, which cultivates, indeed, the physical sciences for the most part separately, and not on a grand scale, whilst it leaves the moral and religious development of man dwarfish, stunted, and worthless.

Having opposed to Cardinal Wiseman's facts the wretched objections we have stated, the *Times* at once falls back on the old hacknied argument of the supposed visible inferiority of Catholic countries at the present day as opposed to Protestant; Spain and Great Britain, the United States and Brazil, the Protestant and Catholic cantons in Switzerland, &c., &c. "As a broad and general conclusion," it contends, in pomp of diction borrowed from Macaulay, that the Reformed countries had advanced in science and prosperity, the Catholic countries had remained stationary, or had decayed.

In reply to this we should say, in the first place, that if it be true, which can only be admitted with many qualifications, and not in the sweeping and rhetorical manner stated, there is thus very important fact, equally noticeable on the surface, viz., that every one of the Protestant nations mentioned by the *Times* belong to a particular race, the Teutonic; and every one of the Catholic examples to another, the Pelasgic stock. It is surely most narrow-minded thus to throw the burthen of the supposed political decay on religious fact, when there is an equally extensive political or social fact that would amply account for it. Races and empires, as every one knows, have, like individuals, their appointed career, and we do not know that Catholic states are necessarily an exception to this rule. The Teutonic nations are naturally impatient of restraint, and found in Protestantism an affinity to their uncontrollable will. Without at all implying that race is every thing, or that there is any kind of fate which apporions one set of men to the true religion, and another to the false, this much is true, that there is a natural character in nations as in individuals which forms a good basis or the reverse, for the Christian character to be built upon it. The Teutonic race is deficient in this. From the earliest ages they have been haughty and rebellious. To them, probably, Aristotle alluded when he spoke of Scythian tribes who would rush, sword in hand, and fight madly with the waves of the angry sea. Of them Cæsar certainly spoke when he said, that the German nations of his time generally refused devotion to any gods but those whose action was visible, the sun and moon, the fire, the earth, the water. With this native spirit of rebellion so strong in their untamed minds, they threw aside Catholicity in the 16th century, as their descendants throw aside Protestantism now. Mr. Laing, in his edition of the *Heimskringla*, ascribes the Protestantism of England to the Danish element in the population. The Ca-

tholic statement would be, that a violent will, whether in nations or in individuals, refusing to submit itself to grace, does naturally become Protestants. Protestantism is the natural expression of its rebellion. If it succeeds in the world, as succeed it certainly may, with that impatient hatred of restraint, and determination to beat down all obstacles, that success is not caused by its Protestantism, so far as that signifies any positive religion at all, but by the original temper of mind, which we have indicated, and of which Protestantism, or the negation of all religion, is itself an effect.

These historical phenomena, therefore, depend to a great extent upon race. At the same time anything so complex must have a variety of causes. We have said there are many qualifications; that vast and complete political structure, the Austrian empire, which has risen victorious after it seemed to be blotted out of the map of Europe; the prosperity of Belgium and Lombardy; the immense secular facts of Celtic colonisation, caused indeed by Protestant tyranny, but rooting itself with such versatile energy in every corner of the globe. And every cautious thinker would not only allow for the long wars which have desolated Catholic Europe, Italy, Spain, and Portugal, but also would wait to see the result of the changes through which they are now passing. In a few generations Catholic Spain may be once more what she was in the days of Ferdinand and Isabella, whilst England may be a second Holland. Southey foresaw a great future for Spain on the re-establishment of peace.

Lastly, there is this important fact, that Catholicity is not to be blamed for the supposed decay of these Catholic countries, for this simple reason—viz., that whilst they were Catholics they were great, but their decay dated only from the time when they were governed on Protestant principles. To the middle of the last century Spain was a formidable power. Do you mean to tell us that the Government which by one enormous and terrible act of injustice cast the Society of Jesuits out of house and home over its whole empire could, in any just sense of the word, be called a Catholic Government? About the time of Voltaire, the Catholic states generally fell into the hands of men who studiously laboured to destroy the Catholic type in their political system—in Germany and Tuscany Joseph II. and his brother Leopold; in France, Choiseul; in Portugal, Pombal; in Naples, Tannucci; and others we might mention, all in the Voltairian interest. They did violence to the idea of Catholic states by governing them on the Atheistic principle.

The consequence has undoubtedly been political decay, the just punishment of such a policy. Where a nation like England, has thoroughly broken from the Church, and sold itself to the god of this world, there, no doubt, material interests may progress, and the nation may become as fat and puffed up for this world, as it is lean, and starved, and blind, and naked, as regards the riches of Heaven.— *Tablet Feb. 12.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Messrs J. L. and P. Fleury, ...	Rs.	6	0
Mrs. C. A. Serrao,	4	0
<i>Through Mr. N. O'Brien.</i>			
Mr. T. D., ...	Rs.	2	0
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J. M. G.,	1	0
D. C.,	5	0
D. Gurren,
W. G. B.,
E. Amber,
A. Cockburn,	1	1
A. Sell,
A Friend,
J. B.,	2	0
G. C. Mookun,	1	0
W. R. L., ...	..	1	0
W. C., ...	..	1	0
J. H. W., ...	..	5	0
E. D., ...	..	5	0
N. O. Cruz, ...	..	1	0
R. G. G., ...	..	2	0
A Friend, ...	..	1	0
A Friend, ...	..	2	0
A Friend, ...	..	1	0
E. H. Wingrove, ...	..	5	0
A Protestant, ...	..	2	0
A Protestant, ...	..	1	0
A Protestant, ...	..	1	0

CLERGY AID FUND.

Boitakhana Chapel, thro' Mr. D'Cruz, ... 6

ST. XAVIER'S CHAPEL.

Bow-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the plenary Indulgences granted by his late Holiness Pius IX., may be gained on to-morrow Sunday, May 1st, by those of the Society who besides Confessing and Communicating 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 to-morrow Sunday, May 1st at 10 o'clock A. M.

ST. JOHN'S COLLEGE.

THE Parents and Guardians of the Pupils at St. John's College are respectfully informed, that a course of Lectures on Chemistry will be delivered to their Children and Wards at that Institution, by Doctor O'Brien of the Royal College of Surgeons, Ireland. The Lectures will open on Tuesday the 5th day of April. The Archbishop Vicar Apostolic having returned to Calcutta, the weekly examinations of the Pupils will be resumed, as heretofore in His Grace's presence and conducted in the same order, in which they were carried on, before the Archbishop's departure for Europe.

NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the Solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACABE Secy.

Cathedral House April 23d, 1853.

NOTICE TO THE CLERGY OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

The very general apprehension of serious injury to the health of the Community at large in Bengal and also to the fruits of the earth occasioned by the long continued drought of this season, has induced the Archbishop Vicar Apostolic to direct that the Collect for rain be added by each Celebrant at Mass to the other orations of the day.

J. MACABE Secy.

Cathedral House April 17th, 1855.

THE BENGAL CATHOLIC HERALD.

'One Lady, and one Spirit - one Lord, one Faith, one Baptism.'

No. 19.]

CALCUTTA: SATURDAY, MAY 7, 1853.

[Vol. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 7.

STATE OF CATHOLICITY,

THE SEVERAL PLACES, WHICH, IN THE
PRESENT OVERLAND ROUTE, ARE VISITED
BY TRAVELLERS WHO COME BY THAT
ROUTE TO INDIA

FROM Malta, the Passenger to India, by what is familiarly called the overland route, proceeds to Alexandria. The first impression made on him with respect to the harbour and City, when he enters the Port, is certainly most favorable. Besides the Merchant vessels, which resort thither in great numbers from almost every quarter of the Globe, he sees also several Turkish Ships of War of immense size, and covered over, especially towards the stern, with a profusion of carved and gilt ornamental decorations. But, as soon as the traveller sets his foot on shore, his first favorable impressions will be greatly shocked by the rude, tumultuous and uproarious throng, by whom he will be instantly surrounded, each struggling, might and main, to secure for himself the patronage of the New-Comer and to get the Lion's share of the Buckshees, which, whether he like it

or not, he will have to distribute amongst them, to escape from their annoying and offensive importunities. The streets, which immediately adjoin to the harbour, are very narrow, and the houses high, such as are to be met with in most Eastern Cities of note. This system of having the houses high and the streets very narrow would seem to have been generally adopted in the East, in order that, by screening, as much as possible, the inhabitants when walking out, from the effects of a burning Sun, they might be enabled to carry on without interruption their daily familiar intercourse with each other, in the social and commercial concerns of life.

Having traversed the suburbs that adjoin the harbour, the traveller at length arrives at the principal street of Alexandria, which is inhabited chiefly by respectable Europeans, engaged in trade as Merchants. Some very spacious and beautiful Hotels are also situated in this part of the City, and here too reside the consuls of those Nations, between which and the Turkish power there exist friendly relations.

The palace of the Pacha which is a little removed from the City, is said to be a costly and beautiful structure, and furnished after the most gorgeous fashion. But it is never visited by His Highness. This is a source of much complaint and

dissatisfaction to the Inhabitants of Alexandria, with whom in consequence the Pacha is said to be by no means popular. Various reasons are conjectured; in order to account for the Pacha's dislike to visit the splendid palace here spoken of. Some say, that on some former occasion, before he attained the Pachalite, he was treated with discourtesy by the Alexandrians; others affirm, that he, avoids the Palace in question, in order to defeat a prophecy which predicts, that it is there he is to breathe his last.

To the traveller whose mind is engrossed chiefly with secular concerns, the ancient history, as well as the present condition of Egypt in general, and of Alexandria in particular, must furnish abundant matter for speculation and reflection. Its ecclesiastical history is still more pregnant with lessons of great moment to the Christian, whose piety incites him to take a warm interest in the history of the Church, and in its prosperity or decay in the several countries, in which it has been established.

In the early ages of Christianity, the Church of Alexandria was illustrious, not more on account of the high Patriarchal dignity enjoyed by its Bishops, than by the lustre shed upon it, by their great learning and piety. But in progress of time, the same destructive blight, which blasted religion in every part of Africa, extended its baneful influence also to the Church of Alexandria. From its once giant and magnificent dimensions in that Patriarchate, its local Church dwindled down in the course of ages to a littleness, which bore no more proportion to its former greatness, than the human skeleton does to the full grown and healthful manhood, by which it was once encircled. As happened to the people of God in times of old, the fire of its Sanctuary was turned into muddy water, until, at length, in the time fixed upon by the merciful Providence of the Saviour, the rays of Heaven shone once more upon it, and by their vivifying influence restored to it, a portion of its former life and brilliancy. According to the Mahomedan power grew weak, and was forced by its political relations with the Catholic powers of Europe, to exercise more humanity and indulgence towards its Christian subjects,

Catholicity began to come forth from the obscurity under which it lay concealed, and, to some extent, sheltered during the evil days of persecution, and to erect its altars again, for the consolation of its now comparatively few, but for that very reason, more cherished children.

Under the blessing of Heaven, the seed of the Gospel was thus again disseminated, and through the auspicious influence of that same benediction, received a gradual but yet encouraging development. At present, the Catholics at Alexandria are estimated at about 8,000 in number. The principal or Cathedral Church, together with the spacious and commodious Presbytery attached to it, has been erected by the present zealous and laborious Prelate. The Church is a superb and tasteful structure admirably situated, so as to arrest the notice and admiration of every Passenger, whether proceeding from the Canal towards Alexandria, or returning from the City towards the Canal. The Architecture of this Church is purely Grecian, and all its arrangements as to doors, windows and ventilation exceedingly well accommodated to the climate of the place. The interior is most tastefully ornamented, the paintings, all of the Italian School being excellent, whilst the pure white Marble Vases, for the Holy Water, and the Noble Baptismal Font add greatly to the pleasing impression made upon the stranger, when for the first time, he enters this beautiful Temple of Religion. The floor also is paved with richly variegated and highly polished marble, kept scrupulously clean, and as the view of this exquisitely elegant floor from the grand entrance is uninterrupted by Pews or Benches, the effect on the Visitor is most pleasing; besides the principal Altar and Sanctuary, there are eight singularly tasteful Chapels distributed around and attached to the main walls of the Church, each of which contains some precious holy Relic or some valuable painting or sculptured ornament, which is sure to arrest and gratify the enlightened taste, especially of a devout and educated traveller. From the hasty visit we made to the Cathedral Church of Alexandria, it seems to us, that its dimensions in length are about 200 feet and in breadth about 75 feet.

Immediately adjoining to the Cathedral, the Convent or Presbytery for the residence of the Bishop and his Clergy is situated. The building is well lighted and healthful looking, having all its interval arrangements, modelled strictly according to the rule and usages of the Franciscans, for both the Bishop and Clergy belong to the Franciscan order.

From the Presbytery, the Church divides the spacious and healthful building devoted by the holy Daughters of St. Vincent of Paul, to the sacred and most benevolent purposes of an Hospital. In this Hospital, there are fifty beds prepared for the relief of suffering humanity of every creed, color and clime. What a glorious spectacle, presented in the very midst of a fanatical, bigoted Mussulman Population, and placed there, as if by Divine Providence, in order to exhibit openly to those of them, who will reflect upon the subject, the dignity and importance, to which Christianity can elevate woman, who, in the Creed of Mahomet, is but an inferior being, fitted only to be ancillary to the gratification of man's gross and sensual appetites.

In the Hospital of the Sisters of Charity, the Visitor however debased by religious error or animal passion, beholds, not infrequently, females, accomplished in all the graces and elegant attainments of life, engaged, unceasingly, from morning to night, and from night to morning, in ministering to the most wretched of their Fellow-Creatures, to beings oftentimes the victims of the most loathsome and disgusting diseases, and in the midst of all the revolting scenes inseparable from these ministrations, they find these Angels in human form, sitting from bed to bed, with countenances lit up with celestial Charity, emulating each other in fulfilling sweetly, cheerfully and unpretendingly, menial offices, from which the vilest of our own Domestic, would recoil with horror.

(To be continued.)

Prayers for the return to Catholic Unity of those countries, especially England which are unhappily separated from it by Heresy or Schism.

THE Archbishop, Vicar Apostolic of Western Bengal, recommends earnestly

to his flock, to unite together devoutly in their respective Homes, in the daily recital of the prayers pointed out in the subjoined extract, as well for the Conversion of England, as for that of every other country separated by heresy or Schism from the centre of Catholic Unity. This devotion is sanctioned by the Holy See and has annexed to it those spiritual privileges, of which mention is made in the annexed extract:

“As the work of the conversion of the heathens is nobly carried on through the Association for the Propagation of the Faith, founded at Lyons in France, the present association takes for its special object the recovery of all those nations which have been lost to the Church by heresy or schism; and since it cannot be doubted that England, as at present disposed, is the greatest obstacle to the spread of Catholic truth, and would become, if once brought back to the Faith, its most powerful support, all Catholics are invited to direct their efforts in a special way to this point, in order that the Kingdom of England, having been gained to God and His Church, the way may be opened to the extinction of all heresies, and to the spreading of true religion throughout the whole world.

The following propositions are made to those who will enter on this great enterprise.

1. That each should devote himself to the work of the conversion of England to the true Faith, with the fixed resolution of never declining from the holy purpose till it be happily and fully accomplished.

2. That he should make the conversion of England the daily object of his prayers, according to the exhortation addressed to all the Faithful by the Prelates of England, assembled in Synod at Oscott, at the close of their Synodical Letter, dated July 17th, 1852, in these words:—“Pray, then, daily, though it be but one short Hail Mary, for the return of your fellow-countrymen to the one Fold of Christ; that we may all be one, even as He and His Father are one.”

3. That as it is the continual prayer of the just man which, as we read, avail-eth much with Almighty God, and

since, next to the efficacy of Holy Prayers, it is by the virtuous lives of those who profess the Catholic Faith, that others will be brought to acknowledge its truth, all who enter this association are called upon to renew daily the solemn purpose of sanctifying their lives by the practice of all the duties enjoined by our holy religion, and by continual efforts to advance in all Christian virtues.

4. As our Divine Lord has made special promises in favour of united prayers, and as we can hardly expect a general return of those separated from the Church, while so many Catholics remain wholly indifferent to the extension of their Faith, and while so many dishonor it by their scandalous lives, the members of this association are expected to exert themselves, as their zeal and prudence may direct, to engage all Catholics, not only in their own country, but throughout the world, to take part in this holy enterprise, at least by their daily prayers and good example.

6. His Holiness, in May, 1850, granted three hundred days' indulgence to all who shall offer a devout prayer—as, for example, one Hail Mary—for the conversion of England. This grant has been since extended to those who shall pray for all in general who are separated from the Church; and a further indulgence of one hundred days has been granted for every good work done in favor of the association thus extended. This last favour was requested especially for the encouragement of zealous efforts to engage others in the holy enterprise.”

“IGNATIUS OF ST. PAUL, Passionist.”

(Permissu Superiorum.)

For the purpose of encouraging a devotion, to which the recent Conversion of so many distinguished persons is piously ascribed, the Archbishop V. A. desires, that this devotion as well as the prayer of St. Xavier for the Conversion of infidels, be daily publicly recited by all the Catholic Pupils, who frequent the Schools under His Grace's authority, at the hour fixed upon by the Superior of each such establishment.

(Signed)

F. J. CAREW,

Archbishop of Edessa V. A. W. B.
Cathedral House Calcutta,
Feast of St. Monica, 1853.

THE MONTH OF MARY.

(For the Bengal Catholic Herald by a
Convert.)

It would seem, that the assiduous practice of any Catholic devoutness lays its own peculiar shade on our character; and like a bee, whose course is to and from the flowers, builds up its own habitation in our hearts. It were a curious task to see, how certain qualities are proper to each of those, who are attached to a certain devotion, or are the votaries of the same Saint: over and above the attainment of graces or favors besought, the devotional exercise, like as “the Sun counts his dewy rosary on the eglantine,” lingers awhile with the tears of contrition and the incense of prayer; till these subside, and the heart remains permanently illumined and gilded by the light-like influence of the daily-repeated devotion. Not fairer, in the all-golden noon, is a shrub towering up like a fountain of harmonious blossom, than one possessed by the genius of some Catholic devotion; the various manifestation of which, by looks, and words, and manners would lead us to compare, in the special instance, the descent of the Holy Spirit, not to the downward gliding of the dove, nor to the meteor-like fall of the tongues of fire, but rather to the innocuous storm, that showers upon the earth flakes of the chaste, soft snow. It is some virtue which flows from one of the gifts of the Holy Spirit, that these devotions impart; they may possibly obtain for us many virtues, or all the graces we require, but there is always one virtue or grace, that adheres to us as the mark of their exercise; and so, particular prayers have come to be recommended and used for particular purposes. Now that we are in the month of Mary, it would be an ungracious thing not to rest in the sweet limits it imposes: and we need not range beyond the subject of devotion to our lady, in search of a proof how some fair trait of character is, for our hymns and versicles and collects, the grand and glorious response of Heaven.

We think the Key, as to what is the special fruit of devotion to the Blessed Virgin, is supplied by her title, included in the Litany of Loretto, “*Causa nostrae*

lœtitiæ" cause of our joy. Cheerfulness of character is the result of the worship of Mary. It is typed by this sweet month itself. May, in a large circle of lands round the Holy city of Christians Rome, is the most enchanting of seasons. Loveliest daughter of spring, this month with its train of rosy hours dances its way, as it were, through earth: the face of nature is happy; there is still a progress in growth, but the eye would dwell as well pleased on it, were it stayed here, as now, to see the coming on of the fulness of summer, like youth developing into manhood; sensation is a joy in itself; the breezes are refreshing and inspiriting; it is the harvest of Flora; the fair mythologies of old resound like echoes; and the song of the birds, "the voice of the turtle" is heard in the land. It is typed, as in countries like this where nature is less benign, by what they have in common with those more favoured,—the arrangement of Catholic altars, and the incidents enfolded within the walls of the temple, a Catholic Church seems now, as it were, a casket enshrining a specimen of the May of our homes. We would call the altars gay, but "the word is overworn. There is a joyous character about them, their flowers, draperies, and lights induce a "tout ensemble," that thrills any one, who does not "sit like his grandsire cut in alabaster," with gloom and all pleasant emotions. It excites hope: Mary is the mother of holy hope. There are sad things enow in the world: but the Catholic Church speaks to us in May, and tells us on the wings of hope to soar above the miseries of life. Mary's intercession is the confidence of the Christian: so, when we see those troops of old and young reciting their Litanies before her altar, in spite of our knowledge of the sins and trials the world teems with, of cloudy periods in life, the sting of death, the Mass of requiem, we are almost led to exclaim: all will go well with these, they are the children of Mary, Mary will obtain them consolation here, salvation hereafter; the cause of joy will work out its effect.

The month of Mary inclines us to anticipate, that cheerfulness of character must be the reward of devotion to our Lady. And is it not so? Where is the

true Catholic who is not devout to Mary? And of what body of men but the Catholic, can it be predicated with any degree of truth, that the yoke they bear is easy, and the burden light? Hard is it to call any foreign religious system a reasonable service; religion there seems as torturing as the tub of Regulus; the devout flounder in cant, when they are not lying, self-unfolded, on the rack of a forced, unnatural state of mind. We venture to say, that the bearing of Catholic society, relative to the way religion should mingle with the affairs of life, with ordinary duties or pleasures, with conversation &c, must strike a stranger even as wonderfully accordant with that sort of idea of "the fitness of things," which we possess like a first principle. It might be difficult, and perhaps not of much utility, to trace the plan on paper; it must be learnt by experience; and the experience, we should say, is worth a host of controversial treatises. Cheerfulness is the striking point about the Catholic: he lives in the presence of God; and so, can talk of all that relates to God, whether of his mercies or his judgments, in a natural, unaffected, rational manner. He has not to screw himself up to what is called, by a misnomer, a religious pitch, to tell of God's dealings with men; to change the tone of voice, or interfere with the quiet of his eyes, or in any way to imitate those, and their name is Legion, among Protestants, who walk the courts of Sion, as conceited exquisites the shady side of Pall-mall, or the Boulevards.

"*Causa nostræ lætitiæ!*" the church is infallible, and ascribes the Catholic cheerfulness of character to the influence of the Blessed Mother of God. Though she gave us the Rosary with its five dolorous mysteries; she gave us the joyous ones for a prelude, and the glorious for a conclusion; and all are imbedded in a most musical name, recalling, by association, one of the pleasantest scenes on earth. Glad were the tidings of the Annunciation: rapturous the Coronation: though the Passion is between, and we style her 'more than martyr,' the flood-gates of joy were opened by Gabriel, and we are carried on by the stream; the waters sparkle, though clouds over-

arch us, till we arrive at the shining sea of her happy eternity. Cause of our joy! She loves to witness the smiles of holy cheerfulness, as she does to take our prayers: glad hearts and happy faces lovely to her as folded hands. Cause of our joy? Sweet vision of celestial beauty, that faith raises, and glory shall make plain! our path is thorny, but among the thorns thou art the lily: life is rough, and sorrow frequent, and we are frail, and prone to fall: but O Mater Viventium!

When times are worst, who does not know,
Darkness is light with love of Thee!"

Sti. Joannis Hospes.

CALCUTTA CATHOLIC SCHOOLS AND ORPHANAGES.

At the meeting of the Bengal Catholic Orphanage Committee held on last Sunday at the Cathedral House, the monthly returns for the preceding April exhibited 809 children, attached as pupils to our several Schools and Institutions. The returns for last March reported 777 as the number for that month. Thus in the course of one month, there has been a total increase of 32 pupils. For April 1852, the School report gave 705 pupils, as the total number then in attendance at our educational Institutions. Comparing the return for April 1852 with that of 1853, we find that there has been in one year, an increase in the pupils to the amount of one hundred and four. Notwithstanding this great increase, the number of applications for admission to our Orphanages of destitute Catholic children is still so very great, that several, we regret deeply to say, have to be refused, for want of means to provide for their support. It will afford great gratification to the friends of these Institutions to learn, that at the date of the last report, the inmates of our Boarding Schools and Orphanages were healthy, and not a single dangerous case of illness in any of them.

B. C. MALE ORPHANAGE.

Under the care of the Christian Brothers.

MAJOR Tylée has most kindly presented

Brother Francis and the Religious Community under his care with a copy of the life of St. Alphonsus Liguori in five Volumes, in token both of his admiration of the Christian Brothers' Institute, and of his earnest wishes for the permanency and diffusion of the Community under Brother Francis' pious care.

PROPOSAL TO ESTABLISH A DISPENSARY FOR THE BENEFIT OF ALL CLASSES BUT ESPECIALLY OF THE POOR OF THE CATHOLIC COMMUNITY OF CALCUTTA.

At a meeting convened at the request of His Grace the Archbishop, at the Cathedral House, on Sunday the 3d April the following Gentlemen being present:—

Messrs. E. O'BRIEN.

Messrs. P. S. D'ROZARIO.

„ H. J. JOAKIM. „ JAS. ROSTAN.

„ M. AUGIER. „ H. M. SMITH.

„ M. SIMEON. „ J. PIAGGIO.

„ R. CARBERY, Jr. „ JNO. D'CRUZ.

„ C. D'CRUZ.

„ C. R. LACKERSTEEN.

AND DR. O'BRIEN.

HIS GRACE THE ARCHBISHOP, IN THE
CHAIR.

It was Proposed.

1st.—That a Dispensary be established for the benefit of the Public and particularly of the Catholic Community, under the management of a Committee consisting of Mr. O'Brien and Messrs. P. S. D'Rozaio, E. O'Brien, H. J. Joakim and W. R. Lackersteen, and that the expense and outlay of the Establishment, be raised by shares, in any manner that may be decided upon by the managing Committee.

2ndly.—That, as the said building is to be erected on the grounds attached to St. John's College, the Trustees of the College should allow interest at 5 per cent per annum on the amount to be raised and expended on the Building of the Dispensary, until such time as the debt be liquidated.

3rdly.—That the profits realised from the said Dispensary be divided among the shareholders, according to the de-

cision of the said managing Committee. 4thly.—That Mr. C. R. Lackersteen be requested to act as Honorary Secretary and Ex-officio Member of the Committee

5thly.—That a Reading-Room be established in one of the apartments of St. John's College for the benefit of the Catholic Community, under the management of the same Committee. Seconded and carried unanimously.

(Signed) ✱ P. J. CAREW,

Chairman.

C. R. LACKERSTEEN.

Honorary Secy.

Cathedral-House,

3rd April 1853.

At a Meeting of the Managing Committee of the Dispensary and Library held on the 10th Inst, the following resolutions were unanimously carried.

Resolved.—That the plan and estimate of the Dispensary &c. submitted by Messrs. Mackintosh Burn & Co., with the trifling alterations and improvement now suggested, be approved of.

Resolved.—That as a sum of 6000 Rs. will be required for the immediate creation of the Building and for the supply of Medicines, Surgical Instruments &c. from Europe, that that sum be raised by 120 shares of 50 Rs. each.

Resolved.—That the Subscribers to the above shares be requested to pay the amount of their subscriptions, one half on the 16th May and the other half on the 1st July next.

(Signed) C. R. LACKERSTEEN.

Honorary Secy.

CIRCULAR.

SIR,

At the desire of the managing Committee of the project described in the above portion of this letter, I have the honor to solicit your support of the proposal to erect a Dispensary for the benefit of all Classes, but especially of the poor of the Catholic Community in Calcutta.

The recent changes made by Government in its dispensaries, rendering it necessary for all the Inhabitants to provide Medicines at the usual rates charged in establishments kept up wholly for private advantage, it is intended in the plan now submitted to your notice, to

effect both a great saving in those charges, and also to secure Medicines of the best quality, for all for whose benefit the Dispensary is designed. It moreover forms an important part of the present undertaking, to include such a provision for the Medical relief of the poor, as the Committee may find compatible with its permanent maintenance and welfare.

For this important purpose it is contemplated, that each Shareholder shall have the privilege of obtaining Medicines and Medical advice gratuitously for a certain number of poor.

All these advantages considered in connection with the certain provision that is made for the repayment of the principal and interest of the sum, to be expended on the Fabric, it is confidently hoped, that the proposal now submitted will be deemed worthy of your patronage.

It may be furthermore added, that the scheme in question embraces advantages of some moment towards the support of our Orphanages.

I have the honor to be, Sir,

Your most obedient servant.

Calcutta, Clive st.,

April 1853.

(Signed) C. R. LACKERSTEEN.

Honorary Secy.

ST. JOHN'S COLLEGE.

Major Tulee 53rd B. N. 1, has kindly presented to the Library of St. John's College the learned work of the Rev. Dr. Morris in 2 Vol. octavo entitled, "Jesus the Son of Mary."

CALCUTTA CATHOLIC EDUCATIONAL INSTITUTIONS.

—oo—

A Friend to these Institutions has presented to the respective Libraries of the Christian Brothers, and of the Loretto Convents at Chowringhee and Intally 3 copies of Fredets' Ancient and Modern History in 2 Vol. octavo, and 3 copies also of the Scriptural Catechism revised by Rev. Doctor O'Reilly late Professor of Divinity in Maynooth College. Besides a copy of each of the Works

just mentioned, the same Friend has kindly presented to the Library of St. John's College, a copy of Archbishop Kenrick's Edition of the Gospels and of the Acts of the Apostles in two Vol. octavo.

CORRESPONDENCE

ST. JOHN'S COLLEGE.

From Dr. O'Dwyer, Assistant Garrison Surgeon, Fort William, to His Grace the Most Rev. Dr. Cusack V. A. W. B.

MY LORD ARCHBISHOP,—When I had the honor of being introduced to your Grace a few mornings back, and of being present at the examination of the pupils of the College under your Grace's patronage, I listened with much pleasure, and gratification, as well to the learned Gentlemen who conducted the Examination, as to the superior answering and general intellectual acquirements of the boys, then, I believe, unexpectedly examined. Indeed, I may truly say, I enjoyed a feast, such as I should feel happy in again and again witnessing. I had no conception until then, that Calcutta affords so rare an opportunity of educating its Christian youth, and I feel confident that the excellent system of teaching pursued in St. John's College only requires to be more generally known, to have its sphere of usefulness proportionately extended.

Again thanking your Grace, for your condescension and courteous invitation to repeat my visit.

I have the honor to remain,
My Lord Archbishop,
Your Grace's most obdt.
and faithful Servant,
J. O'DWYER, *Assistant
Garrison Surgeon.*

Fort William, April 30th, 1853.

CATHOLIC MISSION AT CHINSURAH.

MY DEAR LORD ARCHBISHOP AND MOST

REV. FATHER,—Yesterday I wrote to your Grace, in order to inform you of my Mission at Chinsurah; thanks to our Lord Jesus Christ, to his Blessed and Immaculate Mother, to St. Joseph, and particularly to my Patriarch and father in Christ St. Francis, Protestant and Catholic fishes are coming every day into the net thrown from the bark of Peter.

This morning I received a Protestant into the bosom of the Holy Catholic religion, to-morrow and the day after I shall receive the abjuration of two others, and I shall also baptize three children.

My dear Lord, I deserve not, the grace granted to me by God, because I am a poor sinner. * But seeing that God will honor the poor and lowly dress of St. Francis, I must say with my Patriarch in the imitation of the Apostle: *mibi absit gloriari nisi in cruce Domini nostri Jesu Christi.*

My dear Lord, before I leave Chinsurah I wish to establish here the devotion of the *Via Crucis*: but notwithstanding the special permission granted to me by His Holiness, I must ask your Grace's consent. I humbly beg your Grace, to grant the same to me.

Permit me my Lord to ask your Grace for some books and Catechisms from Brother Francis for the Congregation of Chinsurah.

My dear Lord, notwithstanding my wish, I cannot go to Serampore for the next Sunday; I pray you to send a Priest to that station, for that festival; next week I will prepare the boys and girls for first Communion, and also some persons for Confirmation, when every thing will be complete, I shall go back to Calcutta.

Asking your Grace's prayers and blessings for me, and for this Congregation, and kissing the Episcopal ring.

I remain my dear Lord,
And most Rev. Father, Your
Grace's devoted Servant,
F. LEON DES AVRANCHES.
R. C. M.

Chinsurah, 28th April 1853.

Selections.

ROMAN CATHOLIC DISPENSARY.

A meeting was convened at the request of Dr. Carew, Catholic Bishop some days ago, for the purpose of establishing a Dispensary for the benefit of the public and particularly the Catholic community. It is to be conducted under the management of a committee composed of Catholic gentlemen and the expense and outlay of the establishment to be raised by shares in any manner that may be decided upon by the Committee. The building is to be erected on the grounds attached to St. John's College, Park Street. It was moved that the trustees of the College should allow interest at 5 per cent. per annum on the amount to be raised and expended on the building of the Dispensary, until such time the debt is liquidated.

The object contemplated is to effect a great saving in the present rate of Medicine, and also to secure medicines of the best quality for all those for whom the Dispensary is designed. It moreover forms an important part of the present undertaking, to include such a provision for the Medical relief of the poor, as the Committee may find compatible with its permanent maintenance and welfare.

For this important purpose it is contemplated, that each Shareholder shall have the privilege of obtaining Medicines and Medical advice gratuitously for a certain number of poor.

The sum required for the immediate erection of the building, medicines, surgical instruments, &c., from Europe, is estimated at 6,000 rupees, which sum is to be raised by 120 shares of 50 Rs. each.—*Englishman May 3.*

CONVERSIONS.

CONVERT TO CATHOLICITY.

Dublin, Feb. 5. 1853.

SIR,—In looking over your valuable journal, I have seen a list of converts to the Catholic Church, and, as your correspondent wishes that some reader of THE TELEGRAPH would, if in his power, forward more converts' names. I being in possession of a good list, take this as a favourable opportunity of giving them publicity:—

Hon. and Rev. J. Towry Law, brother of Lord Ellenborough, Chancellor of Bath and wells, Vicar of Hasbourne, &c.

The late Hon. Admiral Sir John Talbot, G. C. B.

Count de Leppe, and family, in Germany.
Baron Turekheim, formerly a member of the Baden Ministry.

Baron Weld.

Lady de Vere.

Robert Biddulph Phillips.

Professor Graefer, Historian of the "thirty Years' War."

Professor Neville, of St. Saviour's Leeds.

Aubrey de Vere, Esq., author of "Travels in Greece," and of *English Misrule and Irish Misdeeds.*

Robert A. Blakewell, Esq., J. P., of Gragg County Clare

Mr. J. T. Plomer, of Helstone.

Mr. J. T. Rossitor, and W. J. Rossitor, of Penzance. Mr. Richard Brindley Knowles, Son of the celebrated dramatist.

Mr. Pike of Cumborne.

Mr. George Hill, of Dangraven.

Mr. Thomas Nixon, of Stafford-place, Pall-mall.

Mr. Pierce Butler, of Cahirciveen, and family.

Mr. J. Oswald Wood, Son of the late Thomas Wood, Esq., of Manchester.

Mr. W. A. De Jong, Physician in Amsterdam, at Chapman

Three Protestants, a mother and two daughters, at Lille.

Twenty-eight Protestants in the diocese of Cambrai.

Four Protestants at Milnes.

Fourteen Protestants at St. Mary's Chatham, during Holy Week. (The list which I have before me is in the *Catholic Vindicator*, of January 31st, 1852, published by Rym and Co., 16, Brydger street, London, and to which I refer your correspondent, John Mc Ardell.)

Twenty Protestants at St. Joseph's Church Liverpool.

Thirty Protestants at Cheltenham.

Twelve Protestants at Runcorn.

Twenty Protestants at Lane End.

Forty Protestants at Manchester.

Thirty Protestants at Darlington.

Thirty Protestants at Bishop Auckland.

Thirty three Protestants at Hereford.

Eleven Protestants at Aldenham.

Fifteen Protestants at Ashton-le-Willows.

Several persons from the Puseyite Church, in the Broadway, Westminster.

Hoping that you can give space to this list. I will, with your consent, send your correspondent at another time a continuation of this.—I remain, Sir, yours respectfully.

—*Weekly Telegraph*

J. O'MAHONY.

The *Times* of Wednesday contains several letters from ladies repudiating any share in the meeting at Stafford House against slavery, on the ground that the Americans would not truly turn round and say, look at home. Lady Kaye Shuttleworth writes to say that her name is used without her permission and had she been well enough to attend the meeting she meant to have told her fair companions in plain terms:—"So long as American women can justly

taunt the women of England with the neglect, ill usage, and starvation payment of the lady teachers employed in their families, there is little hope of their listening to our protests on the subject of slavery. Let us reform our schoolrooms, and we may expect them to reform the cabins of their slaves."

CONVERSIONS IN CANADA WEST.—We received a letter a few days since from a respectable friend in Georgetown, who makes mention of a very edifying scene which was witnessed in that locality on the visit of the Rev. Mr. Hozer, C. M. of Guolph. Two Protestant ladies.—Mrs. Curly Norval and Mrs. Hill of Georgetown, after having been duly instructed, abjured their errors, and were conditionally baptized and received into the pale of the Catholic Church. Such facts, which are of daily occurrence throughout the length and breadth" of this vast diocese, lead us to speak for themselves. *Toronto Mirror.*

CONVERSION OF A LUTHERAN MINISTER.—M. Havert, the Protestant Minister of Bunzlau, thus announces his conversion to the Catholic Faith in the *Bunzlau Journal*, quoted by the *Unions*:—

"I shall soon be a member of the Catholic Church. Two years ago I had to cause this resolution to rise in my mind. I have just declared it openly to all my brethren, assembled in general Synod at Breslau, in expressing to you very cordially my farewell. In presence of all those people here;—He will end in becoming a Catholic. Yes, O my God! mayest Thou record this grace in Thy book for others! It is what I wish for everybody, to be able to give to each individual the right of being what he wishes to be, for everything depends on grace. But I ask of my honourable fellow-citizens, of my brethren in Jesus Christ not to refuse to follow the *attrait*, not in a half-and-half way, but altogether. Let them not attribute my return to folly or to superstition, let them not judge before the coming of the Lord, who will one day manifest hearts, whilst men only see what comes before their eyes. As for me I am ready to give at every time an ample explanation to all those who have the same sentiments."

"Bunzlau, Feast of St. Hedwige. 1852.

"HAVERT,

"Up to the present day a Protestant Pastor."

The *Unions* adds.—

"Although married and having a numerous family, M. Havert has not hesitated to sacrifice all his material interests to the truth; the Sunday which followed the date of his declaration he assisted at Mass in the Catholic Church. Catholicism of France, he attentive and pious. Providence is mysteriously working in the chaos of heterodox doctrines; everything announces the return to holy unity. The moment of this return is perhaps nearer than we think; to-day, in Prussia, they are sowing in tears, but they will soon reap in that country with joy."

THE COUNTESS IDA HAHN HAHN.—The Catholic world will learn with interest that the celebrated Countess Ida Hahn-Hahn, whose conversion to the true Faith was announced some time since, has entered the Order of the Good Shepherd at Angers. This lady, formerly the zealous advocate of infidel and republican principles, is now making the practical experience of the truly true liberty,

equality, and fraternity—the liberty of religious obedience, the equality of holy poverty, and the glorious fraternity of charity, and thirsting for the salvation of souls. This illustrious convert has chosen the institute of Our Lady of Charity of the Good Shepherd, which has for its end to rescue from the jaws of Hell the victims of sin, and binding up the broken heart and the wounded spirit—to restore to the poor weary one her long lost innocence and virtue.—*Correspondent.*

CONVERSION OF MISS STANLEY.—We read in the *Unions* that on Friday morning, Nov. 19, a most interesting ceremony took place in the Chapel of the Blessed Virgin, at the Madeleine. Miss Stanley, a young English lady of distinction, presented herself to be received into the Catholic Church. Her father already a convert, had engaged her to receive instruction, and accompanied her, along with her mother, who will shortly imitate her example. The neophyte was dressed in white, and with a long veil; the description of the ceremony is very beautiful. The Priest, in violet stole, invoked the aid of the Holy Ghost; he then returned to the nave and made a short address, explanatory of the motives which should lead all to embrace the Catholic Faith. The young lady then pronounced the abjuration required by the holy canons. She then, a Catholic in heart, came forward, and without her veil, received conditional Baptism and took in her hand the lighted taper, so beautiful a symbol of that lamp of Faith she was ever to keep burning. The Priest then, from the steps of the altar, absolved her from the excommunications which she had incurred from heresy, and the sacrifice of the Mass was then offered, at which the newly-received Catholic had the happiness to be admitted to Holy Communion. Praised be Almighty God for these numerous conversions, which will doubtless stimulate the charity of our readers to obtain many more by their prayers.—*Cape Colonist Feb. 6.*

CARDINAL WISEMAN IN LEEDS.

SUBRE OF THE CATHOLIC LIBRARY INSTITUTE.

(From the *Leeds Mercury*.)

His Eminence Cardinal WISEMAN, on rising to support the next sentiment, was received in the most enthusiastic manner, the rising and cheering with great enthusiasm. After this manifestation of feeling had subsided the Cardinal proceeded to say—Ladies and Gentlemen, before entering on the subject which will principally occupy my discourse, I wish first to express in the most emphatic manner the satisfaction which I feel at finding myself presiding over so numerous and so intelli-

gent a meeting. No doubt I have frequently, under other circumstances, had occasion, to speak to an assembly equally large, but you are also aware how much power, time, and place, and their many associations, have in enabling us to collect and give utterance to our thoughts. My position, therefore, is indeed new in all but one respect, and it is this—that I see myself surrounded by many with whom I have been for years of my life united in bonds, not only of acquaintance, but I am sure they will allow me to say of friendship, and whose attendance here this day encourages me to feel that in whatever I may say, and in whatever I may feel it my duty to address to you, I shall be favoured with your kindness, sympathy, and indulgence. (Hear, hear.) But I have also the advantage to have been preceded in what I have occasion to address to you by those who have already laid the very groundwork of whatever may fall to my lot to say; they have prepared the way—they have broken open the field, and I have nothing else to do, if I may so speak, but to follow up with illustration that which in principle they have laid down, and also by such sound arguments brought home to your convictions. It is not necessary, therefore, for me to say that I adopt whatever has been said by the three gentlemen who preceded me, whose character and worth are already well known to you, and of whom I will say, respectively and collectively, that each and all them deserve in truth a place among those who, in this your country, best grace their social position by conduct and attainments. (Loud cheers.) One topic which is allotted to me to dilate upon this evening may be considered as a necessary sequel and as an illustration of what has already been said; for if the Catholic Church in truth loves learning, she would have been false to her duty by not promoting it; and where the Church encourages, and when the Church leads the way, no Catholic doubts that she is successful and triumphant. (Loud cheers.) Then you will be prepared at once for the subject which I am invited to expatiate upon, and it is this—"For science has no where flourished more, or originated more sublime or useful discoveries, than where it has been pursued under the influence of the Catholic religion." In considering how this proposition may be proved and illustrated, my mind naturally turns itself towards the south—towards that bright and fair country of Italy, in which the influence of the Catholic Church has been the most uninterrupted and the most unthwarted; and I must be supposed naturally to turn towards it for another reason, because having, in order to treat of this subject, to revive reminiscences which through a long course of years had become faint, and to return to the consideration of topics which perhaps more proper and more serious studies may have in some respect made dimmer in my mind. That mind has travelled back over many years—over years of very busy and active pursuits—over years of many consolations and of some sorrows, to that bright that fair—and I will add—that sacred period of youth, spent beneath the shadows of the venerable College of Rome, where I have received an education which if it had any limits as to the depth and extent of the science I learnt, those limits were in the deficiency of my own intellect, and not in any restriction the Church put on me—(loud cheering)—or in the imperfection, or want of deep and varied knowledge, in those who communicated to us science. (Hear, hear.) Well do I remember indeed those venerable men who were the instructors of our youth, many of whom have since passed calmly from the region of speculation and science to that of vision and enjoyment—well do I remember those venerable men, whose lips were familiar with the uncouth sounds of German and English discovery, and how familiarly they could go into the depths of every calculation, or simplify for their scholars the sublimest and profoundest problems. Then, I say at once, that I go to Italy to prove the theme or thesis which I have before read. "You are mistaken," perhaps some one will say. "You have not understood the proposition or sentiment proposed to you. We are not talking of the arts of literature—we are talking of science." I know, my brethren, that were we to come here to tell you that Italy has been the nursery of arts—that she has filled her own churches, and halls, and palaces with magnificent productions of the chisel and the pencil, until her riches have overflowed and gone to fill the collection of every other part of the world; or to tell you that Italy was the happy country that gave birth to Dante, and Petrarch, and Muratori, and other profound antiquarians of this and preceding centuries, you would say, "You are come only to repeat what we all know. We know that Italy is the country of painting and art, and even of depth in learning, but science belongs to the children of the north. It is we that have produced a Newton and a Watt—that have given to the world a Davy and a Faraday. It is we that have first invented and put into execution the mighty objects whether of the body or of the mind. What has Italy to do with scientific discovery? What has it to do with the highest regions of science?" I only ask you to listen to me with favour and also with indulgence; for having undertaken a subject of this sort, I feel myself called upon to do it justice, and I feel it cannot be done except at some considerable length. (Loud cheers.) Allow me to observe that invention or discovery may be considered in two distinct ways. A phenomenon has been before the eyes of mankind perhaps for hundreds, it may be for thousands of years, but it has passed completely unobserved. At length there comes a happy genius who seizes upon it, finds in it a truth and a principle, and thus gives to the world the germ of a perhaps most important discovery. That man is entitled to be considered the inventor or discoverer, even though afterwards that which he has given in an imperfect form may grow up something great and mighty in the hands of a second genius, who may likewise put to the title discoverer or inventor, and putting together and combining in harmony observation, phenomena, laws and demonstrations, which have been, like disjointed members of the human

body, for the first time brought and fitted together, and afterwards endowed with motion and life. In both these aspects I claim for that country—the Catholic Italy—the glory of having given to the world many of its greatest and most important scientific truths. (Hear, hear.) I will illustrate this first by a few partial examples which, at the same time, may show the existence in Italy of that peculiar genius which is the first to seize upon a phenomenon or a truth. (Hear, hear.) His Eminence then proceeded at a considerable length, and with great perspicuity, to detail the history of Italian discoveries, observing that if any one went into a museum or collection of antiquities, they would frequently find ancient Etruscan or Grecian mirrors made anterior by many years to the time of the foundation of Rome, upon the back of which almost invariably were found some scenes of ancient mythology on copper-plate, such as were now used for producing engravings. By filling the lines with ink or black composition, and applying paper, a representation of these ancient pictures was obtained in a moment. It was not until the year 1450, when Tommaso Pinignorra first discovered this new way of giving beauty to engravings on copper, and gave to the world the benefit of this art. But it was not carried out to full perfection until the year 1480, when Marc Antonio, who by that means had preserved some of the most beautiful works of Raphael. Now, here was an example how for two thousand years and more there had been an object produced capable of being made a means of service for this purpose. The inventor of taking off those impressions deserved to be considered a genius, although one thousand years before plates had been engraved for this purpose. Then as to their scientific application of the same art. The man who first made a lamp and hung it from the roof of his cottage saw that some time after it would oscillate until at length it rested at its perpendicular. No doubt that had been seen by Archimedes and other accurate observers, but it remained for Galileo to investigate the law which produced that result. He saw first that this motion would serve as a measure of time, and he saw in it the distant discovery of the law of gravitation. At the Leaning Tower of Pisa he pursued another series of experiments on bodies falling through the air, and studying the law of attraction, and the law of momentum, he at length discovered the great law of gravitation of bodies towards the earth. By means of the pendulum there had arisen the discovery of the density of the earth, and those extraordinary phenomena connected with its physics. Thus, in Italy, the great phenomenon was discovered by Galileo, and his disciples continued experiments there which brought it into still further perfection. Another instance was that of the discovery of the barometer, a most important instrument in physics. It happened that Galileo, being at Florence, heard of the inability of certain workmen under the Grand Duke to raise water from the depth of twenty-four feet, by means of a pump, contrary to the received axiom that nature abhorred

a vacuum, and he proceeded to investigate the matter. He discovered that the raising of water was dependant on the pressure of the atmosphere, and not on the fanciful theory of a natural vacuum. Galileo then induced Toricelli to come to Florence, when the latter, in some experiments with mercury in a glass tube, discovered the mode of producing a perfect vacuum, a discovery which resulted in the invention of the barometer, an instrument of great value and service in a variety of delicate philosophical operations. Then there was the thermometer invented in Italy, which was not even disputed. As he had begun to mention single inventions, he would enumerate a few more, so as to clear away what might be obstacles in a wider range of investigations to which he would have to invite their attention afterwards. He had said that they owed to the same fruitful genius the invention of the telescope. But there was little doubt that something like his telescope existed when Galileo announced his discovery. Whoever gave us the first imperfect telescope could not have done even that without a previous invention of great importance to mankind generally, and of the first necessity to himself (the Cardinal), who but for that invention would have been deprived, during a great portion of his life, the power of contemplating the glories of God. He alluded to spectacle. (Hear, hear.) For 1200 years after Christ those who were afflicted with an imperfect vision were unable to receive from science any aid whatever; and then the discoverer of that wonderful and incalculably useful invention was not a philosopher, but a banker, Savino Degli Armati, who died in 1317. The discovery, however, was attributed to a native of Pisa, who lived subsequently to Armati, and for two hundred years Pisa, retained the honour of the invention; but after the lapse of that period the tomb of Savino degli Armati was discovered, bearing upon it the description of his discovery of the glass lens, and so accurate was the description given of spectacles that no doubt could exist that to him belongs the honour of the discovery. Italy, then claimed that invention, to which we owe all our artificial improvement of sight, and all those invaluable instruments of science known by the title of optical instruments. (Hear, hear.) After that discovery it seemed astonishing that one did not hit upon the possibility of putting two or more glass lenses together, so as to produce a great increase of sight; and the merit of that discovery, when it was made, was claimed by Holland and Germany. There was no doubt that a telescope, but with only one lens, was produced in Germany. Galileo was in Venice when he heard of it, and though he had heard no description of the invention, he immediately began to think upon the subject: he spent a sleepless night, and the result of his vigils was the first telescope, consisting of more than one lens, and by the aid of which the satellites of Jupiter were discovered. (Applause.) Here, then, was another important discovery—the adaptation of lenses to distant objects—due to the unscientific country of Italy. (Hear, hear.) From the telescope, they very naturally turned

to the microscope, which, according to Pio, the biographer, of Torricelli, was discovered by that philosopher. Montucla ascribed it to Fontana, a Florentine, who he said invented it in 1618. But it is quite certain that in 1612 Galileo made a present of a microscope to the King of Poland; and that Galileo was the inventor, was further shown by an Italian writer, Boccacini, who, in that same year, 1612, spoke of an extraordinary glass, by which a flea was made to look like an elephant, and a pigmy as a large as a giant, which must have been an allusion to the microscope. He had spoken of the barometer; and generally, side by side with it, was a small instrument, which they found useful in a thousand different ways—that was the thermometer.

(To be continued.)

James' Town, St. Helena.
Dec. 25, 1852.
To the Editor of the Herald.

Sir—By a journal of acquaintance I mentioned the arrival on this island of the Right Rev. Dr. Griffith, with a priest, on board the *Messager*, and the gratifying reception accorded with you on the part of our—both Government and governed. They manifested a generous and noble feeling towards his Lordship and the religion of which he was here the representative,—except from that low prejudice and bigotry so long indulging some Protestant society. He could not before his return to the Cape, as an opportunity offered to him—when, unhappily, the *Intrepid*, Capt. Moore, pretensions to take him from us on to nowhere. We respectfully expected to have him with us in celebrating the coming anniversary, and to have the happiness of still while listening to his beautiful and eloquent discourses. But such an opportunity of going from this to the Cape occur, he most nobly resigned himself of the present, though he may disappoint our expectations and involve some of us in sorrow. He preached generally twice each Sunday to crowded congregations, and this exertion in so salutary a place as James' Valley, and in so small a chapel (a part of the vicar's residence), as we have at present available, and exposed to excess, was very distressing. He administered the sacrament of confirmation on two occasions to thirty three, principally adults, and two converts; and gave the "Bishop's Benediction" once. The Bishop is highly pleased with his visit to the island, from the first day he arrived till his departure. He gave expressions that feeling yesterday in company with a numerous and highly respectable assemblage, when celebrating the marriage of the eldest daughter of Luke Gideon, Esq. with Capt. London, of the St. Helena Regiment. The Chief Justice kindly proposed his Lordship's health, and in responding he expressed the pleasing recollections of their kindness, their hospitality, and attention he would carry away with him and always tenaciously hold. We have only to hope that God may send the good Bishop home safely, and enable him soon to revisit this portion of his vicariate,—and this is our fervent prayer.

Your's &c.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. P. S. D' Rozario, for April, ...	R. 32	0
Messrs. Thos. D'Souza, and Co., for ditto, ...	...	8 0
Mr. R. J. Carbery, for ditto, ...	...	4 0
.. Samuel Jones, for February, ...	...	2 0
Miss D' Rozario, for April, ...	...	6 0
Mrs. L. D'Souza, for ditto, ...	...	2 0
.. R. J. Carbery, for ditto, ..	...	2 0
Mr. N. O'Brien, for ditto, ...	...	2 0

Miss Ammon, for March, ...	...	1 0
.. C Ammon, for ditto, ...	...	0 8
.. Carbery, for ditto, ...	...	1 0
.. E. Carbery, for ditto, ...	...	1 0
A Catholic, for the Widows' Asylum, thro' Rev. Mr. Tracy, ...	Rs. 30	0
A Catholic, for the Orphanage, thro' Rev. Mr. Tracy, ...	...	25 0
<i>Through Mr. N. O'Brien.</i>		

H. H., ...	Rs. 5	0
W. and Co., ...	...	16 0
T. C. S., ...	...	10 0
T. O. P., ...	...	2 0
C. H. M., ...	...	1 0
N. B., ...	...	1 0
J. M., ...	...	1 0
J. W. Kinryub, ...	...	2 0
J. Hay, ..	...	1 0
N. Daun, ..	...	1 0
C. R. P., ..	...	2 0
J. N., ...	...	10 0
A. G., ...	...	5 0
S. Leshe, ...	...	2 0
Dr. Mouat, ...	...	5 0
G. Daly ...	...	5 0
J. H. Tollard, ..	...	4 0
X. X. X., ...	...	1 0

ST. JOHN'S CHAPEL.

CIRCULAR-ROAD.

Receipts for January 1853.

Wardens of the Cathedral, ...	Rs. 16	0
Mr. J. Leal, ...	...	2 0
.. J. M. Gamnisse, ...	...	1 0
.. P. Gill, ...	...	0 8
Mrs. E. Reed, ...	...	1 0
.. M. Shorbing, ...	...	1 0

Donation.

H. M., of Burdwan, ..	...	5 0
Paid Organist's allowance, Molly's Salary and Contingencies, for the present month, ..	...	22 0

Receipts for February 1853.

Wardens of the Cathedral, ...	Rs. 16	0
Mr. J. Leal, ..	...	2 0
.. J. F. Bellamy, ...	...	2 0
.. J. M. Gamnisse, ...	...	1 0
.. P. Gill, ...	...	0 8
Mrs. E. Reed, ..	...	1 0

Donation.

H. M., of Burdwan, ..	...	5 0
Paid Organist's allowance, Molly's Salary and Contingencies for the present month, ..	...	26 0

Donation for the Repairs.

P. J. Paul, Esq., ..	...	7 0
H. M., of Burdwan, ...	...	10 0

Receipts for March 1853.

Wardens of the Cathedral,	16	0
Mr. J. Leal,	2	0
„ J. F. Bellamy,	1	0
„ J. M. Gammissé,	1	0
Mrs. E. Reed,	1	0
Paid Organist's allowance, Molly's Salary and Contingencies for the present month,	22	0
<i>Donation.</i>		
H. M., of <i>Burdwan</i> , for Candles &c., 10	0	0

BOW-BAZAR.

Collection made by Mr. Jas. Mylan in aid of St. Xavier's Chapel for the month of March last.

H. M., at <i>Burdwan</i> ,	Rs.	5	0
Mr. F. Pereira,	2	6	
„ J. Baptist,	2	0	
„ Richd. Deefholts,	1	0	
„ E. Baptist,	1	0	
„ Robt. Deefholts,	1	0	
„ J. King,	1	0	
„ Chas. A. Pereira,	1	0	
„ J. F. Pinto,	1	0	
„ M. T. Lepies,	1	0	
„ J. Leal,	1	0	
„ F. Stuart,	1	0	
Mrs. R. DeLallana,	1	0	
„ Hobson,	1	0	
„ Speede,	1	0	
„ M. B. Botelho,	1	0	
Mr. E. Botelho,	0	8	
„ Wm. Salvador,	0	8	
„ P. Gill,	0	8	
„ Wm. Martin,	0	8	
„ J. Andrew,	0	8	
„ J. Brown,	0	8	
Mrs. R. Pyra,	0	8	
„ R. Lepies,	0	4	
„ E. Martin,	0	4	
„ E. Ambrose,	0	4	
„ J. Francisco,	0	4	

Expenditure.

Paid Servants' wages and contingencies,	Rs.	23	0
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NOTICE.**PATNA CATHEDRAL-HOUSE BOARDING SCHOOL FOR BOYS.**

The Public is hereby informed that a Boarding School for boys has been opened at the Cathedral-House of Patna under the patronage of his Lordship the Right Rev. Dr. A. Mannan, Bishop and Vicar Apostolic.

Christian children can be admitted; any interference with the Religion of the Pupils, who do not profess the Roman Catholic faith, is strictly forbidden, except at the desire of their Parents and Guardians.

The Pupils are to have no communication with either the European or Native Orphanages.

The Boarders are instructed in Reading, Writing, English Grammar, Geography, History, Chronology, and the use of the Globes, as also in the Persian language.

Tuition in French, Italian, Latin, German, Logic, Mathematics, &c., is only given at the request of Parents and Guardians. For these, extra charges of 4 Rs. are made.

The Boarders are instructed in the different languages, by teachers who have each the advantage of imparting his native language, which will not be taught by foreigners. They have moreover at all times the watchful attendance of an European servant.

Terms.—For Board and Tuition 15 Rs. per mensem.

For extra expenses, separate charges are made.

Further information can be had, in the Vicariate Apostolic of Patna from the Roman Catholic Clergymen of the different Stations; in Agra from the Right Rev. Dr. C. Carli, and in Calcutta from Chevalier C. R. Lackorsteen.

Applications to be made, for admittance, to the Rev. Father Josephar, and Father Juvedalis at Patna.

FATHER LAWRENCE, *Acting for the Bishop.*

Catholic 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 an 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. 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 Brothers 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 Subscriber's names and to supply such Books as may be called for.

Donations and Requests of approved useful Literary, Historical, or Religious Books for the above named Institution, will be thankfully received.

THE BENGAL CATHOLIC HERALD.

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

No. 20.] CALCUTTA: SATURDAY, MAY 14, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 14.

STATE OF CATHOLICITY,

IN THE SEVERAL PLACES, WHICH, IN THE
PRESENT OVERLAND ROUTE, ARE VISITED
BY TRAVELLERS WHO COME BY THAT
ROUTE TO INDIA

(Continued from page 251.)

It happened, that on the morning after our arrival in Alexandria, a poor Irish Sailor lay very dangerously ill in the Hospital of the Sisters of Charity, at Alexandria. The majority of the Sisters being Natives of France, none of these could communicate with him in the English language. The same difficulty existed with respect to the Clergy, who, without any exception, were all either Italians or French. Fortunately for the poor Patient's consolation, there were in the Community two Nuns, who though educated and professed in France, had been born and grown up in Catholic Ireland, and these beloved Children of St. Patrick hastened at once to the bedside of the sufferer, and ministered with emulation, as far as they were able, to his spiritual and corporal comfort. To

add to his and their happiness, the news of the arrival of an Irish Priest was just, at this trying moment, brought to the Hospital, and thus by one of those strong, but silent and sweet dispensations of God in favor of his Faithful Children, his Holy Providence arranged, that means should be supplied to this lowly but cherished Child of the Church, to obtain all the religious consolations and helps, with which Catholicity surrounds the death bed of the despised Pauper, as zealously and as abundantly, as if he were the Ruler of Empires.

But the charity of the Daughters of St. Vincent of Paul at Alexandria with respect to the Sick, is not confined within the precincts of the Hospital in which they minister. It takes in a far wider range, and seeks to alleviate the various maladies to which flesh is heir, by preparing and dispensing Medicines indiscriminately to the numerous poor of all classes and Creeds, who resort to their Dispensary for medical relief. In the performance of this work of mercy, some of the Sisters are engaged during several hours of each day. The good that is thus done, is, by no means, of a material or physical kind only. On the contrary, the daily familiar intercourse, which is in this way maintained between the poor of all classes and the good Sisters, whilst it has a direct and immediate most salutary

influence on the social and moral well-being of the Christian portion of them, contributes also very much, to soften down both the rudeness and bigotry of the unbelieving portion of them, who are thus made to feel practically, the great blessings that emanate from the Gospel.

But important and valuable, as the services rendered to religion and society at Alexandria by the Sisters of Charity certainly are, yet so far, at least, as the rising generation of that city is concerned, the good thus done cannot be compared with the countless benefits, both moral and temporal, which must soon arise from the enlightened and laborious zeal, with which the Holy Sisters, devote themselves, to the education of all classes of the female youth in that city.

Never did we feel more sensibly our admiration of Catholicity, and its astonishing capabilities of effecting good, in all circumstances, however disheartening, than when we traversed the various schools, in which not less than about four hundred girls are all educated, whilst a large proportion of this number are also boarded and lodged, in apartments attached to the Convent. Of the pupils who are boarders, some belong to families of a genteel position in society, and these have the cost of their board and education paid for by their parents. For such pupils, of course, a distinct school-room and dormitory, both quite suitably arranged and furnished, are provided. Similar accommodations, with almost a merely nominal difference in the arrangements and furniture, are enjoyed by the orphan girls. In respect to all the apartments, whether designed for the pensioned or orphaned, nothing could exceed the unceasing care exercised by the Nuns, in order to keep them thoroughly clean and healthy. The result is manifest in the cheerful looks of the children, and in the air of domestic happiness, which each of them presents. We inspected with delight several beautiful specimens of all the different kinds of needle work, and we remarked also with pleasure, that whilst this accomplishment was successfully cultivated, attention was paid to instruct the pupils in writing, arithmetic and other

useful branches of education. Indeed, several of the specimens of caligraphy which we saw, were such as could not be surpassed by the pupils of our most favored schools at home.

One division of the school halls engaged a large portion of our notice. It was that set aside exclusively for Arab pupils. These were about forty in number, and the Sister who was charged with the care of them, being herself quite familiar with their language, highly entertained and interested us, whilst she caused several of her pupils to go through their literary tasks before us, a duty they performed with evident satisfaction, on account of their having been singled out from their companions, as most distinguished for their proficiency.

In taking leave of this subject, we may observe, that the general appearance and dress of the pupils were so becoming and so neat, and their whole deportment so well regulated, by the combined influence of the holy example and the accomplished manners of their teachers, that it was not possible for a pious Catholic, to retire from witnessing such a scene, without experiencing, at the same time, emotions of great admiration and of deep gratitude to God, for raising up in the midst of the shadow of death, the glorious institute of the Sisters of Charity, to enlighten those who sit in darkness, and to guide their feet in the ways of peace.

In the hospital and schools of the Sisters of Charity, We went to visit the Church at Alexandria, which is under the care of the excellent priests of St. Vincent of Paul. Compared with the Cathedral or principal church of that city, the Church of the Vincentians is small, and by no means so richly adorned. But it is, nevertheless, a respectable, well proportioned edifice, fitted up neatly for divine service, and capable of accommodating a congregation of about four hundred persons. The Presbytery attached to this church is, in every respect, suited to the purpose for which it is designed, and the good Fathers have annexed to it some other buildings, which are intended to afford accommodation to the pupils of the Seminary, which has been lately opened by them.

As yet, on account of the Seminary being only quite recently established, the number of pupils is not considerable, but, judging from the numbers of girls, that resort to the schools under the sisters of charity, we are confident, that the people of Alexandria will soon profit as eagerly of the services of the Vincentian priests for the education of their male youth, as they have already so wisely profited of the Vincentian Nuns, for the instruction of their female children.

We may add in conclusion, for the gratification of our Catholic readers, that our brethren in Alexandria enjoy under the Egyptian government full religious freedom, and that, not only the site of the Cathedral, but also a handsome pecuniary contribution was granted towards the erection of that Church, by the late Pacha.

CATHOLIC INSTITUTIONS, ORPHANAGE &c. AT INTALLY.

We have great pleasure in laying before our readers the following most gratifying testimonial of Mrs. Brown, a Protestant Lady, the wife of Mr. Brown of the Bengal Civil Service, in favor of the Intally Institution.

Testimonial of Mrs. Brown.

After having gone over the whole of this Establishment, I cannot give sufficient expression to my *surprise* as well as satisfaction! The order and cleanliness of every thing around excite my wonder, in a climate like this, especially, when one thinks how all the duties are got through! The orphans too, seem so happy! in short I am gratified beyond measure with the whole!

M. BROWN.

May 7th, 1853.

CATHOLIC MISSION AT MIDNAPORE.

During the Rev. Father Leo's late visit to Midnapore, 20 of the Small Catholic Congregation of that locality resorted to the Sacrament of Penance, and

18 to the Holy Eucharist, one Infant was Baptised. A large room, in the house given to the Mission by Mr. Sinaes, Post Master of Midnapore, was blessed by Father Leo and set apart as an Oratory—a Cemetery was also set apart and consecrated by him for the interment of the deceased Faithful of that vicinity. Arrangements were moreover made, for the education and religious instruction of all the Catholic Youth of the Station by Mr. Andrews, whose duty it will be besides, to assemble the Faithful together on Sundays and festivals of obligation, for the purpose of joining in public prayer and listening to an Instruction to be read by him from some approved Catholic Work. Some instructive Books have been also supplied, for the purpose of forming there a useful Library for the benefit of the Catholic Inhabitants. In a letter written to Father Leo from Midnapore May 5. Mr. Sinaes thus describes the benefits which, thanks to God, have already arisen from Father Leo's late Pastoral visit.

Extract of a letter received by Rev. Father Leo from Mr. J. D'M. Sinaes of Midnapore.

"I am glad to inform you, that since you have left us we have rigidly observed the duty of attending the Church on Sundays here; prayers are said and Hymns sung by Mr. Andrew; in addition to the morning attendance, we have also evening prayers and vespers on those days. The largest room of the chapel is become very decent after the ceiling and mats being put on, and in a short time, according to the wish of His Grace, a brick altar will be commenced. I have likewise requested Mr. Andrew to commence instructing the Catholic children in one of the rooms of the Chapel.

"I am glad to find the interest His Grace takes in the Mission of Midnapore and that he promises to send a priest to reside with us occasionally."

In a letter to His Grace the Archbishop Mr. Sinaes states, that Lieut. and Adjutant Mon and Ensign Donovan, Officers attached to the Native Corps now quartered at Midnapore have most handsomely contributed rupees sixteen each towards the fitting up of the Catholic oratory at that Station, and

further have also promised respectively a monthly subscription of rupees two, for the purpose of keeping the oratory in order.

CATHOLIC MISSION AT CHIN-SURAH.

THE Reverend Father Leo having just completed, for the present, his Mission at Chinsurah, states that there are now quartered in the Depot there, 174 Catholics; of these 98 are soldiers' Children. During his stay at Chinsurah, 71 approached the Sacrament of Penance, 64 the Holy Communion, 8 of them for the first time, and three Protestant adults, together with two Protestant Children, received conditional Baptism and were admitted into the Catholic Church. The Rev. Father will resume his duties soon again at Chinsurah, in order to prepare the Children and some adults also for Confirmation.

ST. THOMAS' CHURCH.

PENTECOST-WEEK.

THE Archbishop, Vicar Apostolic will hold an Ordination at St. Thomas' Church during the next Ember Week. The Pontifical Mass will begin at 6½ A. M. on each day of that week, Thursday excepted. Those of the Faithful who cannot assist in person, are requested to join spirit with such of their Brethren may be present at the solemnity in order, that by their united prayers the Divine Blessing may be obtained upon the Candidates for the Sacred Ministry.

SICK CALLS.

From the United States Metropolitan Catholic Directory Published with the sanction of the Catholic Hierarchy of America.

ALL sick calls in a parish should be made at the clergyman's house, at a timely hour of the day. He should be called only in cases of necessity, and reasonable rule were adhered to, and save the clergy from such unnecessary labor, and the people

from many disappointments, which they should justly ascribe to their own want of system.

On Saturdays, the eves of holy-days, and other days which are generally devoted to the confessional in the parish churches, clergymen should not, if possible, be called away from this very important duty. Unless in case of absolute necessity, sick calls should not be made on Saturdays or Sundays, when the clergy have so many other duties to attend to.

It is the duty of the people to conform to whatever regulations may be made by the clergy, on these and other matters connected with religion, in their respective parishes. All things should be done in order, according to the advice of St. Paul.

When the clergyman is called to attend a sick person, every thing that he requires for the administration of the sacraments should be furnished, as decently as possible, in the room or place where the sick person lies, viz: a small table covered with a towel, or a clean linen cloth, on which should be laid a candle, a vessel of holy water, with an *asperges*, a small vessel of common water for the purification of the priest's fingers after the administration of the Holy Viaticum, and a napkin for the sick person at the time of communion. As the priest generally brings the blessed sacrament on those occasions, every thing should be so becomingly prepared according to their means, as to show the great respect of the inmates for Jesus Christ, and the high value they set upon the honor thus rendered to their house in the visit of their Lord and Redeemer.

Whilst the priest is administering the Viaticum and Extreme Unction, the assistants should devoutly offer up their prayers to God on behalf of the sick person, to implore that he may receive those sacraments with the necessary dispositions.

The Aga Kurbolai Mahomed Esq. Turkish Consul General in Calcutta, has placed at the Archbishop's disposal fifty rupees, as a token of his sincere joy at His Grace's return in good health from Europe.

We may profit of this occasion to state, that on the occasion of the Archbishop's going to Europe, the Aga contributed handsomely, and wholly of his own accord, towards the expense of the journey. On the same occasion, the Aga in a most kind letter, begged His Grace to present his profound respects to the Sovereign Pontiff, and to assure his Holiness, that he would feel much honored, if the Pope would condescend to permit him to present Him with a piece of the celebrated Dacca Muslin, with the Pontifical Arms intertwined in Gold in it. The Aga's letter was read for His Holiness, and listened to with great satisfaction by Him. In return the Pope expressed himself very much gratified, both for the proffered compliment, and also for the Aga's habitual kindness to the Archbishop and to the Catholic Orphanages. This the Archbishop has made known to the Aga, and the proposed present to the Sovereign Pontiff is accordingly in progress and will be soon ready for presentation. The knowledge of these facts, will, we are confident, prove very gratifying to every good Catholic both in Bengal and elsewhere.

BENGAL CATHOLIC MALE ORPHANAGE.

Mr. R. Carbery Junior has kindly offered to provide monthly a sufficient supply of oil gratuitously, for the use of the Bengal Catholic Male Orphanage; for which Brother Francis begs on the part of the Catholic community to return his most grateful thanks.

Brother Francis gladly profits of this occasion also to return Madam P. De Souza his most respectful thanks, for the several presents of fruit kindly sent by her on different occasions for the use of the orphans under his care.

NEWS FROM ROME.

ROME.—The mail of the 27th ultimo has brought us the following official news,—

The Right Revd. Dr. A. Hartmann

is to continue Administrator Apostolic of Bombay.

The very Rev. Fr. Lawrence capuchin Missionary vice-superior of the Patna Vicariate has been appointed Bishop Coadjutor of Dr. A. Hartmann for Patna,

The very Revd. Fr. Michael Anthony Vicar General is soon to be consecrated Bishop of *Mennith in partibus infidelium*, and will as Vicar Apostolic succeed the Right Revd. Dr. Bernardin of St. Agnes Bishop Vicar Apostolic of Mangalore, who on January last proceeded to Rome on business, and there passed to eternity on the 13th March ultimo. May his soul rest in peace.

The Right Revd. Dr. Bernardin of St. Therezà has been appointed Coadjutor to the Archbishop of Verapoli, and the Vicariate of Quilon will soon be provided with a new Vicar Apostolic.

The Revd. Fr. Ignatius Secretary to Dr. A. Hartmann reached Malta in good health on Easter Sunday.

THE GOA SCHISM.—The following is an extract of a letter from his Eminence Cardinal Fransoni Perfect of the sacred congregation *de propaganda fide* in reply to Dr. A. Hartmann's first letter regarding the interference of the Bishop of Macao in the Mission of Bombay:—

Per ultimo non debbo omettere di darle contezza, che si è nuovamente, e di proposito trattato del disgustosissimo affare degli inconvenienti ognor più funesti e crescenti dello SCISMA GOANO, e che il S. Padre ha preso nuove misure on le quali ha fiducia di raggiungere il bramato scopo, e delle quali a suo luogo le farò comunicazione; Intanto non rimetta del suo zelo, prudenza ed energia nel tutelare la causa Cattolica non dubitando altronde che sarà ognora conjuvata dalla destra dell'Onnipotente etc,

Roma dalla Propaganda 21 Marzo 1853.

Lastly I must not omit to inform your Lordship, that again and designedly we have treated upon the most disgusting business of the inconveniences ever more fatal, and increasing of the GOA SCHISM and that the Holy Father has adopted new measures by which he hopes to obtain the desired end, and of which in its proper time I will apprise your Lordship; meanwhile continue with your zeal, prudence and energy in defending the Catholic cause being from elsewhere assured that the hand of Almighty will always be in your defence and assistance.

Rome from Propaganda 21st March 1853.

Bombay Catholic Examiner, 1st May.

Selections.

LETTER OF THE REV. DR. CAHILL.
To the Right Honorable the Lord Viscount Palmerston.

Cambridge, February 23rd, 1853.

My Lord Viscount—I feel much difficulty either in renewing my correspondence with you, or reviving the controversy in the case of Madiai—that controversy is now at rest? Proofs incontrovertible have been brought before the public notice to show, that palpable misstatements have been made by English correspondents, and by the universal English press; and an additional case has been thus placed on the records of English bigotry, to confirm the public impression that the British government will grasp at any vague stories, and pervert every dubious occurrence, in order to malign Catholic political legislation, and to belie the Catholic Church. But, my lord, I have, in the present instance a graver charge than all this to settle with your lordship in the case before us. I am come to accuse you and Lord John Russel with a guilty suppression of the truth, on the point at issue, in your ministerial capacity; and consequently arraign you both before this nation and the Catholic world of having encouraged, during the last eight months, in this country public vituperation of the Catholic Church, and the Catholic community; while at the same time you both held in your hands *the despatches from your own ambassadors*, which contradicted into this unceasing and groundless insult to two-thirds of the citizens of this country, and the masses of the population of the kingdoms, with which you state you hold international and friendly relations. I owe it to the Catholics of this country to expose your unpardonable conduct in this case, and I owe it to myself as a public writer to prove the accuracy of my statements, and to demonstrate the indubitable sources from which I have, in my late letters to the Earl of Carlisle, derived my political information. I shall divide this letter into seven heads, and I beg to assure you, that in the treatment of the subject I mean no personal offence either to your lordship or to Lord John Russel. I am solely actuated by the desire of doing public justice to injured truth, placing the subject before the impartial judgment of an honest British public, and warning them for the future (an advice scarcely necessary) against giving implicit credence to any assertion of yours involving any statement where the Catholic Church, the Catholic Faith,

Catholic practices, or the political laws of Catholic states are the subjects under your official examination.

Firstly, then, every one who has read the furious articles of the daily London press must have been struck, this some time past, with the painful description given of “the appalling prison in which the Madiai were confined, the damp floors on which they lived, the unendurable penal dress in which they were clothed, the cruel treatment they received, the barbarous tyranny of excluding all intercourse with their friends, and the murderous results of this *Papal* persecution which must very soon end in the death of these most unoffending, most resigned victims, of Popish intolerance.” Even Lord John Russel, writing on the subject to Sir Henry Bulwer, the punk of toleration and trouble, has said. “It is the same thing in effect,” said his lordship, “to condemn a man to die by fire like Savonarola, or to put him to death by the slow torture of an unhealthy prison.”

Here is the Foreign Secretary himself joining in the cry, of the furious bigots, charging the Duke of Tuscany with the indirect murder of the Madiai, and, as will presently appear, clearly *prejudging* the case. This point will, I fancy, be sufficiently proved by the following letter of Mr. Erskine, in reply to Lord John Russel, and received by him on the 4th of the present month.—

“I am informed by Mr. Chapman,” writes Mr. Erskine, “an English gentleman who has interested himself most warmly in favour of the Madiais, and who is permitted to visit them occasionally in prison, that he has no fault to find with their treatment. The prison is in a healthy situation at the top of a hill; and the infirmary in which the husband is lodged is in every respect as comfortable as any well-regulated hospital for persons at large. Mr. Chapman is equally satisfied with the attention bestowed on the physical wants of those Madiai at Lucca.”

Again we have an additional testimony in the Hon. Mr. Scarlett, directed to your lordship, Dec. 15th, 1851, as follows:—

“In consequence of the great interest felt in the state of the Madiai, I conversed with Rosa Madiai for some time in prison, and I am happy to inform your lordship that the place of her confinement, though small, is exceedingly clean, well ventilated, and warm. She possesses, by her own admission, all the accommodation she requires under the circumstances. She makes no complaint of want of good food and clothing; she has books to read, and she speaks in high terms

of the superintendent of prisons, Mr. Peri; and she has not suffered in health."

Upwards of a year has elapsed since your lordship has received the letter referred to, and nearly a month has expired since Lord John Russell has heard the facts at issue from Mr Erskine, and hence the public will learn with surprise that in place of the one retracting his misconceptions, or the other checking the misrepresentations of the press, you both, on the contrary, have repeated, on last Thursday night, in the House of Commons (as is reported), nearly the same words, in the face of the public, cognisance of the facts, and in the teeth of an official letter of your public servants. These brief remarks of mine on this point, spoken in pity for you both, rather than in anger, will I fancy, settle the first.

Secondly, the entire press, Exeter Hall, and the inoculated conversation of private society, have all promulgated, during the past eight months, "that there was no liberty of conscience tolerated in Tuscany for any dissenting creed." This statement being perfectly understood, what must be the astonishment of the thinking portion of our community when I inform them that in Leghorn there are, at the present moment, a Mohammedan mosque, a Jewish synagogue, and a Protestant Episcopal church that there are at least five thousand Jews residing there, and possessing (as I am instructed to say) about two-thirds of the landed property of that district; and that there is not even one instance on record where any Protestant, Methodist, Presbyterian, Jew, or any member of any religion whatever, has ever been prevented from worshipping God as they may think proper in their own houses of worship, and in their own families! But my lord, I have the authority of the Hon. Mr. Scarlett, your official servant at Florence in a letter written to yourself on the same subject nearly two years ago—viz., on the 22nd Aug., 1851—follows:—

"I have been made aware by the Duke of Casiglino that *all foreigners professing a different religion from that of the Roman Catholic were always permitted in Tuscany as much freedom of conscience as they pleased in regard to themselves.*"

Here, my lord, we have a clear statement made to yourself nearly two years ago, giving an authentic account of the point at issue and yet you have in the midst of the public misrepresentation of this country kept the above correspondence from the public eye—suppressed the clear truth at the very source of official information; and thus, Sir, I impeach you before the whole

world of the greatest crime a public officer can commit—namely, cushioning a public document, and thereby encouraging and being a principal party to the slender censure and the calumny which, during eight months of unprecedented bigotry in public meetings and acrimonious journalism, has been flung (through your culpable connivance) on the temporal laws of an offending state, and on the tenets of a Church which even your official organ has been compelled to vindicate in the letter just quoted; and this statement will, I trust, fully prove my second point, or be the second.

Thirdly, the public report has everywhere declared in this country that the Madiai have been condemned for "reading the Bible." To this statement is opposed the fact that Rosa Madiai had been a Protestant since 1847—that she attended the worship of that Church, and had never been disturbed in reading the Bible. no more than all those others of every other religion—Jews, Mahomedans, Methodists, Presbyterians, and all other foreigners referred to in the foregoing letter of the Honourable Mr. Scarlett; and this short statement, my lord, settles the proof of be the third.

Fourthly, it has been industriously circulated that at least no Tuscan Catholic dare change his religion and become a Protestant, under the heaviest penalties of the Papal law. To this statement of the English press, and to this mistake of the universal English people, it will be sufficient to quote an extract of a letter from Mr. Erskine to Lord John Russell on this particular point:—"The Madiai, says he, *are not*, it is alleged, convicted of having *apostatized* from the established (Catholic) religion, but of having sought to *seduce* others from that religion."

I shall not, my lord, add one word to this appropriate extract which palpably demonstrates "be the fourth."

Fifthly, the statement which through your connivance produced the bitterest feeling in England, was that part of the impeachment which declared "that all this tyranny was to be ascribed to the authority of the Pope in Tuscany, and that all the consequences of this murderous case, were to be traced to the doctrine of the Catholic Church."

To this part of the question, it will be sufficient to say, that the case at issue is entirely one of the civil authority of Tuscany, and has no more connection with what is called Papal authority (as such) than the submarine telegraph between Dubun and Holyhead has to do with the oath of allegiance to the Queen of England. The Duke of Tus-

cany could relax these laws, change them, modify them, or abolish them altogether, without interfering in the slightest degree with the principles of the Christian ceremony, which belongs to the province of what is known and obeyed as the Papal authority; and these observations will make the public perfectly understand "lie the fifth."

Sixthly, the most malignant part, perhaps, of the entire English mania, is that view of the question, where the Catholic Clergy are represented as the sole instigators of these laws and these penal enactments. Your lordship has even given utterance to these sentiments in the reply which you thought proper to make to the deputation, which, having waited on you some few days previous solicited your kind interference on behalf of the martyred Madiai. Your lordship is reported to have said—"An Italian when he hears of the complaints made concerning the restrictions imposed on reading the Scriptures, maintains that such restrictions are necessary, because, if the people were allowed to read the Bible, they would become Protestants either from conviction, or to escape the tyranny of the Priests, and thus the Priests would be deprived of power and support." Without daring to contradict you that no Italian can be supposed to utter one word of what your lordship states, I am still very much puzzled, indeed, to comprehend the statement you make, as it is founded upon a notorious falsehood—namely, that the Italians are not allowed to read the Bible. There are, in the first place (as far as I have learned), upwards of forty editions of the Bible published within the last three hundred years on the Italian peninsula; and how and why all this trouble, and care, and expense could be incurred by the crafty Italian booksellers; and why all these books, which "are to take all the power away from the Priests," are tolerated by these all-powerful Priests; or why they would print in such abundance books which no one is allowed to read, are really such startling, historical difficulties bound up with your assertion, that I hope your lordship will excuse me if I shall take some considerable time before I believe what you say. But pray, my lord, in what part of Italy has your lordship heard this strange statement, or amongst what description of persons has it been uttered? As the fact to which you allude is at variance with the doctrine of the Catholic Church, which permits and encourages the reading of the Bible it must, I am convinced, clearly turn out that this statement must have been made to you by the companions of Lord Minto

in Italy—viz. Mazzini, Garibaldi, and Ciceruacchio, &c. His being your family correspondent there during the last five years of your administration, it is more than probable he is your authority on the Bible-reading question; and here, again your lordship must excuse me if for a moment I pause before I receive his sentiments, even made through you, when placed in contradiction to my own positive knowledge of the subject, confirmed by the world-wide doctrine of the Catholic Church. Go on my lord, and continue your correspondence, your statements, and your English bigotry; go on and have and enjoy your momentary triumph; but this more than probable you will yet adopt the language of the victorious Roman general—"Another such victory will ruin me."

But, my Lord, there is a meaning rather significant in this late speech to the Madiai deputation. Perhaps you were speaking figuratively, as you did when you wept over the destruction of the convents and of the colleges of Switzerland—as you did when you interfered one week too late in saving the lives of hundreds of persecuted Catholics from the murderous fire and the inhuman butchery of the feroce corps of the sanguinary Calvinists; or perhaps you intended to throw out some sage hint to your brother Whigs (previous to Mr. Spooner's motion) that the Irish Priests have too much power in Ireland, and consequently that the clear plan of depriving them of their power and their support would be still more to join the Protestant Alliance, to turn all Ireland into a universal Clifden, or a Connemara, ora Kells; to expend as much money, in repelling Catholicity as you are now squandering to guard against your maligned victims, the French. Perhaps, my lord, this was your intention (for what man living is able to fathom you, except Lord Clarendon?) and if so, the Catholics of Ireland have gained one advantage from this calumnious or figurative speech—namely, they must be more than ever on their guard against your machinations; and these lengthened animadversions conclude all I have to say in reference to "lie the sixth."

Seventhly, the last most remarkable, and most embittering mistatement in this ministerial connivance, is that part where the punishment of the Madiai is represented purely a spiritual tyranny, solely directed against the Word of God, and intended by the Priests and the Tuscan laws to crush spiritual freedom of opinion, and the infeasible right of conscience."

These opinions have been circulated during the last twelve months in every English journal, and the whole mind of the Bri-

fish public has been thus maddened by the baneful prejudices of religious frenzy, arising from the continued refused publication of the anti-Christian doctrine. And what will Englishmen say now when I shall lay before them a letter which you received nearly two years ago from the Hon. Mr. Scarlett, in which the very statement at issue is denied; and the language of the most emphatic denial communicated to you. Yet you have suppressed that document, and by that suppression you have bounded on the Protestants of this empire in a course of falsehood and furious insult against their Catholic countrymen; you have looked on quietly while you saw the Catholics urged into unjust provocation by an unusual cry against us, while, at the same time, you retained eighteen months the very document which would cure the public rancour and restore peace to your injured and insulted Catholic subjects. The document referred to is a letter you received August 29th, 1851, an extract of which is as follows:—

“The policy of the Tuscan government could not permit foreigners to tamper with the religion of the native subjects of Tuscany, more especially at this time, as it is notorious that the *pretended conversions* to Protestantism were a *mask* for carrying out political views, which were intended to sap the foundations of governments in Italy.”

I shall not take away from the force of this extract by adding any remark of my own. This is my last point in this unpleasant subject, and I now fearlessly assert that in all your political career, during the last six years, there is no one phase in your official capacity which places you before your country in so discreditable position as the clear proofs of your having witnessed the grossest lies published against Catholic states and people, while you held in your hands the very official documents the bare inspection of which would in one day have spared this country such scenes of degrading bigotry as has no parallel in any country on the face of the civilised world; and these demonstrations leave no doubt whatever as to “lie the seventh.”

What a suitable time it was to open a mission of godliness, just when the Pope was driven from the vatican! when Naples was enveloped in the flames of revolution, when your friend and your respondent, Kossuth, had nigh overturned Austria! and when your victim, Charles Albert was on his death-bed, broken-hearted! No language can sufficiently condemn the palpable scheme of revolution devised by a set of British officers under the appearance of prayer and

the Word of God. What a godly, appropriate time to commence the work of the reformation of Tom Cromwell and Somerset! But above all, my lord, what an appropriate set of apostles begun the work; namely, Captain Walker, Captain Wilson, and a full military staff of evangelisers!—how like the work of God in such hands, and at such a time. I am surprised that the French never conceived such a holy design as this, during the rebellion of '93 in Ireland, and send a batch of French officers at Munster, like Ledru Rollin, General Cavaignac, and others, to evangelise the Irish, just at the moment when Hoche was approaching Bantry Bay, with ten-thousand men. Why, my lord, the heart sickens at contemplating the palpable audacity of the English spies, in their cool attempt to persuade the world that they mean to preach the Gospel, while the swords and the muskets of the perjured apostles appear beneath their crimsoned surplices.

My lord, I am not influenced by any desire to give the smallest offence or discourtesy to any one of her Majesty's ministers; I am, in my inmost soul, solely governed by a conviction that you and your Whig associates have been running, during the last few years, a most disastrous course; that you have laid a fatal plan of overturning Catholicity by falsehood, by misrepresentation, and by stratagem; that you have perhaps, unconsciously, been the advocates of the most notorious revolutionists of Europe; that you have made fierce and lasting enemies of some of the most powerful kingdoms on the Continent; that you have, beyond all doubt, been laying the foundation of the ruin of our own country; that you are at this moment squandering the public money in building harbours, equipping armaments, constructing fortifications, preparing fleets to resist an aggression, which your own palpable bigotry has excited against you; and in the midst of all these warlike preparations you neglect the chief defence, the only defence—namely, cultivating the universal love, vig. the undoubted allegiance of the whole people to the throne, and giving vigour to the blood, and nerve to the arms which are to feed the cannon, and man the the ships, and lead the assault on the enemy. Lord Palmerston, do not reject an advice coming from the humble individual who has the honour of now addressing you; high as is your ministerial flight, higher points can be reached than you have yet attained and you may fall from the perilous eminence when you least expect it: you are not beyond the reach of other men; the lowly javig on which the proteus eagle has just but a

moment ago stood in pride, can be pointed with the barbed steel and propelled to reach the lordly bird in his highest flight, and it can pierce him too as he floats on the summit point of the giddy elevation; depend upon it, my lord, that when you expose your self, a steady aim from a watchful antagon-ist may reach your outspread wing, and lay prostrate on the plain. I have long considered you the most plausible, the cleverest man in the British ministry, of any shade, of politics. I believe you also to be the greatest enemy that the Catholic Church has ever had during the last three centuries and I am persuaded that unless your Sovereign dismisses you from her councils, you will, in furthering the ends of your insatiable and unmitigable bigotry, involve our common country in irretrievable ruin. And I pray you not to make light of these remarks of mine; you must excuse me if I tell you that I have as perfect sources of information on the subjects on which I write as your lordship can have; and that while you have my parliament to cheer me wherever the English language is spoken, and have friends to publish these remarks which I here make in every capital of Europe.

(To be continued.)

CONVERSIONS.

A well informed young man, a Native of Scotland and a Presbyterian has presented himself to Rev. Mr. Preddergast, for the purpose of being admitted into the Catholic Church.

Bombay.—On the 25th April four Hindoo adults were received into the Catholic Church by the very Revd. Father Michael Vicar General.

Kurrachee.—From Holy Thursday till Easter Monday, the Revd. Father Andrew had the consolation of receiving in the bosom of the Catholic Church four Hindoo adults, one Armenian lad, one Protestant woman, and a young Officer of the 83rd Regt. Mr. Dunlives.

Hyderabad.—On Holy Saturday immediately after the blessing of the baptismal Font a Hindoo adult has been regenerated in the laver of baptism in St. Francis Xavier's Church by the Revd. Father Ireneus.

Deesa.—On the 17th April, the Revd. M. S. Menezes administered conditional baptism and received in the C. Church Thomas Davidson, Private 3rd King's Regiment.

It is with pleasure that the Rev. Father Zacharias, on the 30th

March ultimo, has received into the bosom of the C. Church, three English soldiers of H. M.'s 24th Regiment, viz. David Bowman, John Wheeler, and Richard Nicol Loche, who after a long study on religion, and six months' agitation of conscience at last yielded to the grace of God, and sought admittance into the only true Church of Christ. This zealous Missionary has moreover baptised three Protestant children.—*Bombay Catholic Examiner.*

THE ARCHBISHOPS OF PARIS AND THE UNIVERS THE PRIVATE CONSISTORY AND EIGHT NEW CARDINALS.

(From our Correspondent in Rome.)

The private consistory was held on Monday, the 17th when his Holiness pronounced an al- lutation, and afterwards published the creation of the eight new cardinals, particulars respecting whom I have already communicated namely:—

OF THE ORDER OF PRIESTS.

Michela Viale Prelia, Nuncio at Vienna: born at Bastia (Corsica) in 1759, Archbishop of Car- thage.

Giovanni Brunelli, Nuncio at Madrid; Arch- bishop of Thessalonica, born at Rome, in 1795.

John Schitowski, Primate of Hungary; born at Bela, in 1785.

Francois Nicholas Morint, Archbishop of Tours; born at Langers, in 1795.

Gisisto Recanati, of the Order of Capuchins; born at Camerino, in 1789, Bishop of Tripol, and Consulor of the Holy Office.

OF THE ORDER OF DEACONS.

Dominico Savelli, Vice-Camerlengo of the Church and Minister of the Interior in the Pa- pal Cabinet; born in the diocese of Ajaccio (Corsica), in 1792.

Prospero Caterini, Assessor of the Holy Of- fice and Consulor of the Congregation of Rites; born in the diocese of Acquapendente, in 1795.

Vincenzo Santucci, Secretary of Extraordi- nary Ecclesiastical Affairs; born in the diocese of Anagni, in 1796.

His Holiness then nominated pastors to the archebiscopal sees of Spoleto and Mitelina in *partibus*; and to the episcopal sees of Forli, Aquilla (kingdom of Naples), Coutannes, Gre- noble, and Trascillo (South America). Finally, instance was made for the pallium on behalf of the Metropolitans of Spoleto, Naxos in the Archipelago, and Zagabria (lately erected into an archebiscopal see).—*Home News.*

THE HOUSE OF COMMONS.

SPEECH OF MR. LUCAS.

Mr. Lucas said that while he could not with- hold the expression of his thanks to the hon. member for bringing forward this subject, in order that it might be fully and fairly discussed, he could not agree to the resolution which had

been submitted to the house. His reason for not agreeing to the resolution was, that he did not believe that it stated the real facts of the case. The resolution set forth statements different from those contained in the papers submitted to the house. From these papers it appeared certain that the case of the Madiai was not a persecution for openly or secretly professing any religious opinions whatever, but a punishment inflicted upon those persons for engaging in a system of proselytizing at the bidding and instigation of foreign emissaries and agents (no, no). He contended that such was the case set out in the papers before the house. The Madiai, while denying that sectarian meetings were held in their house, admitted the fact of the meeting of a few friends there, for the performance of the rites of the religion which they had newly embraced. They admitted the apostacy of the young girl in their service, but they maintained that the act of apostacy was committed by her spontaneously, and not by their persuasion. The entire defence put forward by the Madiai was that they were not guilty of the crime of proselytizing, and that they had only performed acts of private worship in their own houses. The sentence of the Court, however, was, "That notwithstanding, neither by their witnesses, nor by witnesses summoned to public audience, have they succeeded in overthrowing the facts alleged in the accusation." And these facts were acts of systematic proselytism, at the instigation of foreign agents, and by the instrumentality of money supplied from this country (hear, hear, hear.) For his part, he believed the statement made in the letter of Mr. Scarlett, addressed to the foreign Secretary on the 22d of August, 1851, contained the real cause. That gentleman stated that all persons professing a religion different from that of the Roman Catholic were always permitted in Tuscany perfect freedom; but that the state would not allow foreigners to tamper with the religion of Tuscany, as it was believed that religious conversions were only used as a mask of dangerous political views. That was the case which the Tuscan Government made out for itself, and the resolution called upon the House of Commons, in fact, to constitute itself a court of appeal from the courts of Tuscany, and to declare that they had not pronounced correctly either upon the facts or upon the law of the case. He contended that it was impossible for the house to take any such ground as that. He did not profess to have the least sympathy with the recent re-enactment by the Tuscan Government of the punishment of death against the so called "depravers of religion," and so far he agreed entirely with the sentiments expressed by the previous speakers. Indeed, for the sake of argument, he was ready to admit that the Tuscan Government was to be blamed for having punished the Madiai in the way it had done for the crime of proselytizing. What, however, had been the object of the British government in cases of a different description, and in which Roman Catholics in different parts of the world had been concerned? The noble lord the member for Marylebone had told the house with great power of the persecution of the nuns of Minsk by the Emperor of Rus-

sia. That case excited a great deal of public feeling in this country, but he (Mr. Lucas) had never heard that the Secretary for Foreign Affairs ever instructed our ambassador at St. Petersburg to remonstrate on the subject to that mighty potentate; on the contrary, he treated him with a great deal more consideration than had been shown to the humble and miserable Grand Duke in the north of Italy. (hear, hear). The sufferings of these nuns were greater in atrocity than anything which the greatest license of extravagance had stated to have taken place in Tuscany; but the prudence, discretion, and good taste of her Majesty's ministers at that time thought that it would be better to allow the nuns to be tortured than to hazard a word of remonstrance with so great a potentate as the Emperor of Russia (hear, hear). If he were looking for an advocate of the highest authority in that house to defend the conduct of the Grand Duke, he should be inclined to request the noble lord now the Secretary of State for the Home Department to undertake the case (a laugh). The house would recollect the transactions which took place in 1847 with respect to the expulsion of the Jesuits from Switzerland. The noble lord took an active part in those transactions, and the voice of the able advocate of toleration for the Church of England was then heard in favour of the expulsion of the Jesuits, guilty of no crime (oh, oh, and hear, hear). In a despatch from Lord Palmerston to the Marquis of Normanby, Nov. 16, 1847, the noble lord said:—"The Society of the Jesuits must be looked at both in a religious and political point of view (hear, hear). In its religious character this society seeks to make war upon the Protestant religion (a laugh). What wonder then, that in a small country like Switzerland, where two-thirds of the population are Protestants, the introduction of such a society should give rise to distinctions between Catholics and Protestants, and should be viewed with aversion by the majority of the people (hear, hear). Upon that ground it was that the noble lord in effect advised the Diet to exterminate the Jesuits from Switzerland. But the Jesuits were to be established in Catholic cantons, and in strict accordance with the policy and opinions of the majority of the inhabitants. The noble lord recommended, in fact, that the lay Catholics of the canton of Lucerne should be shot, war waged upon them because they advocated among themselves the maintenance of a body of emissaries of their own faith, who were organised to make war upon Protestantism. The Grand Duke of Tuscany said that the emissaries of Protestantism were really emissaries of revolution, and, taking the same ground as the noble lord then Secretary of State for Foreign Affairs, he decided that these persons ought to be punished in Tuscany, just as the noble lord had decided that the Jesuits should be expelled from Switzerland (hear, hear.) [The hon. member then adverted to the Tahiti case, in which Lord Palmerston backed Mr. Consul Pritchard—a dissenting minister also—in his atrocious persecution of the Catholic missionaries in that island—a persecution which the French Admiral at length crushed by his fleet—though Lord Pal-

merston had promised the London Wall persecutor his aid, but as in other instances, abandoned his agent in the hour of trial. Mr. Pritchard continued down to the present day to be consul in the South Sea and the Navigator's Islands, and had never received a rebuke not a single word of censure for doing that which they censured the Grand Duke of Tuscany for doing; he still remained there to preach those persecuting doctrines which had received no censure from the noble lord, and which excited no commiseration when they told upon their own side, but which excited emotions of holy horror and indignation when they told against them, and happened to promote the cause which they endeavoured to oppress and destroy (hear, hear.) If he could believe that this resolution which they were now considering expressed the real facts of the case with regard to the Madia, there was only one consideration which would prevent him from adopting it, and if there was a division from dividing in its favour; and that was, that he never would recognise the principle that the exercise of their humanity and philanthropy should be all on one side (hear, hear.) He held in his hand two volumes which had been laid on the table by the noble lord the present Foreign Secretary documents for the house to consent to that new persecution against the Catholic Church which animated him two years ago, and which he lately sold them animated him still. These documents contained an account of the public legislation of Europe with respect to religion, and upon the grounds contained in them the noble lord pretended to base what he called his Ecclesiastical Titles Bill. He turned to the law of Sweden, and he found—what? Mr. Gordon sent a series of documents for the information of the noble lord and the house showing what was the legislation of that eminently Protestant country. He bespoke the noble lord's favourable attention to these documents by telling him that the relations of the two countries—especially with regard to Rome—were so similar. He (Mr. Lucas) could hardly forbear commenting upon the terms in which this document was written. It came from a Secretary of Legation—an official who was bound to observe the ordinary terms of decency in speaking of his Catholic fellow-subjects; and he must remind this Mr. Gordon and the noble lord, who had insulted the Catholics by laying this document before the house, that the name by which the Catholics were designated in acts of Parliament and other public documents was not Romanists, but Roman Catholics (hear, hear). The word Romanists was a nickname—it was a piece of Billingsgate coming from an official, who derived his salary and his means of living from all classes of the community, but who sent this trash to be laid upon their table, to insult those from whose pockets he derived his bread, and for which he was not reproved either by the noble lord who was now, or the noble lord who was then, in the Foreign Office. But he could not get from that to the law which Mr. Gordon intended. Every stranger who set his foot upon the soil, and professed a foreign religion was not to be employed in any public situation; he was not allowed to open schools—

no missionaries were to be allowed in the country—no monasteries were allowed. One clause, he was sure, would excite the sympathy of the noble lord opposite, if nothing else did—the Jews were not allowed to have synagogues, except in Stockholm and one or two other large towns. The processions and ceremonies of foreign religions were forbidden; the laws against apostacy were strictly carried into effect; the liberty of the press did not extend to books inculcating the dogmas of a foreign religion, speaking disrespectfully of the creed or services of the national Church was to be fined from ten to fifteen dollars; any person endeavouring to persuade others to embrace a foreign religion 100 dollars; any person tempting others to attend the exercise of a foreign religion, 200 dollars; and if they persisted in these crimes they were to lose their privilege of residing in the kingdom. But it might be said this was only the letter and text of the laws, and that they were inoperative. It would be a sad mistake to make such an assertion. In the first document which came from Mr. Gordon they had a statement, given with the greatest animation and delight, of the manner in which these laws worked in practice. He meant at an early period to submit to the house a motion with reference to other circumstances, other facts, other countries, and other acts of persecution, but which equally deserved the attention of the house with that which the honourable gentleman had brought before them. He would do this whether the present motion was carried or not, because the papers which were in all their hands showed that the English Government had interfered in the case of the Madia, and he meant to test the sincerity of the government whether—having done so much for the people who were persecuted by a Catholic Government—they would do as much for people who were persecuted by a Protestant Government (hear). When he brought forward his motion he would take the noble lord to the system in Sweden, to Mecklenburg next, and next to Saxony, and when the noble lord had rebuked the evil spirit out of the Protestants,—when he had accomplished that great work—when he had performed that herculean labour—when he had cleaved that ungenial stable, then he might begin with the Catholic States, and attempt to reform them. As he began by saying he would have supported this resolution if it had been in accordance with the facts of the case—as it was he could not support it; but when he brought forward the motion of which he had given notice, he looked to be seconded by the honourable gentleman (hear).

CARDINAL WISEMAN IN LEEDS.
MEMOIR OF THE CATHOLIC LITERARY INSTITUTE.
 (From the Leeds Mercury.)

Continued from our last.
 Their owner could not grow his grapes without it—the bath could not be prepared without its aid; it was a little instrument which they consulted to ascertain whether the atmosphere was excessively hot or extremely cold—whether it was freezing or too hot for active exertion—

an instrument, in fact, which they trusted more than to their own feelings. No wonder that its discovery should be claimed for many individuals and many countries. Bacon described it as being seen in 1620; but Italy always claimed it, and in a manner that left no room for suspicion of the justice of the claim. It was attributed respectively to the rival schools of Florence and Padua. Most probably it was discovered about 1597, for they knew that in 1603 Galileo exhibited the thermometer to his disciple, Castelli, and explained the uses to which it could be applied; and of that they had Castelli's own record. The first thermometer was very imperfect, and could not be used as affording an accurate measurement of heat; but a description of a completed instrument was written by a Roman-Italian in 1611 (several years before it was talked of in England), and he showed that it was applied to practical uses. Taking all the evidence, there could be no doubt that we owed to Italy the invention of the thermometer. (Applause.) To the school of Padua, so eminent for its physiological studies, might be traced indirectly the discovery of the circulation of the blood. Harvey was undoubtedly entitled to the honour of making this great discovery. Vesalius and Rialdus Columbus published a work in 1560, on the circulation of the blood in the lungs. Vesalius's successor, Fabricius ab Aquapendente, extended the discovery by proving the existence of valves in the veins, or the circulation of the blood to the heart; and it was left to Harvey, a pupil of Aquapendente, to complete the discovery by establishing the arterial circulation of the blood from the heart. Botany was indebted for many improvements to Frederic Cesi, upon whose discoveries the Linnæan system was based. The next subject of physiology upon which he wished to make an observation, singularly enough, brought to his mind another discovery in the sciences which he was quite sure must strike every person that contemplated the progress of the age as being one of the most wonderful, one of the most beautiful of those discoveries which he had no hesitation in ascribing specially to the merciful dispensation of Providence. From time to time in the heavens there appear what to man are new bodies, which have existed there from the creation. There have been during all time wandering through space planets which the naked eye has never seized, and stars which the glass has failed to recognise as denizens of the celestial atmosphere. And yet these raised their voices in that concert of the spheres which is ever going on, proclaiming the wonderful works of God, and making known His glory. Planets and stars had been revolving silently in their appointed spheres age after age, unobserved and unmarked, until they became the foundation and groundwork of important discoveries. Why were they not made known to the first man in Paradise? Why not to the first inspired ones! Because the time was not come when that new knowledge was given to him, the day had not arrived when it pleased God to place within the reach of man the telescope to unfold the glories of the heavens. (Loud applause.) There was nothing in modern discoveries that approached so near to the beauty

and perfection of the nervous system as the electric telegraph. It might seem to some a strange idea, but he had been led to trace a similarity between the nerves of sensation and volition in man and the electric current in our telegraphs. (Hear, hear.) Look at their bodies, and let what was painful or pleasurable affect the most distant part of their frame—where was that pleasure or that pain felt? A sensation was conveyed in an instant to that part which was the seat of sensibility and intellect. It was carried there with a rapidity not to be measured by the smallest division of time—it was carried there without intermediate sensation—it might convey a message of excruciating torture, and yet that which vibrated throughout the system with the feeling of pain, itself gave out no sense of pain whilst travelling to its destination. It carried forward, without apparent effort, and without flagging or missing its way, the intelligence communicated to it in the extremity of the body, and deposited it in that exact spot where it was to be received. (Applause.) And when he saw those electric wires, which were sweeping from city to city from the shire to the capital, from the seat of art to the seat of learning, from the hive of industry to the palatial edifice, interlaced in every way, crossing and recrossing city and town, village and hamlet, mountain and valley—when he gazed upon them without perceiving the slightest tremour or emotion, he knew that these nerves of sensation were conveying rapidly from end to end the most important messages of pain or pleasure, of gratification or sorrow—with inconceivable activity bearing the thoughts, the discoveries, the emotions, the hopes, and the fears of many, upon its metallic wings. (Loud applause.) These were the nerves of sensation and volition, which were to give new life and vitality to the world, bearing messages from point to point, and traversing many a path unknown to the peaceful brotherhood of civilisation before—disturbing nothing in its progress, conveying no sense of pain in its course, but bringing into close friendship and amity many a long-disjointed and discordant element. (Applause.) Did an enemy attack the extremity of this land, the nerve of sensation, ever watchful, ever vigilant, ever ready, outstrips the wings of the wind in conveying the message to the sensorium in the metropolis. (Hear, hear.) Was the enemy invisible? Did he take shelter under the darkness of the night? Darkness would be no cover for him. The metal nerves are there—the first step has excited those nerves—the message is despatched—the head of the state knows all. (Applause.) But to proceed. The valuable discovery as to the nerves of the human body being divided into nerves of sensation and nerves of motion was claimed by Italy, conjointly with this country. He by no means wished to impugn the discovery of Sir Charles Bell, whom he knew to be above the assumption of an honour to which he was not entitled, but there was no doubt he was preceded in that discovery by Dr. Bellingeri, of Turin. He believed that each was entitled to the honour, as it was an independent discovery. (Hear.) Whilst he did not wish to claim for Italy the discovery of the elec-

tric telegraph, it could not be forgotten, though electricity had been known for some time, that to the discoveries of Galvani, and at a still later period of Volta, they owed the origin of that most important and extraordinary mode of communication, and the application of electricity to science and the arts. Next with regard to hydro-namics. The whole of this science, beginning with the first flow of fluids, the making of rivers and canals, had been entirely brought from Italy, and there was none of the practical physics of greater importance or use than this. The first principle of hydraulics and hydrostatics had been discovered by Galileo, Torricelli, Viviani, and Castelli, by examination into the passage of water through various openings. The application of these principles on a grand scale seemed to be allotted to Italy almost by nature. Not only were there many rapid rivers in Italy, but in consequence of the quantity of sand accumulating in their beds great attention had to be paid to their embankments, or means had to be taken for altering their course or diverting a portion of their currents. In 1822 there was published at Bologna a collection of Italian hydro-namics, commencing with Galileo and coming down to the present century.

(To be continued.)

B. B. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. F. P., thro' the Archbishop, ...	Rs. 50 0
A Catholic, thro' Rev. J. A. Tracy, for April, ...	3 0
Mr. J. Green, for ditto, ...	1 0
„ J. Bellamy, for ditto, ...	1 0
Mrs. Mendes, for ditto, ...	2 0
Donation from Mrs. Gantzer of Serampore, thro' Rev. Mr. O'Hagan, ...	5 0
Ditto from Rev. Mr. Hoynes, ...	10 0
Ditto from a Catholic, thro' Rev. J. Hoynes, ...	10 0
Miss Lackersteen, for April, ...	5 0
Mrs. Lackersteen, for ditto, ...	5 0
Mr. G. B. Cornelius, for ditto, ...	2 0
Edward and Harry, through Brother Francis, ...	30 0

Through Mr. N. O'Brien.

M. Halpin,	Rs. 3 0
H. Banks,	15 0
J. H. C.,	2 0
J. M. H.,	2 0
J. P. H.,	2 0
T. J.,	1 0
John S.	10 0
D. G. O.	5 0
M. S.,	1 0
R. B.,	1 0
G. T. Rebireo,	2 0
A. James,	1 0
L. E. James,	1 0
J. R. James,	1 0
Dr. W.,	1 0

R. C.,	2 0
A poor man,	1 0
H. S.,	1 0
McMalons,	4 0
B. A. S.,	1 0
D. F. Galvan,	10 0
A. T. T. Peterson,	10 0
J. Lyster,	5 0
W. H. Foster,	5 0
Thomas Martin,	3 0
R. Barlu,	1 0
David Wood,	2 0
R. Mackennon,	4 0
J. M.,	1 0
J. J. Grimes,	2 0
J. Bona,	1 0
H. Jugles,	1 0
J. H. Boyd,	1 0
J. Cook,	1 0
J. H. Wheeler,	10 0
J. Gregory,	1 0
A Friend,	2 0
C. B.,	2 0

CLERGY AID FUND.

Amount of Tickets for the Clergy Aid Fund for the Cathedral, on last Easter Sunday, Rs. 6 8

Ditto Dhurramtollah Church, ditto, 45 8

Ditto St. Thomas' Church, 39 9

BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of March last.

H. M., at Burdwan,	Rs. 5 0
Mr. F. Pereira,	2 0
„ J. Baptist,	2 0
„ Richd. Deefholts,	1 0
„ F. Baptist,	1 0
„ Robt. Deefholts,	1 0
„ J. King,	1 0
„ Chas. A. Pereira,	1 0
„ J. F. Pinto,	1 0
„ M. T. Lepies,	1 0
„ J. Leal,	1 0
„ F. Stuart,	1 0
Mrs. R. DeLallana,	1 0
„ Hobson,	1 0
„ Speede,	1 0
„ M. B. Botellho,	1 0
Mr. E. Botellho,	0 8
„ Wm. Salvador,	0 8
„ P. Gill,	0 8
„ Wm. Martin,	0 8
„ J. Andrew,	0 8
„ J. Brown,	0 8
Mrs. R. Pyva,	0 8
„ R. Lepies,	0 4
„ E. Martin,	0 4
„ E. Ambrose,	0 4
„ G. Francisco,	0 4

Expenditure.

Paid Servants' wages and contingencies, Rs. 23 2 0

THE BENGAL CATHOLIC HERALD.

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

No. 21.]

CALCUTTA: SATURDAY, MAY 21, 1853.

[Vol. XXIV.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 21.

CATHOLIC MISSION IN ABYSSINIA.

We have been favoured through the kindness of the Rev. Father Leo, Missionary Apostolic, with the subjoined, very interesting letters from two of his former fellow-labourers on the Mission of Abyssinia. The accounts contained in these letters, of the prospects of the Catholic Religion there, are, thanks to God, very encouraging. One of the Reverend Writers assures us, that, the Adult Population of the District where he was stationed, was most favorable to Catholicity. Indeed, the fact, that in that District he baptised the large number of six hundred Infants, is a strong proof of the accuracy of his statement. The second Reverend Gentleman communicates the joyful intelligence, that, in his own particular Mission, he was preparing, under the official sanction of the Pacha, to lay the foundations of a New Church for the celebration of public worship. Of course, the Catholic Congregation, in the locality here re-

ferred to, must be considerable, in order, either, that their Pastor should engage in an enterprise, in which, without their pecuniary co-operation, he could not hope to succeed, or that the Mohammedan Authorities should have judged it prudent, to grant their sanction for the erection of the proposed Church.

Only a short time since, the Rev. Father Leo, who himself laboured for four years in Abyssinia, assures us, that such was the hostility then evinced in Abyssinia against Catholicity, that for three years, the Bishop had to lead a wandering life, exposed to every privation, and oftentimes in danger of being discovered and subjected to a cruel death. This persecution was by no means so much the work of the Civil Authorities, or of the people at large, as of the heads of some heretical and schismatical factions, who, unfortunately, were then possessed of considerable temporal influence, which they abused, in order to procure, if possible, the extermination of the Catholic Clergy and people. However, in his own good time, God looked down in mercy on his suffering Faithful in Abyssinia, and changed the hearts of some of their most inveterate enemies. At a moment, when but little expected, an Archimandrite, or Chief Superior of a Monastic Institute, which numbered ten thousand Schismatic Monks, was, together

with all his subjects, converted to the Catholic Faith. This extraordinary event both gave great courage to the Faithful, Pastors and People, and contributed not a little also, to dispirit their adversaries, and oblige them to pursue their hostility, with more caution and moderation. The effect too of the Conversion of so numerous and influential a Body, had its just weight on the Civil Authorities also, and hence, owing to these combined causes, Catholicity has ever since, with some local and occasional drawbacks, progressed so favorably, as to furnish grounds for looking forward to its ultimate triumph in Abyssinia.

Letter of the Right Rev. Dr De Jacobis
Catholic Coptic Bishop, to Rev. Father
Leo.*

Moncoullo, 14th October, 1852.

MY DEAR BROTHER AND VENERATED FATHER LEO,—I have come here only to realize an admirable arrangement of Divine Providence, who, a Firman from Constantinople having been obtained, wishes to grant us the sweet consolation, of building a Church to the honor of his holy name. I am awaiting here, from day to day, the arrival of this document, the concession, of which has been officially notified by the Pacha.

I received your kind letter, accompanied by the valuable Souvenir you have done me the honor to send me. You cannot then forget the poor missionaries of Abyssinia, nor myself miserable old sinner that I am. As for me, how could I forget a missionary, whose first commencement in the Apostolic career has been so brilliant, as to announce to us a glorious future. Yes, my dear brother, I shall willingly keep as a dear remembrance, your chasuble and alb, but I can assure you, that without any such friendly precaution on your part, it would be impossible for me to forget you, during the holy sacrifice of the mass, notwithstanding my great miseries and unworthiness. To accomplish his merciful designs over you, our amiable master requires nothing more of you, than that admirable resignation to the will of which your

letter to me is a most beautiful document. Our good God clearly announces to us the dispositions of his amiable providence only, when like you, we have entirely banished from our soul every desire, which does not tend to the accomplishment of his merciful designs, even should those designs be repugnant to the natural inclinations of our heart. You, by your humble submission to the divine decrees, are walking in the right way, and your efforts in the service of God, will not fail to be blessed with complete success. We have just heard of a fresh persecution raised against our brethren, by the doctors, priests and monks of Gondar, I expect to hear soon all the particulars.

May the God of Martyrs be ever blessed, for deigning to redder the soil of China with the glorious blood of his servants, and for, permitting us also to have a small share in the sufferings of his cross. The Right Reverend Doctor Massaja* is at Gondar. He is not yet quite recovered, but he enjoys better health now, than when he was at Sumaar; we must beg of God to preserve to us this worthy Prelate; this model of all virtues, and the courageous champion in fighting the battles of the Lord. Monsieur Michael Dabbadie is in the upper Provinces. The moment you made known to me the answer of the Bishop of the Mauritius, I endeavoured to acquit myself; as well as possible, of your sweet commission. I have the honor to be in the sacred hearts of Jesus and Mary your devoted friend,

* G. De Jacobis,
Apostolic Missionary.

Letter of Rev. Father Sargarite, Missionary Apostolic to Father Leo.

MY VERY DEAR FATHER LEO,—I am just returning from Mensa and Boyos, with dear Father Felicissimo, where we remained about three months and baptised many infants, together with several adults, whom we found well instructed, and who had even composed a little catechism in the language of those tribes.

* Bishop Massaja, besides the other unspeakable hardships he suffered from the Schematics whom he laboured to recall to unity, was imprisoned in irons for six months, by the Schematic Bishop of the district, in which he was labouring.

* Bishop De Jacobis, of the noble Neapolitan family, and by the special permission of the Holy See has been permitted to officiate according to the Coptic Rite.

On my arrival I received your valued letter, which informed me that you were still at Aden, and on the point of departing for the place of your destination. I thank you for the beautiful stone you have had the goodness to send me, but above all, I thank you for the kind remembrance you still preserve of me. The Right Rev. Doctor De Jacobis has been with us for some months. Father Felicissimo is every moment expecting to leave, and I am to return again to my new mission with some Abyssinian priests.* All those tribes are disposed to become Catholics, if no unforeseen impediment prevents them, and I have commenced to build at Mensah, a little Cottage upon a piece of ground which has been given to me. I recommend to your pious prayers the baptised infants, about 600 in number.

At Gondar, Signor Banchieri ran the risk of being stoned to death by a factious assemblage of disputacious refractory persons; such is the report if indeed, it is to be credited. Signor Banchieri has not written to us about it as yet. As for the rest, every thing is going on well, and we hope that the Lord will bless our trifling labours. Beloved Father Leo, I anticipate a most happy and prosperous voyage for you; you go to meet every thing, nothing daunts you, write to me sometimes; though separated in body, friendship and brotherly love shall always keep us united in spirit; I will not tell you any more news, as Father Felicissimo is writing to you a long letter. Recommending myself to your prayers and embracing you with great affection and esteem.

I am, in the sacred hearts of Jesus and Mary, your most devoted servant.

J. STELLA SARGARITE,
Missionary in Abyssinia.

CATHOLIC CATHEDRAL.

Pentecost Sunday, 1853.

On last Pentecost Sunday, the Archbishop, Vicar Apostolic, administered the Sacrament of Confirmation to forty two persons of either sex, the majori-

ty consisting of Boys and Girls, who had only recently, for the first time, received the Holy Eucharist; the Confirmation of all other Candidates not thus prepared, having been deferred, until they shall have been found qualified to make their first Communion. On the same occasion about 120 persons approached the Holy Communion.

ARRIVAL OF MISSIONARIES, NUNS &c., FOR DACCA, AGRA, AND WESTERN BENGAL.

We have much pleasure in announcing the arrival from London of the Ship Dunrobin Castle with two Priests, three Monks, and two Nuns, for the Apostolic Vicariate of Eastern Bengal. By the same Ship the Rev. Mr. Magrath for the Agra Mission and Mr. Flanagan for this Vicariate have also arrived. The two last named Gentlemen were Alumni of the Catholic Missionary College at All-Hallows, Dublin.

CONDUCT IN THE HOUSE OF GOD.

From the United States Metropolitan Catholic Directory, Published with the sanction of the Catholic Hierarchy of America.

“Reverence my sanctuary.” *Lev. xxvi. 2.*

“Lord! I have loved the beauty of thy house, and the place where thy glory dwelleth.” *Psalms xxv. 8.*

CATHOLICS, who believe the real presence of Jesus Christ in the holy Eucharist, cannot show too much respect for the temple of God. A few practical hints on this subject, may be better than a labored dissertation.

1st. Persons, whilst in the church, should, as much as possible, avoid coughing, spitting, and all manner of noise, as nothing unclean or offensive, should be seen or heard in the temple of God.

2d. They should be remarkably clean in their dress and person, and avoid the slightest appearance of foppery or indiscretion.

3d. Whilst they appear in a respectful

* There are 31 Native Abyssinian and 5 European Catholic Priests besides, two now engaged in the Abyssinian Mission.

posture, they should avoid all ridiculous gestures, forms or attitudes.

4th. All who can read, should use their prayer book, unless when meditation may be preferable.

5th. Mothers should take care not to disturb the congregation by bringing children under the age required.

6th. On Ash-Wednesday, every Catholic should approach the priest in a respectful manner, to receive the ashes, and on Palm Sunday, act in a similar manner to receive the palm.

7th. Catholics should take care never to turn their backs to the altar when the Blessed Sacrament is exposed; but kneel in a respectful posture.

8th. Children serving at Mass, should not be allowed to answer the priest in a hurried manner, but in an edifying way.

9th. Communicants should approach to, and proceed from the altar, in the most recollected manner, and also to and from the confessional in a similar way.

10th. Communicants should take care to hold the communion cloth in a proper manner, and on no account run out of the church in haste, after approaching the holy altar.

CORRESPONDENCE.

ROME.

Extract of a Letter just received by the Most Rev. Dr. Carew, from the Very Rev. Dr. Kirby, Rector of the Irish College, Rome.

MY DEAR LORD,—I duly received your Grace's most esteemed favor, written from on Board Ship previous to your arrival in Gibraltar, and it afforded me the greatest happiness to learn from it, that your Grace was in such good health, on your return to your beloved and loving flock, with whom I trust these lines will find your Grace happily arrived, and completely recruited both in health and spirits. On the subject of the receipt of your Grace's correspondence, touching the commission confided to you, I am most happy to be able to inform your Grace, that the mode in which you treated so delicate and important a business, has been most happy, and has met with the most cordial approbation, not

only of His Eminence Cardinal Fransoni, and of the Secretary Mgr. Barnabo, but also of the Holy Father himself. And His Holiness not only expressed most emphatically such approbation, but was further pleased to direct, that it should be communicated to your Grace, a duty, the honor of which has been, to my great delight, entrusted to your humble servant. I shall only add in conclusion, that the zeal, tact and prudence evinced by your Grace in this matter, have afforded the authorities in Rome a clearer insight, into the means employed by your Grace, for the establishment of religion, on so consoling a footing, as that which it now presents in Calcutta.

Your Grace will be glad to learn, that the Very Rev. Mr. Kennedy's health is almost perfectly restored. He is interesting himself a good deal towards the procuring of subjects for the Vicariate.

All friends in the Holy City are well, and desire their particular respects to your Grace, Dr. Smaiffa especially, and M. M. Moran, Donnelly and the other Students desire to be most respectfully remembered to your Grace. Rev. Mr. Gannon is following up his antiquarian, liturgical and ceremonial researches with unabated ardor. There is hardly a Church of Rome, that he is not exploring to the very foundation.

May I beg of your Grace to present my most respectful regards to the excellent—and family of ———; wishing your Grace to be preserved many happy years for the good of our holy religion.

I have the honor to be,

My dearest Lord,

Your Grace's most devoted
and humble Servt.

T. KIRBY.

*Rome, Irish College, }
10th March 1853. }*

From Mr. John Middleton, of the Firm of Middleton & Co., to His Grace the Most Rev. Dr. Carew.

MY DEAR LORD ARCHBISHOP,—I enclose my mite of Rs. 10 for the Orphanages, and only wish, I may before long afford to subscribe more for the support of these noble Institutions than I can do at present. Believe me my dear Lord to

remain with the greatest respect and affection,

Your most sincerely,
JOHN MIDDLETON.

14th May 1853.

Selections.

CONVERSIONS.

CONVERSIONS AT MADRID.—We read in the *Contribuyente* (Madrid paper) of March 4th, a paragraph from the *Comercio*, recording the conversion of three English ladies, Mrs Isabella Sadler de Villar, and the Misses Marianne and Emily Sadler, natives of London, and educated in the Anglican sect. They were lately received into the Holy Catholic Church, in the sacristy of the Cathedral at Madrid, by the Rev. Don. Claudio Lopez, Rector of the College of St. Philip Neri in Madrid, and Conon of the above Cathedral Church, assisted by the Rev. Don Antonio Perez, Beneficiary and Master of Ceremonies in the same Cathedral, and the Rev. Don Sebastian de Castro, the Ecclesiastic in care of the sacristy. They afterwards received Holy Communion and the Sacrament of Confirmation from the Right Rev. Dr. Rosendo Salvado, Bishop of Port Victoria in Australia. The godmothers were Donna Marguerita Lonergan, Donna Maria Aramburu de Casabal, and the Senorita Donna Eliza Carreray Aramburu. The fervour, piety, and faith of the catechumens gave great edification.

Mr. Washington Tevis, an American, aged 21 years, has abjured Protestantism. He received Baptism on Sunday, in the chapel of the Archbishop of Paris, from the hands of the Abbé Darbois, V.G., who has been charged with the instruction and preparation of the interesting neophyte. On Monday morning he assisted at the Mass celebrated by the Archbishop, who conferred on him the Sacraments of the Eucharist and of Confirmation. The new convert seemed to be deeply impressed with and devoutly received these initiations into the holy mystery of our Faith.—*L'Ami de la Religion*.

CONVERSION AND HAPPY DEATH.—Mrs. Eliza Busch, wife of William Busch, was received into the Catholic Church on Wednesday, the 19th of January, at St. John's, parish of Wappaghkonetta, Anglaise county by the Rev. D Wignands. This lady had been born and reared a Methodist, but, entertaining doubts on the subject of Protestantism, she resolved to investigate, and the re-

sult was her happy conversion to the only true Faith. She died the 22nd of January, having received the Sacraments.—Requiescat in pace.—*Catholic Telegraph* (Cincinnati paper.)

On Easter Saturday Mrs. Frances Arnold, of Lismore, was received into the Catholic Church by the Rev. John Sheehy, R.C.C. of that town. A short time previously her two daughters, the Misses Mary and Frances Arnold, were received in the Church by the same Rev. gentleman.

On March 6th Miss Julia Desha, daughter of General Robert Desha, of the United States army, made abjuration of Protestantism in the chapel of the Rev. Fathers of the Society of Jesus at Nantes. After having been conditionally re-baptised, she received the Sacraments of the Eucharist and of Confirmation in the chapel of the Bishop of Nantes.—*L'Union*, Nantes paper.

On Monday night, in Wickham-street, Limerick, in the 58th year of his age, Mr. John Moore, tally clerk. He embraced the Roman Catholic Religion a few days previous to his death, and was baptised by the Rev. Mr. O'Brien.—*Limerick Examiner*.

At Enfield, Lancashire, Mr. Joseph Peat (schoolmaster) aged 27 years, formerly a Sabbath school teacher of the Methodist sect. On his death he sent for the Rev. J. Ledbetter, St. Mary's, Enfield, and embraced the Catholic Faith, and was interred in St. Mary's on Good Friday.—May he rest in peace.—*Tablet*.

SINGAPORE. NEW CATHOLIC CHURCH AT SERANGOON.

We have the most sincere pleasure in noticing a ceremony which took place on Monday last, at Serangoon, on the occasion of the blessing and laying of the "Corner Stone" of a new Catholic Chapel in that part of our Island. The Rev. Mr. Beurel officiated, and after having read in English the following prayer, which was interpreted in Chinese to that community by the Rev. Mr. Issaly, he put the same in a bottle, which being hermetically sealed was laid in a hole prepared for the purpose in the Corner Stone:

In the faith of Jesus Christ, we lay this first stone of this foundation, in the name of the Father and of the Son and of the Holy Ghost, that the true faith and the fear of God and fraternal charity may flourish here, and that this place be dedicated to prayer and to invoke and praise the name of our Lord Jesus Christ—who liveth and reigneth with the Father and the Holy Ghost, one God, world without end. Amen."

Mass was celebrated on the spot, and the whole interesting ceremony lasted from 9 to 11 A. M. A great number of persons attended, and every one felt deeply impressed with the sublimity of the ceremony.

The building, we understand, is of a size sufficient to contain above 250 persons, will be substantially built of bricks, and have a fine appearance. The Rev. Mr. *Maistre* is conducting the work and he will also, it is said, administer the chapel when built.

The following inscription is engraved on the Corner Stone:

TO
The greater glory and honor of the
Holy and Undivided Trinity! Amen.
In the Year of our Redemption,
MDCCLXII;
On the feast of St. John the 27th Decem-
ber;
In the sixth year of the Pontificate of
our Holy Father,
PIUS IX.
In the XVth year of the happy Reign of her
Most Gracious Majesty,
VICTORIA.
Queen of Great Britain and Ireland;
In the IVth year of the Presidency of Prince
LOUIS NAPOLEON.
over the French Republic.

THE
HON'BLE EDMUND BLUNDELL, ELQ.
being the Officiating Governor of the
Straits;

In the presence of the Rev. Mr. Issaly and A. Maistre; of the Brothers of the Christian Schools, viz: Brother Leifroy (*Director*) Brother Gregory, (*Sub-director*) Brother Swilbert and Brother Cyril and of a large congregation of faithful almost all Chinese converts; with the permission of the
RIGHT REV. DR. BOUCHO BISHOP OF ATHA-

LIA,
the Venerated Vicar Apostolic of the
Malayan Peninsula.

The Rev. J. M. Beurel M. A., blessed and laid the Corner Stone of this Church which is dedicated to Almighty God, under the patronage of our Blessed Mother the Virgin Mary and of St. John the beloved disciple of the Redeemer.

Complete O Lord this undertaking, and when completed protect it.

Really when we consider the success which has attended the Catholic Missionaries' efforts through impediments of all kind caused by bad faith, rancour and prejudice, which met them at every step they made forward, we may say with the *Gazette*, shaping his words to our local circumstances: That "The labours at this settlement of the Roman Ca-

tholic clergy in general and of the Rev. Mr. Beurel in particular, are above all praise, and the beneficial influence they exert on those portions of the Chinese community, to which their efforts have been most steadily directed, entitle them to the good wishes of Christians of all denominations and to the countenance and support of Government. The most zealous Protestants, unless their zeal has passed into rancour, must admit, that Christianity, even in the form of Roman Catholicism, is better than unmitigated heathenism: that intercourse with educated amiable European Clergymen will improve the lower classes of the Chinese more than that with native apostles of gambling, thieving and robbery, and that a Christian congregation is less likely to turn its union to bad purposes than a Chinese Secret Society."

"If Singapore is to be Christianised, of which we make no doubt, the work will, to all appearance, be done by the Roman Catholic clergy. An admirable educational establishment for boys has been recently formed, and exertions are made by them to have *Sisters of Charity* here (to form a School for females) in the place of the *Sisters*, so unceremoniously taken away to Pinang. They have a Chapel at the Bukit Timah with a flourishing community. They open now a second establishment at Serangoon, and the number of their Chinese converts is constantly increasing. We cannot explore any of the recesses amongst the jungles where the Chinese are swarming, without finding that the Catholic Priests have been there before us. Not the least remarkable evidence of their extraordinary aptitude, for Missionary labours is that they not only carve congregations out of heathen Chinese, but make these congregations support them; for the allowance they receive from home is almost nominal, not amounting, we believe, to \$120 yearly. They are thus as poor in worldly possessions as the Chinese amongst whom they labour."—*Singapore Local Reporter*.

CONVERSION OF THE AMERICAN PROTESTANT BISHOP DR. IVES AT ROME.

DOCTOR IVES NOT THE FIRST EPISCOPAL CON-
VERT.

[The following letter appears in the *Glasgow Free Press*.]—

Sir—As it has gone the round of both Catholic and Protestant papers, that Dr. Ives is the first Protestant Bishop who returned to the Catholic Church, it seems full time to correct this misconception. A writer in the *Catholic Miscellany* has attempted

this, but his arguments are only suppositions about Bishop Butler, &c. He might, in the same way, have added Dr. Godfrey Goodman and Dr. Richard Cheney, Bishops of Gloucester. What we are about to adduce is beyond all captious cavil.

Dr. John Gordon, of the family of Coldwells, near Eilon, Aberdeenshire, was royal Chaplain at New York, when, on the vacancy of the see of Galloway, a *congé d'élire* was issued, December 3rd, 1697. Gordon was elected Bishop of Galloway on the 4th February, 1688, and consecrated at Glasgow by Archbishop Paterson. At the revolution, the new Bishop followed King James to Ireland and France; and, while residing at the court of St. Germain, he read the Liturgy of the Church of England to such British Protestants as resorted to him in his lodgings. Probably through the pious zeal of the Duke of Perth, Gordon was introduced to the celebrated Bossuet; and, after a few conferences, being thoroughly convinced of the errors of Protestantism, he resolved to abjure heresy and become a Catholic. This step took place shortly after the conversion of the Rev. John Wallace (future Vicar-Apostolic of the lowland district of Scotland), then at Paris, and seems to have been done privately. Afterwards Gordon went to Rome, and made a solemn abjuration in the hands of Sacripanti, the Cardinal protector of the Scottish nation. At his conditional baptism, the quondam Bishop appears to have taken the additional name of the reigning Pontiff, Clement XI, for ever after he signed himself John Clement Gordon. The Pope, wishing to bestow some benefice pension on the new convert, that he might have an honourable maintenance, caused the Congregation of the Holy Office to institute an inquiry into the validity of Gordon's Protestant orders. That the investigation might proceed in form, Gordon opened it with a memorial to his Holiness, wherein he stated his grave doubts of the validity of his orders, and the reasons on which the doubts were based.* In consequence of this memorial a thorough examination was gone into of the origin of Anglican orders and the forms employed in England. The investigation, seriously and carefully prosecuted, lasted, after the fashion of Roman cautiousness, for a long time, and finally resulted in a declaration that Gordon's orders were null from the beginning. This decree of the

Holy Office was issued on Thursday, April 17th, 1704. In pursuance of this decree, Gordon received the Sacrament of Confirmation, and Clement XI. conferred on him the Tonsure, giving him the benefice of the Abbey of St. Clement; hence Gordon commonly went by the name of the Abbate Clemente. Archbishop Cassoni, Assessor of the Holy Office, ordained him Minorist in St. Mary Major; but although the Pope desired Gordon to proceed on to the Priesthood, the humility and modesty of the convert prevented him from assuming further orders than the minor ones. He busied himself, in his leisure moments, in writing that little gem of controversy, entitled "Pax Vobis or Gospel Liberty." He died at Rome in 1726, aged 82, having survived all the Protestant Bishops ousted at the revolution, and repaired the scandal of the apostacy of the first Protestant Bishop of Galloway, Alexander Gordon, Archbishop of Athens, *in partibus*. It is curious to remark that the Protestant Bishop Keith ("History of the Scottish Bishops.") studiously concealed the fact of Gordon's conversion, although he quotes the Errol manuscript, in which we ourselves have seen the conversion recorded. Neither did Bishop Russell, in his late edition of "Keith's Bishops," refer to the matter, either by way of note to the text, or in his appendix. But truth, like murder, will out! Another of the Bishops deprived by the revolution, Drummond, Bishop of Brechin, is said to have died a Catholic.

The Episcopal bench of Scotland gave more converts to the Church than any other public body. Father Fairfoul, S. J. was a son of Fairfoul Archbishop of Glasgow. The Reverend Thomas Forbes was son of Forbes, Bishop of Edinburgh. Mrs. Dr. Smith was grand-daughter of Arthur, Bishop of Galloway. Lady Strang, wife of the eminent engraver, Sir Robert Strange, was grandchild of Lumisden, Bishop of Edinburgh. The Reverend R. F. Strachan was nephew of Barrow, Bishop of Galloway. The Rev. Charles Whitford was grandson of Whitford, Bishop of Brechin. The Rev. Alexander Cunningham was cousin of Boyd, Archbishop of Glasgow. We believe that Father Paterson, S. J., was son of Paterson, Archbishop of Glasgow; as was Father Boniface Strachan, of Raribon, son of Strachan, Bishop of Brechin. Lady Sinclair, of Roslin, was grandniece of Archbishop Spottiswood, of St. Andrew's. Sir Ellis Leighton, was brother of Archbishop Leighton, of Glasgow. A descendant of Bishop Edgar, of Fife, is at present a Pasionist in England.

* Le Quien—Nullite des Ordinations Anglicanes. ff. pp. 314, 315; Pieces Justificatives, pp. 68, 76; Clerophilus Alectes (Father John Constable, S.J.) Remarks on Les Comayes's Book, &c., p. 370. Strange it is that both Le Quien and Constable insist on Gordon having been Bishop of Glasgow stranger still, in a manuscript marginal note in our Le Quien calls him "Evêque de Galloway en Islande."

GALILEO AND THE ROMAN INQUISITION.

TO THE EDITOR OF THE TABLET.

Temple, February 14th, 1853.

Dear Lucas—So much has been said lately about the imprisonment and persecution of Galileo that your readers will probably be glad to have the true story related by himself. I therefore send you here with a translation of his narrative, contained in a letter to his pupil, Rumieri, which is published in the eighth volume of 'Tiraboschi.' I sent this interesting document to a London daily paper, but the editor did not publish it, deeming probably that his readers would dislike to be disturbed in their belief that Galileo was tortured and confined in a loathsome 'dungeon by the Inquisition.' Where, the account Galileo gives of the transaction, shows that his prisons were—first, the residence of the Tuscan ambassador, the 'delicious' Trinita de' Monte, a palace of the Grand Duke; and secondly, the palace of his dear friend Archbishop Piccolomini, whose conversation he greatly enjoyed, and under whose auspices he continued his scientific pursuits. And this was at a time when he was precluded from returning home to Florence by the pestilence. The letter is somewhat sharp and severe upon the court, which shows that it was not written for the purpose of conciliation, and, therefore, it is the more to be relied on.

"I think Protestants ought not to forget that the whole argument of the judges was based on the text of the Bible, which they held that Galileo tampered with, and they proceeded to maintain the authority of the Bible. But, at any rate, their decision was only that of an Ecclesiastical Court at Rome, and certainly the Church never decided any question of astronomy, or mechanics, or mathematics, which are matters not within the range of the Church's infallibility, as every Catholic knows. But, unfortunately, Protestants always persist in teaching us our own religion, and telling us things about it which astonish us. So, I suppose, they will continue to believe that the Church has 'infallibly' decided that the sun moves round the earth.—Yours faithfully,

GEORGE BOWYER.

"After the publication of my dialogues I was sent for to Rome by the Congregation of the Holy Office, and having arrived there on the 10th of February, 1632, I was submitted to the clemency of that tribunal and of the Holy Pontiff, Urban VIII., who, notwithstanding, considered me deserving of imprisonment, though I did not

know how to write epigrams and love-sonnets. I was placed under arrest in the delicious palace of the Trinita de' Monte, the residence of the Tuscan ambassador. On the following day the Commissioner, Father Lancio, called on me, and, taking me with him in his carriage, he asked me various questions by the way, and showed some zeal to induce me to repair the scandal which I had given all over Italy by maintaining the opinion of the motion of the earth, and notwithstanding the mathematical reasons which I gave him, he only answered, '*Terra autem in æternum stabit, quia terra autem in æternum stat,*' as the Scripture says. With this conversation we reached the Palace of the Holy Office. It is situated to the west of the magnificent Church of St. Peter. I was at once presented by the Commissioner to Monsignor Vitrici, the Assessor, and with him I found two Dominican Monks. They politely desired me to produce my defence before the full Congregation, and told me that my arguments would be taken into consideration though I were found guilty. On the following Thursday, I was presented to the Congregation (of the Inquisition), and there, striving to prove my case, unfortunately I could not convince them. With zealous digressions they strove to convince me of the scandal, and the passage of Scripture was always cited as the chief point of my crime. Remembering in time a Scriptural argument, I pleaded it, but without much success I said that I thought that in the Bible there were expressions in conformity with that which was anciently believed regarding astronomical sciences, and that of this nature might be the text brought against me. For, I added, in the book of Job, c. 37, v. 18, it is stated that the heavens are solid and polished like a mirror of copper or brass. Elias says this. It is evident that he speaks according of the system of Ptolemy, which has been demonstrated to be absurd by modern Philosophy and by right reason. Therefore, if so much weight is given to the stopping of the sun by Josue to demonstrate that the sun moves, this text also must be taken into consideration, which says that Heaven is composed of so many heavens like mirrors. The consequence seemed to me correct—but it was neglected, and I got no answer but a shrug of the shoulders—the usual refuge of whoever is convinced by prejudice and a pre-conceived opinion. At length I was compelled, as a true Catholic, to retract my opinion, and as a punishment my dialogues were prohibited; and, after five months, I was dismissed from Rome (at the

time when the plague infected Florence), and for a prison the house of the dearest friend that I had in Siena, the Archbishop Piccolomini, was prescribed to me with generous kindness. His most kind conversation I enjoyed with so much peace and satisfaction of my soul, that there I resumed my studies, I discovered and demonstrated a great part of the mechanical conclusions of the resistance of solids, with other speculations; and, after five months, the plague having ceased in my native country, in the commencement of December, 1633, his Holiness exchanged for me the confinement of that house for the freedom of the country of which I am so fond, whereby I returned to the Villa of Belosguardo, and afterwards to Arcetri, where I now find myself breathing this wholesome air near my dear native place, Florence.—Farewell.”—*Tablet*.

CARDINAL WISEMAN IN LEEDS.

BOILER OF THE CATHOLIC LITERARY INSTITUTE.

(From the *Leeds Mercury*.)

(Concluded from our last)

Rennie, the English engineer, in his report upon this subject, enumerated various extensive operations which had been carried on at the cost of the court of Sardinia, and said that France and Germany were rapidly advancing upon the skill of the Italians; but that England remained an inactive spectator of their progress, content with the splendour of her own Newton, or with receiving from foreigners whatever was original or valuable in this science. The application of the science of hydraulics to rivers must justly be said to have arisen in Italy, and it was the inventive genius of that country which gave the science of engineering for canals. Before the days of railways nothing was of more importance than the construction of canals. How little was thought of the lock of a canal, and yet it was the most splendid invention in the science of locomotion. Alberti, an Italian architect, in 1452, first described them as being constructed with two gates and an intermediate space as they were now in this country. The first canal constructed with locks was at Milan, in the 13th or 14th century, but a still more interesting fact was, that the first canal constructed with a series of locks was the Naval Grande, from Ticino to Milan, and it was the design of Leonardo da Vinci, who was quite as great an engineer as he was a painter. Along with a knowledge of other discoveries, which were due to him, was that also of capillary attraction. Here, then, was a whole department of science carried out belonging to Italy, and carried out for two hundred years almost entirely by them, and the works of a whole series of Italian writers upon the subject were a formation of the whole body of the science. Astronomy was indebted largely to Italy for many and important discoveries—that science which took man from earth to heaven, gave him wings, and enabled him daily

to demonstrate to himself by observation, to move far beyond the sphere of his corporeal existence in the great planetary world—rising higher, and finding his delights amidst the glories of the firmament, in company with the stars, whose laws were yet so mysterious to them. (Hear, hear.) In connection with this matter the regulation of time was of the utmost importance, and it was to Pope Gregory XIII. they were indebted for the improvement made during the past century, by the adoption in 1751 in this country of what was known as the Gregorian Calendar, by which there would only be one day lost during six thousand years, after which a similar loss would not take place for one hundred and forty-four thousand years. (Hear, hear.) He could not pass by the subject of astronomy, without alluding to the names of Galileo, Castelli, and Boreovich (one of the most extraordinary geniuses of the last century), and Piazzi (the preparer of a most valuable map of the stars). Since 1831 they had made immense progress in astronomy, and during this period the name of De Vico stood out most prominently. He was a man of the highest genius and most indomitable perseverance, and his premature death in November, 1848, was a serious loss to science. (Hear, hear.) This brought down Italian astronomy to a very recent period. In concluding what he had to say upon astronomy, he must observe that one of the greatest and most scientific astronomers of his time was now residing in Turin—he alluded to Piana, whose three enormous quartos on the value of the moon were considered to have exhausted the subject. His Eminence then concluded as follows:—It appears to me that possibly in the minds of some of my audience there has been all along lurking a difficulty which has been ready to break out in the form of an objection—“You have spoken of Galileo; you have spoken of his inventions; you have spoken of his discoveries; you have spoken of his merits in science; but you have not spoken of the rack, of the Inquisition, of his imprisonment; you have not spoken of the manner in which the Church crushed his discoveries, and forcibly put an end to all further research. Do you shrink, then, from all the objections that have been made from that great man’s history against the foreign care that you say your Church always has taken of science?” Gentlemen, I do shrink from objections, but I do not shrink from the truth. Objections can easily be made, and it may be very difficult to answer them, but in the plain and simple facts of the case there is nothing to shrink from. I need not enter into details, but I will beg to refer you to one or two works on the subject, and the simplest way possibly be found in your Catholic Literary Institution. I will refer you to the *Dublin Review*, vol. 3, published in July, 1834, in which you will find a most able paper on this subject, written by one whom we must all deplore, the late Dr. Cooper. You will find the whole question there investigated and discussed, whether Galileo was or was not treated as has been represented, and whether his philosophy and doctrines were persecuted. Let me close with one of some difficulties by a few simple observations. Galileo was 70 years of age before

what is called his persecution commenced; before that he was in no way condemned. In these 70 years he had given to the world every one of his discoveries, and for not one of these discoveries was he ever called to account; but, on the contrary, he went freely to Rome, showed the wonders of the telescope there, was honoured by all the great in the Church, and the Cardinal Barberino, afterwards Pope, and a poet, wrote copies of verses in his honour in the most affectionate and eulogistic strain. Galileo was never thwarted in the course of his discoveries. Then, with regard to what has been said of his imprisonment and as to his being persecuted. I refer you to Dr. Whewell in his "History of the Inductive Sciences," who puts this charge on one side, and says the only question is, "What right has the Church to interfere at all in a philosophical question on the matter of science?" but as to persecution and harsh treatment he gives it up as a mere invention. Another of our best mathematicians has defended the Church on this head, and shown that the supposed cruelty and imprisonment of Galileo is not true. Now, you see so far that in all Galileo did for science he never was molested. And then, what was the question? Galileo taught a doctrine which had been taught by Copernicus and Cardinal Nicholas de Cusa, which had been tolerated and allowed, and which he was allowed to teach until he chose, in an evil hour, to make it a theological question. When he came forward, not with a discovery of his own, or any result of his scientific research, but with a theory which he had adopted, and which he thought he had proved, but which it is now agreed was not proved and he could not prove—when he came forward with this as exactly the only true theory, and insisted that others should be condemned, and that his should be reconciled with the Scripture; the moment he began by letters, which he published, to make it a theological subject, then, and then only, the Church interfered and insisted, telling him he might maintain and hold it as a mathematician and as a philosopher, but he must not treat it as a true theory; it must be treated as a theory and nothing more. There was no demonstration of the Copernican system; it was not until experiments were made in South America with the pendulum that the Copernican system was demonstrated; and, moreover, Galileo put forward a theory of tides as the basis of this system which is acknowledged to be futile. He was insisting on the Church adopting or professing a system which was not demonstrated, which was according to all feeling and opinion of the time contradictory to the word of Scripture, and he would have the words of Scripture bend to his theory rather than have his theory bend to Scripture. Bacon rejected the whole theory as much as any of the Ecclesiastical authorities of Rome; and therefore it is no wonder, when a person came forward and acknowledged that he was contrary to the words of Scripture, that the Church was demonstrable, that then the Church imposed on him silence—not upon science. But in a way which was and in a spirit most obstinate and foolish, and contrary to the recommendation of his friends, he wrote some most

sarcastic letters on the subject. Then sentence was pronounced upon him—then his theory was condemned, but only was it condemned because it came into collision with theology. It was, however, taught then, and is taught to this day in Rome; and at that very time it was thought the theory was admissible when proper proofs could be brought of the truth of it. Therefore, Galileo was never imprisoned for any of his discoveries, or anything he did for science, but for thrusting a theory, not proved, upon the Church. This is a mere outline of the case. If you will look into the books I have mentioned you will find the facts given you more in detail. Now, in order to show at the same time that Galileo was allowed to go on throughout the whole of his life pursuing science without being once molested, I may say that his companions—persons living at the same time—were many of them not only Clergy, Priests of the Church of Rome, but were eminent for their religion. If I give you a list of the leading men who have written upon this one subject, who were friends of Galileo, and who held his views without molestation or objection by the Church, you will find many who had a high position in the Church and in religious orders, including Castelli, one of Galileo's greatest friends—Grandi, Michelini, and Caccini (Applause.) If I had the time, I could have wished to take another branch of learning. I would have gone into pure mathematics. But I must pass it over, as I could not make it interesting to you in the time I could devote to it now. I have put together the names of a number of persons who made a number of important discoveries, bringing it down to include many of the living writers, men of the present day. I may observe another thing, that the best edition of Newton's works—the edition now considered the best—was that published in Rome by two members of the religious order of St. Francis Paul. This edition, known as the Jesuits' edition, was published between the years 1830 and 1840. The publishers of them were religious, and one of them was a Professor of Scripture in the College of the Propaganda. Now, when we have our thesis to support that "Science has nowhere flourished more, or originated more sublime or useful discoveries than where it has been pursued under the influence of the Catholic religion"—when we see Italy, where it has its greatest influence, produce the telescope, the microscope, the barometer, the thermometer, canal locks, the best theory of the practice of canals, the correction of the calendar, the best catalogue of stars, electricity, and, I may add, clocks, which began to be used in monasteries first in Italy; when I add, also, the compass, which was adapted to navigation by a Neapolitan, after being brought from China;—when I add the whole of your banking and commercial system, of which the very name of Lombard street remains as monument—(applause)—I think I really may say that Italy has done its full share—has discharged well its duty towards science, has contributed, in fact, as much as any country in Europe to great and important, sublime and practical discoveries and invention. ("Hear, hear," and applause.) Now what is the moral that I wish to draw

from all this? Why I must say I think nothing is more dangerous to us—nothing is more dangerous to our real prosperity—nothing is more dangerous to our moral integrity—nothing is more dangerous to our social interests than that system of pride and superciliousness of spirit which we are too much inclined to assume. I say not so as to what an individual may feel; but I have observed, and I think every one here will have observed, that the tone of those who address the public, the masses, and the great classes of society, address them with a flattering tongue, and almost a fawning attempt to make them exalt themselves above all other races and classes of people. Gentlemen, I think humility is a social and national virtue quite as much as it is an individual one. I have observed that when the people are addressed, they are spoken of as wonders of creation in the progress they have made in science. The great discoveries, are put before them as things which elevate them in the scale of existence far above the poor, grovelling inhabitants of other lands; and if the very name of Italy or Spain is mentioned as connected with anything great or scientific, it produces only a cheer or a sneer. I have observed those addresses, and seen with pain how this superiority of our country is continually brought forward in popular addresses; but I think we may safely say that always and everywhere true genius is ever modest, real superiority is always generous, and solid science is always just. (Applause.) We should make ourselves acquainted with what others have done, that we may give them due measure of praise, and keep ourselves in useful and wholesome rivalry—not assuming superiority, but aiming at it; and in this way, I think we shall keep that moral progress advancing hand-in-hand with our scientific pursuits, while we educate them in goodness of heart, and in readiness to learn from others, rather than in assuming that they are to be the teachers of all, and thus producing and nursing that vice and failing which is too congenial to the human heart to require artificial cultivation—pride. We shall thus respect what others have done without disparaging what we ourselves possess—we shall, at the same time that we are thankful for our own benefits, consider the distribution of gifts as light coming from above, as a possession not given to raise us above all other nations in science or philosophy; and even if we find that England is raised above all others in science, we shall be ready to say that we cannot cope with one country in its arts, with another in its literature, in excellence of character which it possesses, in simplicity and moral integrity; yet we shall take the gifts that God has given us as coming from Him and not as bestowing on us the right to raise ourselves above those on whom He has conferred another and perhaps not less excellent benefit. And in this way there is also that beautiful balance of compensation kept up in the world. Where God gives to one man great blessings, to another he gives great industry and more indefatigable energy in the cultivation of nature, than to another whose climate produces fruits without labour—gives to one the long day in which they may bask in the sunshine without shadow or cloud—gives to another the

power of endurance through a long winter, and that indefatigable sway which is necessary to procure their food. Thus in one way or another His gifts are distributed to all. Let us each take our share; let us not grudge what He has given to others; let us never spurn or despise His gifts, by thinking them our own; and let us not undervalue those which the same Almighty hand has bestowed upon all. (The Cardinal resumed his seat, after speaking for two hours and a half, amidst vehement plaudits, again and again renewed.)—*Tablet*.

LETTER OF THE REV. DR. CAHILL.

To the Right Honorable the Lord Viscount Palmerston.

Cambridge, February 23rd, 1853.

I beg of your lordship to believe that I am not an enemy of the state; no, I am a sincere friend, as far as my humble power can go. I am grateful to the past governments of England for every boon they have bestowed upon my unhappy country. Every one of my profession are grateful for the efficient education you have extended to our rising generation of the poor; we thank you for your generosity in educating our national Priesthood; we would fain be grateful to you for preserving the lives of our peasant population against the ruthless extermination of the needy Orange landlords of Ireland, but you will not give us the occasion. You speak of your just laws on this subject, we point to the emigrant ship—you expatiate on the rights of property, we point to the red grave—you write on the civil liberty of the English constitution, we point to "the crow-bar"—you draw up long statistics of your impartial justice, your national prosperity, we point to the deserted village—you descant at public meetings called in the name of religion on the universal benevolence of your Church, we read the advertisements in the *Times* for servants, with a *nota bene* "no Irish Catholic need apply." Ah! my lord, not all your plausible speeches and your able diplomacy can conceal from the world the palpable afflicting fact, that the legislature of Great Britain is spoken with lips of honey, but written in rivers of blood—is published abroad in wreaths of roses, but felt within, in our aching hearts, in the cold iron of persecution; like the apples in the lake of Sodom, you offer us fine fruit in appearance, but it is poison in the taste. The persecuting Protestant Church is the great legislator of England; it is the great editor of England; it is the amusing novelist of England; it is the Prime Minister of England; and it is the parish beadle of England, it is the painter, it is the sculptor, it is the traveller, it is the teacher, the preacher, it is the gene-

ral, and the admiral; and, alas! in all and each of these pursuits, positions, arts, &c., it is the base maligner of Catholicity, the unscrupulous asserter of every falsehood which converts this country into a fierce battle-field, and makes Christianity resemble rather the malevolence of Satan than the charity of God.

Pray, can you tell, my lord, what will be the next assault of parliament against Catholicity. Tell us, pray, my lord, that we may be prepared for the voluminous misrepresentations of your press, your pulpit, your Exeter Hall, and your senate house. Is there any tale of scandal in reference to a Nun on the Continent of Europe, a convent in Asia, a Bishop in the Pacific? Can there be no story made out against a schoolmaster for whupping a child, contrary to Martin's Act? Can there be no indictment forged against Nuns for withholding legs of mutton, bitter ale, and apple tarts, from orphans placed in their charge? Is there no Priest to be exposed for asking questions in the confessional on the subject of *sin*, to the inexpressible horror of the spotless innocence and the hysterical disedification of the angelic purity of your Divine Church? Is there no book in the Catholic Church which defiles the transparent mind of Protestantism, and which, therefore, ought to be brought before parliament, and there receive the justice irrevocable condemnation of the accredited judges of Christian morality and evangelical perfection? Can no act of parliament be framed against the unrighteous length of our clerical surtouts, made as they are according to a Papal pattern, and with the clear intent of ridiculing the Russell palette?!

Ah, my lord, you have overbalanced yourself—you have brought derision on your government and on your administration, and you have made the name of Whig be the by-word of broken faith and official perfidy—you are at war with the whole world and with God—your shave-beggars in Canada, in India, in Australia, at the Cape, and at home, are the theme of universal complaint in the entire journals of the country; and in reference to my unfortunate, persecuted, plundered country, I have heard from the lips of the illustrious and venerable Lord Cloncurry, “that in all his experience he had never known more than two *Viceroy*s who knew anything of the government of Ireland.” In the future speeches, which you may deliver on the state of Catholicity on the Continent, and on the character of the Pope, and the conduct of the Priests, do, I pray you to persevere, Sir, in your ridicule, and mistatements. All the world now under-

stands you, and that it happens the contrary of your statement is the truth. Do not, therefore, Sir, malign us by your praise; do, Sir, if you please, compliment us and our Church, by your distinguished misrepresentations. Do us the favour of your disapprobation, and give us the character before all Europe, which knows you, of having earned the imperishable honour of your ministerial malignity. In these remarks, founded on historical evidence, I fancy I am the best friend of England's security, and the truest servant of the stability of the throne in thus exposing a system of policy which has convulsed our entire national relations abroad, and has disturbed the universal peace of our fellow-subjects at home.—I have the honour to be, my Lord Viscount, your humble servant, &c.,

W. CAHILL, D.D.

N.B.—I shall send a printed copy of this letter to your lordship, but I do not expect an answer; and I shall enclose a copy of it to all the foreign ambassadors of the Catholic courts resident in London, that they may do justice to the injured cause of Catholicity by publishing it in their respective capitals.—*Tablet*.

CHINA.

The *Journal de Bruxelles* publishes the following extracts from a letter written by Mgr. Mosson, vicar apostolic of Tong-King, to one of his friends. The letter is dated the 5th of March, 1852, and gives interesting details upon the situation and the progress of Catholicism in Asia.—

“Lang Dosi (a village in the west)
5th of March, 1852.

“My most dearly beloved friend.—No doubt you have been informed that in spite of all the edicts promulgated against us, the last of which promises such handsome rewards for our heads, we have still been enabled, with certain precautions, to exercise all the ardour of our zeal, and to fulfil the duties of our ministry.

“For my own part, during the whole of last year, I have almost constantly been in pastoral visits, giving retreats with great eclat, and singing High Masses in the middle of a crowd of Christians come from every side, and this to the knowledge of all the neighbouring Pagans, and even of the Mandarins. Moreover, almost everywhere our Christians have rebuilt their churches, such as they were before the persecution; but this state of things seems not likely to continue.

“Our king, Tu Dieu, and his *House* of

Peers, learning that, notwithstanding all the preceding edicts, the number of Christians far from diminishing, is increasing, are greatly scandalised, and councils after councils were held in order to decide upon the best means to follow."

"The recommendations were different, but very few were favourable to us. The one which seems to have obtained majority says, as formerly, that 300 oz. of silver must be given as a reward to whoever will arrest an European minister, who shall be executed immediately; and 100 oz. of silver to whoever will arrest a native priest, who shall also be put to death. The catchists will be equally condemned to death, as also the chiefs of the villages in which we shall be arrested, and those who may have given us hospitality."

The Mandarin in the provinces in which we have sojourned will be dismissed, and by this means they flatter themselves that in three years there will be no longer any Christians here. One Mandarin only took the part of the Christians, his name is Tôông-Ghal. He is one of the most important personages of this country. He was last year the governor of the province of Ngae-An, where I am now, and where his services were immense. In the letter I wrote to you in 1850, I informed you that he desired to have an interview with one of us, but through some accidents the interview could not take place, and he contended himself with writing to us, asking us how many Europeans and how many Christians there were in the kingdom.

"Mgr. D'Emaus sent him a very detailed reply, giving him his name and address; but begging not to speak of the other missionaries. What is surprising is, that that Mandarin is remarkable for the fervour of his devotion towards the idol Ghat and practices the same authority as the Bonzes; but his integrity is exemplary. He never receives any presents. It is also through him that the last edicts which grants such handsome rewards for our heads were promulgated; but during the four years that that edict has been in force, we have as yet seen neither pagans, nor bad Christians, nor even any mandarins trying to obtain the reward.

"The Rev. M. Scaffler alone fell into the hands of the wicked, and it was through an unhappy circumstance. It is because no one hates us, and because, also, we are considered even by the pagans as honest men, and besides, every one is convinced that a reward for having apprehended us would be money badly acquired—which would not turn up well."

This is how we are situated for the present. Every one seems to believe that we are on the eve of a great storm. Should this be the case, several amongst us will be called to seal their faith with their blood. Would to God that I may be among those blessed who will shed theirs! I hope so, for I may say that I have some right to it. If, then, it appears that you should learn that it has pleased the ever-blessed Redeemer to call me as a witness of my faith; be rejoiced, and assist me in thanking God for it. However, if it is true, as it is reported, that the opinion of the king is opposed to the severe measures, and if the edicts are promulgated against us in opposition to his will, their execution will not be very severe: so much the more so that the mandarins who are in the provinces do not like generally to occupy themselves with religious affairs; and they act in those cases only when they cannot really help it.

"But, whatever may happen, we are not intimidated. Should any rigorous measures be taken against, and should any among us be called to seal their blood for their faith, far from being hurtful to the propagation of religion, that blood will be, as it has ever been, a fertile seed, which will produce fresh Christians. Every day we see proofs of this. The sacraments administered in Tong-King last year were more than double the number of those administered before the persecution. How comes it? From several causes, most assuredly. But the blood shed during the persecution of Mink-Mank has a good part in it.

"Your friend,

✠ F. A., Bishop of Laranda.

P.S.—15th of March.—Letters which I have just received from Cochin-China, give me the hope that the edict which was soon to be promulgated against us will be very much modified, and perhaps will not appear at all in consequence of certain circumstances that I cannot now explain—Glorify be to God."—*London Catholic Standard*.

NOTICE TO CORRESPONDENTS.

—oo—

We beg to decline the publication in the *Bengal Catholic Herald* of certain strictures sent to us, respecting an article which appeared lately in a contemporary journal, on the subject of the Protestant Bishop of Calcutta and an Anglican Protestant Clergyman, Rev. Dr. Marriott. If the writer of these strictures would but reflect on the in-

utility and injustice of laying before the public, what must necessarily be deemed a one-sided statement on a subject, which involves the reputation of persons holding a highly respectable position in Civil Society, he would, we feel confident, abstain altogether from interfering in a matter, with the merits of which, he can be, at the best, only very partially acquainted. It is a received maxim of Law, *Nullus datur major defectus, quam defectus auctoritatis aut jurisdictionis in judice*. Now the writer of the strictures here referred to, labours openly under this deficiency. The respectable parties he alludes to, have their own recognised superior tribunals, to which they may respectively appeal, and these alone can pronounce justly and satisfactorily on the merits of each. "Who are you" says St. Paul, "that judgest another man's servant? To his own Lord, he standeth or falleth" the same Apostle, elsewhere, writing to the Thessalonians, says, We entreat you Brethren, that you "*endeavour to be quiet, and that you do your own business.*" The general observance of this rule would prevent much scandal, and contribute greatly to the upholding of Christian peace and charity. As to the respectable parties, to whom the strictures which we have refused to publish have reference, we think far too highly of them to suppose, that they would demean themselves, by appealing to any other, than a recognised public tribunal for the vindication of their character. Every one conversant with Society knows, that in every one of its departments, whether Civil, Military, or Ecclesiastical, the respective Superiors in each order, are oftentimes obliged for reasons, which they can make known only to the Higher Authorities to which they are subordinate, to adopt measures apparently harsh and ungracious, but which would be admitted to be quite reasonable, if the motives which occasioned their adoption were fully unfolded. In many instances such an explanation if given to a person not authorised to demand it, would most justly subject the party giving it, to the censure of his own official Superior. In these cases, it is unquestionably the duty of the immediate Superior, to submit patiently to the slanders and calumnies, his silence may entail upon

him, rather than betray his official obligations. Neither need he, ordinarily, fear, that the result will be adverse to him. On the contrary, every prudent, just and experienced man, whatever be his politics or his Creed, will recognise the wisdom and integrity of such a course; and those only, who are actuated by party, personal, hostile bitter feeling will censure him. The true motive of their censure, the Public will soon learn to appreciate as it deserves, and thus, in the end, in this, as in other similar cases, truth will be sure to triumph, and the malice of calumniators recoil upon themselves, to their shame and confusion, if indeed Calumniators be susceptible of either the one or the other.—
Ed. B. C. H.

EMBER WEEK, PENTECOST: ST. THOMAS' CHURCH: ORDINATION.

—oo—

IN the course of the present week, the Archbishop Vicar Apostolic conferred Tonsure and minor Orders on two of the Ecclesiastical Students of St. John's College, and on three others the Holy order of Deaconship. On this day (Saturday) the Deacons will receive Priesthood. The solemnity is to open at a quarter past six A. M. as announced in our previous issue.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

H. M., at Burdwan, through Mrs. Gas-			
per. ...	... ..	Rs.	0
Mr. J. Middleton, ... ..	...	10	0
Mrs. Magrath, ... ..	...	4	0
Mrs. Duthie, thro' Rev. Mr. Mascarenhas, ... ..	...	10	0
Mr. J. Spence, for March, ... ..	...	25	0
" James Curnin, for ditto, ... ..	...	5	0
" A. W. Spence, for ditto, ... ..	...	5	0
" F. Mazaux, for ditto, ... ..	...	5	0
" W. R. Lackersteen, for ditto, ... ..	...	5	0
Madame Bonnaud, for April, ... ..	...	2	0
Mr. P. Bonnaud, for ditto, ... ..	...	5	0
" Jas. Rostan, for ditto, ... ..	...	4	0
" J. H. Rostan, for ditto, ... ..	...	1	0
" T. Sinass, for ditto, ... ..	...	1	0
Miss Carbery, for ditto, ... ..	...	1	0
" E. Carbery, for ditto, ... ..	...	1	0

THE BENGAL CATHOLIC HERALD.

'One body, and one Spirit—one Lord, one Faith, one Baptism.'

No. 22.] CALCUTTA: SATURDAY, MAY 28, 1853. [VOL. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, May 28.

SECUNDERABAD.

TRIUMPH OF JUSTICE AND TRUTH, IN THE
CASE OF THE RIGHT REV. BISHOP
MURPHY AND THE IRISH CATHOLIC
PRIESTS, AT SECUNDERABAD.

OUR readers may remember, that about nearly two years ago, a disturbance took place at Secunderabad, in consequence of an unfortunate Goanese Schismatic Priest having succeeded, in gaining over some equally wretched so-called Catholics; Sepoys, to his party, and in this way found an opportunity of intruding himself into a Chapel within the Cantonment, which had been erected and set apart for the use of the Native Christians. A Regiment, which was composed for the most part of Irish Catholic Soldiers, happened to be stationed, at that time, there. With the characteristic zeal for religion, and hatred of schism, for which Irish Catholics are pre-eminent throughout the world, a few of the privates of this corps, forgetting, for the moment, the rigor of Military discipline, in the warmth of the moment outstepped

the limits of duty, in their successful efforts to prevent the Chapel from being desecrated by the intrusion of a Priest, who refused the reverence and obedience, which every Catholic owes to the Holy See and the Bishops, its Vice-gerents. Unfortunately for them, the officer who was then actually in command, by occasion of the absence of his senior in Europe, was conspicuous for bigotry, against Catholicity, and, hence, but too well disposed, to make the most of the occurrence, in order to punish those, whose imprudence had placed themselves in his power. This disposition was carried into effect, in a harsh, vindictive, and, as it would seem to us, a very unworthy manner also. In effect we have reason to know, that the tone and spirit in which he acted, were displeasing both to the authorities at the horse-guards, and to the Commanding Officer of the corps, through whose accidental absence, the functionary to whom we allude, was unfortunately placed in command.

Not content with visiting with the utmost rigor of discipline the Soldiers under his authority, the Bishop and his Clergy, it having been alleged, that they instigated the Soldiers, were also ordered summarily to quit the Cantonment. It was in vain, that they demanded an open, impartial investigation into their

conduct. No investigation was granted, except such a one, as in days of old, was allowed in the Star Chamber, one sure to be adverse to the accused Party, however innocent that party might be. Despairing of getting justice in India, the Bishop proceeded home for the purpose of obtaining it. Unluckily, he arrived in England just about the time, when Lord Russell and his worthy confrere Lord Palmerston had set the English people mad, by their mischievous, although foolish and now confessedly abortive enactment, against the restoration of the Catholic Hierarchy in England. Lord Derby, well known in Ireland, as "Scorpion Stanley" for his hatred to Ireland and Catholicity, was the fitting Successor to the degenerate Author of the disgraceful Durham Epistle. For a Catholic Bishop to expect redress from such a Premier, would be to hope against hope. During Lord Derby's happily short-lived administration, not only did his Cabinet openly show itself virulently hostile to Catholicity, but moreover, in the secret details of Government, the meanest and most paltry artifices of bigotry were adopted, against our Religion and its Professors. To give one instance, in the admiralty department, orders were issued, not only to enlist for the Royal Navy only Protestants but also to compel the attendance at Protestant Divine Service of every Sailor, without any regard to the dictates of his conscience. Almost the very first day, on which Sir James Graham, now, the first Lord of the admiralty, entered on office, he noticed without an instant's delay and cancelled with censure and just contempt this bigoted Regulation, and also issued explicit orders, that Sailors for the Royal Navy, should be enlisted indiscriminately from amongst Catholics and Protestants, and that Catholics should, on no account, be required to attend Protestant Divine service. We can add, that besides acting thus liberally, in the matter just mentioned, the same talented Statesman began, on his assumption of the high office he now fills, to make enquiries as to the best mode of providing for the various wants of the Catholic Sailors of the Navy, whensoever the Ship of which they belonged to, should happen to enter any port, where a Priest was procurable for that purpose. We

are, moreover, in a position to state, that it is the intention of Sir James Graham, and of several other distinguished members and supporters of the present administration, to direct their best efforts, also to remedy, not only in the army and Navy, but at home and abroad, and very particularly in the East Indies, the many anomalies, that are every where to be found in the Civil, and religious condition of H. M. Catholic subjects.

We have given these details, for the purpose of encouraging our Catholic fellow subjects in India in every department, to look forward with hope, for the redress of the general neglect, with which our body has been hitherto treated. Already, in the case of Bishop Murphy and his Clergy, the beneficent influence of a liberal Home administration on their subordinates in this country has been experienced, and, we trust, that before long, we shall have it in our power, to record other instances of a like cheering import.

Secunderabad, May 12th, 1853.

MY VERY DEAR LORD.—I received your Grace's kind note &c. whilst on the march from Masulipatam to my old quarters. So, as I suppose your Grace has safely and happily arrived in Calcutta long before this, I beg to offer my heartfelt congratulations, and wishes, that your health, which I trust has been perfectly restored by your visit to Europe, will be preserved for many years to come.

Your Grace will rejoice to hear that the orders of the Madras government regarding me have been entirely rescinded, and that I here reside at Secunderabad and am more unshackled than ever. Whilst at Madras I was induced to visit the Governor. The interview was all that I could desire, full of promise and hope; but the immediate result was disheartening. At his own suggestion, I addressed another letter to him in council. In his reply he offered to reconsider his orders, provided I would pledge myself never on any occasion to disregard the orders of the constituted authorities, and that I would make the same pledge for the priests under my control, and provided also, I would satisfy the Brigadier of the station and the government as to the sincerity of my intentions. These conditions were so insulting, that I resolved not to submit to them, unless instructed to do so by the higher authority of the Holy See, and I despaired of obtaining any justice from our present Indian Rulers.

To my great astonishment, about a month after the reception of the above letter, another reached me at Masulipatam, containing the joyful news which I have communicated; your Grace may fancy my feelings. Some good grand hearts have prayed hard for me. I need

not say, that my public and solemn entry to my Cathedral was made amid the delight of my flock. The Cathedral is one of the handsomest churches I have seen any where. Its internal decorations were completed by the Rev. Mr. Hampson during my absence in superb style and with exquisite taste. We are now preparing to put up some handsome paintings which I brought with me from Italy, and a stained glass window, a splendid present from Mr. Hardiman of Birmingham. The month of May is being celebrated with much devotion and ceremony.

We are all going into retreat in Pentecost week please God; begging your Grace's prayers.

I remain,

My dear Lord,

Your Grace's ever affectionately

✠ DANIEL MURPHY.

ST. THOMAS' CHURCH.

TRINITY-SUNDAY.

In our preceding issue, we had the pleasure to announce the arrival of several Ecclesiastics, together with three Monks and three Nuns, destined for different Missions in this Country. Sunday last being the Feast of the Most Holy and undivided Trinity, the Rev. Mr. Verité the Superior of those Members of the Missionary party, who are designed for Eastern Bengal, officiated as Celebrant, at Solemn High Mass at St. Thomas' Church. Rev. Mr. McGraine, one of the newly arrived Ecclesiastics, destined for the Agra Mission officiated as Deacon, and Rev. Mr. Fernandez and Rev. Mr. O'Keefe, two of the Priests ordained in Pentecost Week, acted respectively as Sub-Deacon and as Master of Ceremonies. It was not a little remarkable, that, on this occasion, the four Clergymen engaged in the Solemnity were Natives, one of France, another of the East Indies, the third of the West Indies and the fourth of Ireland. It must have certainly been consoling to every good Catholic present at the High Mass, to witness so sensible and cheering a proof, as was thus exhibited, of the admirable Unity in Faith, in which all the Children of the Church are bound, no matter to what clime or Country they may belong—All thinking the same thing, speaking the same thing, in what regards Religion, so long as they obey the one visible Head of the Church on Earth, the Successor, Heir and Re-

presentative of the First Chief Pastor, to whom our Lord entrusted the feeding of His Lambs and His Sheep, His People and their Pastors.

ST. JOHN'S CHAPEL.

Circular Road.

Our readers may hold in memory, that on occasion of the death, of the lamented Very Rev. Father Rabascall, several of the congregation which frequents St. John's Chapel, resolved to honor his memory, by adding to the South side of that Fabric, an aisle or wing, which was to be dedicated to St. Bernard, the Saint whose name the deceased bore. It was also then contemplated, to erect an altar in that aisle, to be set apart especially for the oblation of the Holy Sacrifice of the altar for the faithful departed. The Archbishop, Vicar Apostolic having represented to his Holiness the pious wishes of the faithful, who desired to effect the objects just mentioned, as well to honor the memory of a holy Priest, from whose ministry they had derived many great blessings, as also to indulge their own devotion by praying for the faithful departed, the Sovereign Pontiff was pleased to extend all the usual indulgences annexed to a privileged altar, to the altar to be erected in the proposed oratory of St. Bernard. For want of means, the carrying out of the project just described, was unavoidably deferred. But we are happy to say, that it has been vigorously resumed by Mr. John D'Cruz, and will be soon, please God, brought to a happy completion.

STATE OF CATHOLICITY,

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

Of the entire journey from Southampton to Calcutta, the most distressing and disagreeable portion is, unquestionably, that from Alexandria to Cairo: The distance between these two cities, in the route now pursued, is about one hundred

and fifty miles and a more uninteresting and monotonous tract of country, than that which presents itself to the Traveller's view, whilst passing over that journey, we have no where seen. On the two occasions on which we made the journey, the weather was unusually warm, and the number of Passengers considerable. But the inconveniences thus occasioned were greatly aggravated, both by the showers of fine sand which, from time to time, were wafted on board the Packet Boat by the wind, and also by the numerous swarms of flies, which unceasingly teased the Passengers. It was impossible not to recall to mind in these circumstances, the judgment formerly inflicted on Egypt by the plague of flies, as described in the Sacred Scripture: "Thus saith the Lord: let my people go to sacrifice to me. But if thou wilt not let them go, behold I will send in upon thee and upon thy servants, and upon thy houses all kind of flies, and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be. . . and the Lord did so, and there came a very grievous swarm of flies into the houses of Pharaoh and his servants, and into all the land of Egypt, and the land was corrupted by this kind of flies."

Within a few miles of Cairo, the scenery begins to improve, and the eye is refreshed by the beautiful verdure, with which the Banks of the Nile are here clothed. A few handsome houses present themselves also to view amidst groups of trees, which are tastefully disposed over rich and spacious lawns. The Nile too, here puts on a grand and imposing aspect, and gives an air of freshness and healthfulness to the surrounding country. The station where Passengers disembark, is about a mile and a half distant from the town, and an omnibus is always in attendance for the purpose of conveying the Passengers to their respective Hotels. The road by which you pass on your entrance to Cairo is most pleasantly situated, being skirted by an extensive avenue of beautiful trees, beneath the shade of which, the inhabitants can enjoy a ride or a walk, without danger from the sun. As yet, it would seem, that the Overland Route has

not added greatly to the increase of commerce in Cairo. It has chiefly occasioned a number of Travellers to pay a passing visit to that City on their way to Europe, from China and the East, or vice versa, when journeying from Europe to these Countries. But, the rapidly approaching completion of the Rail Road from Alexandria to Cairo, will, when effected, doubtless considerably augment the trade of the latter City, besides adding very much to the comfort and expeditious conveyance of Travellers. If, as we anticipate, the stimulus that will be thus given to industry and mercantile speculation, lead to the further extension of the Rail Road from Cairo to Suez, Cairo will then be enabled to profit of all the advantages, which the proximity it will thus acquire both to Alexandria and Suez cannot fail to bestow upon it. Its distance from the Sea will be about the same as that of Calcutta, whilst its double line of Rail Road will convey to it from Suez and Alexandria the productions of the East and West, with greater rapidity and far more security than goods are conveyed in sailing Ships from the entrance of our Harbour to the City.

The population of Cairo must be exceedingly numerous, judging from the extent of ground over which the City spreads, and from the crowds of Natives, that every where through the thoroughfares, and the very narrow lanes and alleys, for which Cairo is remarkable. The New Mosque which is being erected by the Pacha there, we have been assured by several who visited it, cannot be surpassed by any other building in the world, for the exquisite beauty of its marbles, or the immense and rich variety of costly precious stones with which it is profusely adorned. The Gardens of the Pacha in the Vicinity of the City are said to be laid out with great taste, and to abound with fruits and flowers of the rarest and most exquisite kind.

*We greatly regret, that our stay at Cairo was not long enough to enable us, to visit the Catholic Churches and Institutions of that city. But this loss was in some degree compensated for, by our good fortune in meeting with, whilst there, three or four of the Reverend Superiors of as many distinct religious communities at Cairo, and from these

Gentlemen we learned the religious statistics of that Mission, in what relates to Catholicity.

The Catholics at Cairo, altogether number about nine thousand; of these, the majority belongs to the Latin rite, whilst the remaining part is made up of Christians, of the Greek, Armenian, and Coptic Rites. Each of these congregations has a prelate and priests of its own rite, to minister to their religious wants. Here, as at Alexandria, we were informed, that the sisters of charity are to be found, dispensing, alike, to the unbeliever and to the Catholic, the unspeakable blessings of their admirable Institute. The same kind protection, which, as we have already stated, the Catholics at Alexandria experience under the government of the Pacha, is equally extended to their Brethren at Cairo.

On a late occasion, we were informed, that when arrangements were being made, for the erection of a new Catholic Church at Cairo, the Pacha evinced the same liberal and generous disposition, which distinguished his conduct in a like previous instance, towards the Catholics of Alexandria.

CHURCH OF THE SACRED HEART, DURRUMTOLLAH.

Trinity Sunday, 1853.

—oo—

THERE were only five candidates, who presented themselves at the Durrumtollah Church for Confirmation, and none of these, we understand, belonged to the Durrumtollah Parish.

Extract from Capt. Henry's Letter to His Grace the Most Rev. Dr. Carew.

MY DEAR LORD ARCHBISHOP,—I take the liberty of forwarding a small Donation, (Rs. 100) towards your Grace's Orphanage, which I hope you will do me the honour to accept. And praying that your Lordship may long live to govern your happy flock, believe me to remain, with every sentiment of respect, and esteem,

Your Grace's faithful Friend,

G. HENRY.

*P. & O. Steamer "Oriental,"
May 24, 1853.*

PROPAGATION OF THE FAITH.

IN the course of the present week, a young Lady, who had hitherto belonged to one of the Eastern schismatical Churches, having been taken dangerously ill earnestly desired to embrace the Catholic Communion. In compliance with her pious wishes, she was conditionally baptized by Vêry Rev. Fathêr Formosa, and received into the Church.

HOW TO SANCTIFY THE SABBATH.

Exercise for Sundays and Holy-Days.

Sunday being peculiarly called the Lord's day, should be more immediately consecrated to Him.

The best means to sanctify this day, (and the same may be said of special holy-days,) in addition to those of every other day, may be thus briefly mentioned.

- 1st. To abstain from all servile or unnecessary worldly work.
- 2d. To hear Mass with particular devotion.
- 3d. To hear a sermon or exhortation.
- 4th. To approach the holy sacraments with proper dispositions.
- 5th. To attend vespers or evening song.
- 6th. To give more time to prayer, meditation, and spiritual reading.
- 7th. To perform some of the spiritual or corporal works of mercy.
- 8th. To be more than ordinarily cautious to avoid sin and its occasions, and to increase in virtue.

SHORT DAILY EXERCISES FOR ALL CATHOLICS.

Let a love of God, a desire of serving Him, and of devoting every hour, and every work to his glory, induce you to adopt the following regulations.

- 1st. Rise early, not only to avoid sloth, but to discharge well, and in proper time, every duty.
- 2d. Faithfully discharge the duty of morning prayer, and devote some time to meditation.

3d. If possible, assist at Mass, and offer it to God for a particular intention.

4th. Have fixed hours for business, meals, &c., and usefully fill up your time.

5th. Give, every day, sometime to spiritual reading, or, if not able, supply it by some devout aspiration, or the remembrance of some pious lecture.

6th. Avoid not only sin, but its occasion, and endeavour more and more to conquer your predominant passion.

7th. Be exact at evening prayer, and examine your conscience on what evil you have done, what good you have omitted or done negligently.

8th. "In all your works, remember your last end, and you shall never sin."

ORIGINAL POETRY.

ORDINATION.

(For the Bengal Catholic Herald.)

Oft when we change the scenic face
Of things, the things remain intact:
And we may do the self-same act
Effectually, a thousand ways;
So, though unlike, to trust the eye,
This scene to where the Saviour stood,
And His Apostles sent, endued
With wondrous gifts, His word to cry:
It is the same in essence now;
The Church opens not the mimic's skill.
She does the deed she must fulfil,
Enjoying freedom as to how,
For these, whose heads the Prelate prest,
Whom to baptize, to preach he set,
Whose hands he bound with unction wet,
On whom he placed the Cross-striped vest,
Who joined him in the Mass, are made
Like those Apostles: and this rite
Has all that ancient mission's right
Energy, as the sun in shade.
How grand their destiny! they go
Invested with vast, moral power,
For hardly runs a careless hour
But they control things here below;
Not only at the Altar-stairs
Their station is: they find a place
In all that interests our race,
They prune our joys, they soothe our cares;
They give the happy man his wife,
And with the weeping widow pray;
Before them goes the mother lay
Her treasure living with her life,
And sage with science how to guide
The human heart, they shape our course,
And join, to use their gentle force,
The Angels-guardian at our side,
Else single they,—but I must pause—
They have co-workers not unseen;
When have Nuns not some how been
Partners of the common cause?
Nuns—who select the better part,
Whose looks composed bespeak their Creed
While in their soft, kind eyes we read
The axioms of a woman's heart.

S. J. H.

Selections.

CONVERSIONS.

BOMBAY.—On the eve of Pentecost Mary Anne Graham, the wife of Conductor Graham, Ordnance Department, abjured the errors of Protestantism, and was received in the Catholic Church at the Fort Chapel, Bombay.

PATNA VICARIATE PURNAH.—Mrs. Remington a highly respected Lady was received in the bosom of the Catholic Church at Calcutta by the Revd. Mr. Tracy.—*Bombay Catholic Examiner.*

On Easter Sunday evening Mrs. C. A. Kavanagh, of Graigue House, was received into Catholic communion at the Church of the presentation Nuns, Carlow, by the Rev. the Dean of the College of St. Patrick, assisted by the Rev. Thomas Power, B. A. of University of London, and two other students. Mrs. K. was accompanied by her interesting children, and, holding a lighted taper, read the Creed of Pius IV. with great distinctness, yet with lady-like modesty. The choir of the convent sung the opening hymn "Veni Creator Spiritus" with organ accompaniment. The 50 Psalm was given alternately by the Celebrant and the Assistants, and the final hymn of thanksgiving, the "Te Deum," was chanted by the choir. In the prescribed address to the new convert, who is a native of England, the Dean embodied a sketch of the progress of Catholicism in that country, from the appointment of George Backwell as Archpriest, to the happy re-establishment of the Hierarchy; and also an exhortation to many of the Clergy and laity who were present to implore from Almighty God, by devotion to the Immaculate Heart of Mary, the conversion of Protestants.—*Tipperary Vindicator.*

On Sunday, March 13th, W. T. P. Wait, Esq., an Undergraduate of Oxford, residing at Newbury, renounced the errors of Protestantism, and was publicly received into the Catholic Church by the Very Rev. Canon Dambrine, at St. Joseph's Catholic Chapel, Newbury.

Mr. John W. Wadie, of John-Street, in the parish of St. Dunstan, one of the most intelligent and active of the lay teachers, was lately received into the Catholic Church. Mr. Wadie has devoted himself most zealously for nearly four years to the spiritual and temporal wants of the poor of this district, and in many instances has shown much kindness and attention to the members of the True Faith.

The Rev. Mr. Crawley and the Rev. Mr. Rooke, both of Leeds, and lately Clergymen

of the Establishment, have been received into the Catholic Church, and were ordained Priests a few days ago by the Right Rev. Dr. Hogarth, at Unaw College.—*Catholic Standard*

LETTER OF DR. IVES LATE PROTESTANT BISHOP OF NORTH CAROLINA TO THE PROTESTANT EPISCOPALIAN CONVENTION OF NORTH CAROLINA.

[New York papers give the following letter, addressed by Dr. Ives to the convention of his late so-called diocese]:—

To the Convention of the Protestant Episcopal Church in the Diocese of North Carolina.

Rome, Wednesday, Dec. 22nd, 1852.

Dear Brethren—Some of you, at least, are aware that for years doubts of the validity of my office as Bishop have at times harassed my mind and greatly enfeebled my action. At other times, it is true, circumstances have arisen to overrule these doubts, and to bring to my mind temporary relief. But it has been only temporary; for, in spite of resolutions to abandon the reading and the use of Catholic books; in spite of earnest prayers and effusions that God would protect my mind against the distressing influence of Catholic truth; and in spite of public and private professions and declarations, which in times of suspended doubt I sincerely made to shield myself from suspicion and win back the confidence of my diocese, which had been well nigh lost—in spite of all this, and of many other considerations which would rise up before me, as the necessary consequence of suffering my mind to be carried forward in the direction in which my doubts pointed, these doubts would again return with increased and almost overwhelming vigour, goading me at times to the very borders of derangement.—

Under these doubts, I desired temporary relief from duties that had become so disquieting to me, and determined to accompany Mrs. Ives whose health demanded a change of climate, in a short absence abroad. But absence has brought no relief to my mind. Indeed, the doubts that disturbed it have grown into clear and settled convictions, so clear and settled that, without a violation of conscience and honour, and every obligation of duty to God and His Church, I can no longer remain in my position.

I am called upon, therefore, to do an act of self-sacrifice, in view of which all other self-sacrificing acts of my life are less than nothing; called upon to sever the ties which have been strengthened by long years of love and forbearance, which have bound my heart to many of you, as was David's to that of Jonathan, and make my heart bleed as my hand traces the sentence which separates all Pastoral relation between us, and conveys to you the knowledge that I hereby resign into your hands my office as Bishop of North Carolina; and further, that I am determined to make my submission to the Catholic Church.

In addition, my feelings will allow me only to say, as this act is earlier than any anticipation

of my own, and antedates, by some months, the expiration of the time for which I asked leave of absence, and for which I so promptly received from the members of your body an advance of salary, I hereby renounce all claim upon the same, and acknowledge myself bound, on an intimation of your wish, to return whatever you may have advanced to me beyond this 22nd day of December.

With continued affection and esteem, I pray you to allow me still to subscribe myself, your faithful friend, &c., &c.,

L. SILLIMAN IVES.

THE FLAG OF THE HOLY CITY IN NEW YORK.

[We mentioned some times ago that a vessel had arrived at New York, bearing the flag of the Holy City, presented to the captain by the Catholic Patriarch of Jerusalem. The following additional information is from the *New York Herald*]:—

The vessel stopped at Malta on her way, where she took cargo, and arrived here a few days since. Her register is one of the most curious documents we have ever seen. It is signed by the Patriarch of Jerusalem, and stamped with his seal. This seal is a very curious and ancient piece of workmanship; it is composed of five crosses—a large one with four small ones surrounding it. The seal is supposed to be about one thousand years old. At the head of the register, which is a piece of parchment, is the coat of arms of Jerusalem, with five crosses—the same as on the seal, and the words "Mount Sion in Jerusalem" encircling them. At the bottom of the large cross are two naked arms, with a small cross in the centre. The paper is endorsed by the Turkish Consul at Malta, dated Feb. 29th, 1852, and underneath is the coat of arms of the Ottoman Empire, with a crescent in the centre. Below is the copy of the register, which we have translated from the original Latin:—

TRANSLATION.

F. Bernardini De Montefranco, Father over the Seraphic Province, Provincial Minister, Guardian of Holy Mount Sion and of the Holy Sepulchre of Jesus Christ, Visitor-General and Guardian of all the Holy Land, and Vicar-General and Humble Servant in the Lord, of the Most illustrious Remus, Patriarch of Jerusalem—

To our very much beloved in Christ, Blasius Moysius Peter Capureus, Captain of the Jerusalem bark called Marietta, whose proprietor is James Montanus:—

The condition of our profession so far forbids us to bestow worldly favours upon any one, that we cannot render temporal proofs of the gratitude we owe. But the benignity of the Holy See, moved by bowels of maternal compassion to open the inexhaustible treasures of its own bounty, has mercifully granted that the superiors of the Holy Land respectively may, and have power to requite temporal benefits with spiritual recompense, in the case of those persons who have eminently deserved it, and are living in the Faith of the Holy Roman Catholic Church. We, therefore, by Divine mercy, and,

by the grace of the Holy See, although discharging, with merits unequal to it, the duties of this Prelacy, by which we respectively guide the rulers of the East at this present time, in consequence of previous manifold testimony of your Catholic Faith, the virtue of your morals, and your benevolent love to the associated children of the stigmatised Francis the Seraphic; also for your gratuitous transportation of the same to various regions of the world (since in our presence you make known to us your desire of hoisting on your bark aforesaid the glorious standard of the Holy Land), being kindly disposed towards you, and desirous to accede to your wishes, by the tenor of these presents, by the authority which we exercise, we grant you permission to unfurl the aforesaid standard, consisting of five red crosses on a white ground—viz, the royal standard of this Holy Land, which is bedewed with the most precious blood of Jesus Christ and to raise it on the peak of your gallant bark, for which may the sea be calm, may the winds be propitious, and may a harbour be present. But we rejoice all and singular, of whatever degree and condition, whether of imperial or of kingly nobility, or whatever other height of exalted station, excellency, and nobility, surpassing in splendour according to the gradations of power, that these presents may have equal effect everywhere throughout the world. Moreover, we exhort by the bowels of our God all commanders of ships, of whatever kind they may be, and the governors of all forts, ports, and states, that they suffer no damage to be sustained by you, or your crew, or your effects, or permit you to be assailed, but that they deem you possessed, as you are, of the ever living word of the Cross worthy of being honoured, defended, and venerated. And in order to your more certain success, we have declared that this letter be confirmed under our own hand, and bears our great seal.

Farwell in the Lord, and continually give your filial service to the Holy Church, and show your kindness to our brethren.

Dated at the Holy City of Jerusalem, from the Convent of the Most Holy Saviour, on the 28th day of July, 1849.

Seal of the Five

Crosses, consisting of one large and four small, one in each angle of the large Cross.

(Signed)

F. BERNARDINUS A MONTEFRANCO Guardian of the Holy Land.

By order of Remus, Father in Christ,

(Signed)

F. JOANNA A. POUZO,
Secretary of the Holy Land.

MIXED EDUCATION. PROVINCIAL COUNCIL OF QUEBEC.

In accordance with the Pastoral of his Lordship the Bishop of Montreal, the decrees of the first Council of the Ecclesiastical Province of Quebec, having been submitted to, and approved of by his Holiness Pope Pius IX., the common Father of all the Faithful, and being therefore binding upon every baptised person in the said province, were publicly read from the

pulpit of the parish church of Montreal, on Sunday, the 30th ult.

By the first of these decrees, the following crimes are included amongst the "reserved cases," from which only the Supreme Pastor, or his Vicars, have the power to absolve:—

1. Living publicly and notoriously in a state of concubinage.

2. The leasing, knowingly, of houses to notorious prostitutes, or for similar infamous purposes.

By a state of concubinage is denoted, not only the state of those, who not being married, live together as man and wife, but the state of those also who, being domiciled in this diocese, have, in defiance of the law, and in contempt of their legitimate Pastor, contracted marriage before a Minister, magistrate, or any other person whatever, and who after this fictitious marriage live together as if they were truly man and wife. These persons are declared to be guilty of the crime of concubinage in its most aggravated form, because to the crime of concubinage they have added that of sacrilege.

The second decree condemns all "secret societies"—strictly enjoins Catholics not to have anything to do with them, and forbids Priests from absolving members of such "secret societies," until such time at least as they shall have renounced them entirely.

The third condemns "mixed schools" as the most dangerous weapon, forged by the enemy of the Church.

The Clergy and Laity are exhorted not to stand idly by with arms folded in presence of this great danger, but to be up and doing. The Council judges and pronounces "mixed schools"—that is to say, schools in which Catholic and Protestant children are mixed indiscriminately together, and in which no, or a false, religion is taught—"altogether dangerous," because founded for the express purpose of begetting religious indifference. For these reasons Pastors are earnestly exhorted to keep the little ones entrusted to their charge away from these dangerous schools, and it is declared to be the duty of all, throwing aside all fear of giving offence, to insist that Catholics shall have their rights—shall enjoy their own "schools, colleges, and universities." A Catholic normal school is also declared to be highly desirable.

This, then, is the Ecclesiastical law of the province of Quebec. Catholics now know their duty clearly. May God give them strength to do it. "Rome has spoken; the question is settled for ever."—*Montreal True Witness.*

CATHOLICITY IN ST. HELENA.

[The following interesting details are given by a correspondent of the *Cape Colonist*, who writes from James' Town, St. Helena, on Nov. 13th, 1852]:—

The Right Rev. Dr. Griffith arrived at St. Helena from Cape Town in the *Mary Catherine* on the 23d of last month, with a Priest, to found the long and anxiously desired mission in this island. The steep, repulsive-looking rocks that surround St. Helena form a marked contrast with the kind, cordial reception that greet-

ed his Lordship's arrival. The rocky hills only served for the more speedy manifestation of this cordial welcome, and transmitted by telegraph to Plantation the news of his arrival, when his Excellency the Governor and his amiable lady sent the good Bishop and Missionary Priest an invitation to dinner. The kind feeling and total absence of bigotry evinced by the most respectable portion of the community was in perfect keeping with this unexpected anticipation of his Excellency. Major Faunce, the excellent officer who now commands the St. Helena Regiment, and his brother officers, manifested their sense of the great good the Ministry of a Priest is calculated to produce among Catholic soldiers, by inviting his Lordship and his Clergymen to their mess. On Sunday, the 24th ult., the mission was opened by the Bishop in a room of the barracks, when having recited "Flexis genibus," the "Veni Creator Spiritus," he celebrated the Holy Sacrifice, and made a few observations to the men, who were so crowded in the room that it would be most inconvenient, if not impossible to detain them long. There are upwards of one hundred and eighty men in the St. Helena Regiment, besides women and children; and in the Royal Artillery there are about twenty. These, together with the Catholic civilians of the island, were invited to assist at the Ministry of a Priest, except when a Clergymen touched here on his way to or from Europe. This arrangement was quickly notified to the authorities, and did not even that day, on the celebration of the D. Mysteria.

The very good Christian officers attended strenuously these last ten years in the case of Holy Church— assembling his men on each sabbath-day, reading for them the Church Service, instructing the ignorant, reformation of the dissolute, and even consoling the dying by exciting them to repentance for their misdeeds, and to hope in the Divine Mercy, and burying the dead. It is consoling to observe the religious order and spirit of prayer that prevail among the Catholics of the regiment through his instrumentality. He has established among these several circles of the Living Rosary—an amen, an assurance of favourable results to the recently established mission. Deservedly did our Most Holy Father Pope Pius IX. recognise the worth of this good man, when he conferred on him the Order of St. Gregory the Great. The men of the corps also inherit a spirit not inferior to that displayed by the 27th, whose exertions were so useful at the building of St. Patrick's, in Graham's Town, and in enclosing the Catholic graveyard of that town. The zeal they manifested in getting ready the chapel-house, preparing the altar, and putting everything in the little chapel in order for the following Sunday, was truly admirable, and, to compare small things with great, reminded me of a kindred subject—the zeal, and liberality of the Jews in effecting Moses's directions in building the Ark of the Covenant. There can be little doubt from this, as well as from their liberality

in contributing towards the maintenance of the Clergymen, that they will be as active and anxious in building our contemplated church and enclosing our graveyard, as the 27th were in your own town. We intend commencing, without much delay, a church, presbytery, and schoolroom, depending on the providence of God, the great Society of the Propagation of the Faith, and the charity of Catholics, for funds to enable us to complete them. In the meantime our prayers shall be fervent and unitedly sent up to God, that, through the intercession of "Mary," we may not be long left without a few good *Religieuses* to instruct the female portion of our community. Perhaps some of your readers may regard my aspirations in that respect quite Utopian. But Utopian though they be regarded, and impossible to be accomplished, I see no more efficacious, nor other means of rescuing this island from the awfully awful immorality that prevails among the poor ignorant natives. This immorality is occasioned or increased by the great influx of sailors and marines from the merchant-men and men-of-war that are constantly calling here. The natives alluded to, who are for the most part liberated slaves, or their children, commit (perhaps) without remorse

no better, or at least they have seen better. Now, if the holy Nun, whose heart is Heaven with her Heavenly Spouse, whose presence preaches devotion, charity, and sanctity, and whose words infused into her hearers a love of the virtues for which herself is conspicuous, had a number of those little ones committed to her fatherly direction, what a reformation could we not expect from her instruction. The tender little ones would be instructed in the knowledge of God; their hearts would be formed to virtue; the haunts of vice would be forsaken; their very parents would be silently reformed in their long established habits of vice, and, who knows? but reformed to virtue, and gained to God. Oh! if some Christians would enable us, or rather would themselves accomplish for this island this great good, they would be the real apostles of St. Helena, and might expect to "shine like stars for all eternity."

THE CHURCH IN HOLLAND.

When (*Western Tablet*, Chicago paper,) have been shown a letter written by a distinguished gentleman, now in Europe, to a friend in this city, from which we have taken the following on the affairs of the Church in Holland:—

"I have just returned from Holland, where our holy religion is in a very flourishing condition, in spite of past opposition. The government is now equitable to the Catholics, and the Hierarchy is soon to be organised there with the consent of the King's ministers. On the 20th December two decrees for its re-establishment was unanimously passed in the Congregation of the Propagation, and on the following day it received the Pope's approval. The

details are as yet kept secret, as some of them are still inatter of negociation; but it is thought that there will be one Archbishop (at Bois le Duc—Buscoducersia) with three Suffragans, at Breda, Roermonde (in Limburg), and Haarlem. I was delighted with Dr. Zwijsea, Vicar-Apostolic of Bois le Duc; also with the Venerable Dr. Van Houdonk of Breda, and his Coadjutor, Dr. Van Gent. They are most excellent and devoted Prelates. I subjoin some facts regarding the present condition of Catholicity in Holland, taken from the Dutch Catholic *Hand Bockie* for 1853.

“The Catholics constitute about two-fifths of the entire population of the kingdom. Their number is estimated at 1,164,142, while that of the Protestants is set down at 1,827,170. The latter are, of course, divided into numerous sects; but far the larger portion belong to the denomination called the Dutch Reformed. There are Calvinists, and their number is reckoned at 1,668,443. The old divisions, extending back to the days of the Synod of Dordrecht, still continue rife in the bosom of this restless denomination, in which German rationalism has also made sad havoc; while a large body of ‘separate Christians’—42,619—has been likewise organised. The Remonstrants number 5,002; and the Anabaptists or Baptists, 23,735. The Jews are still more numerous, 65,333; and they are generally wealthy. The Jansenists number 5,427; they have two Bishops at Haarlem and Deventer, and an Archbishop at Utrecht. Many persons of respectable families have been misled by these misguided sectarists, who still pretend to be Catholics. Several have lately been heard to say, that they will cheerfully return to the bosom of the Church, so soon as the Catholics of Holland will have a regularly organised Hierarchy. The impulse which this important measure is likely to give to religion in this kingdom, is almost incalculable.

“The Church has hitherto been governed in Holland by three Vicars Apostolic, respectively of Breda, Bois Le Duc, and Roermonde, and by the Papal Intendant at the Hague, who had under his jurisdiction six missionary districts, over which as many Archpriests presided. The total number of Clergymen in the latter portion of Holland is 667, while in the three vicariates there are 887, making in all 1,554.

“The following table will exhibit the distribution of the Catholic and Protestant population in the various civil districts of the kingdom:—

2. Gelderland ...	139,517	216,499
3. South Holland...	138,264	412,414
4. North Holland..	130,858	315,192
5. Zeeland ..	42,031	117,135
6. Utrecht .	56,269	60,336
7. Friesland .	21,757	223,060
8. Overijssel .	69,477	143,251
9. Groninger .	13,942	171,020
10. Drenthe .	4,441	76,773
11. Dukedom of Limburg	199,345	5,705

“These are the principle facts, and they exhibit the state of things even better than I had anticipated. The King of Holland has learned a lesson in the successful revolt of Belgium, which has not been lost on the Catholics remaining in the smaller half of the dominions still left to him. Besides, the influence of the new Emperor of the French is strongly felt; he might, in case of a general war in Europe, or under circumstances of over provocation, be induced to claim the Dutch crown in right of his father, King Louis Bonaparte.”

THE CHURCH IN PORTUGAL.

Sir—In mine of the 19th inst., I attempted to give some idea of the religious houses that existed in this country for the male sex, and of the very efficacious manner in which they came forward to the relief of the indigent, I shall now endeavour to give an outline of the religious institutions destined for the female sex, of nunneries, as well as of the “Recolhimentos”—a description of charitable institutions, partaking of a religious nature, destined for distressed females and adapted to the different grades of society; the beneficial effect flowing from both these institutions being in no ways inferior to those produced by the monasteries and convents.

The number of nunneries disseminated over the country was and still is one hundred and thirty-two, containing two thousand nine hundred nuns—a number which I should conceive to be at present very much reduced, considering that, since 1835, no professions have been allowed to take place, and that I am referring to an official return made to the Cortes, in 1822, when about to suppress them. There were, moreover, between nine hundred and a thousand young ladies in the cloister, receiving their education, besides about two thousand maid servants, who, though subject to the rule of the order while in the nunnery, were, nevertheless, at liberty to quit it. In point of charity, and mode of distributing their incomes, what I have said relative to the monks and friars, is equally applicable to the nunneries, in proportion to the means at their disposal, for I must here observe that some of them are extremely poor, partly in consequence having been obliged to invest their property in Government securities, and the life led in them is one of great privation.

Many of the nunneries are magnificent edifices, their churches beautiful and invariably kept in a state of the most extraordinary neatness,

	Catholics.	Protestants.
1. North-Brabant...	318,172	46,789

Divine Service being in all celebrated with imposing solemnity. The Convent of "Odivellas," in the neighbourhood of Lisbon, belonging to the Cistercian Order, and founded by the King Dou Denis, is a sumptuous building and its church a spacious and splendid temple. The Convent and Church of the "Coracao de Jesus," belonging to the Order of Carmelitè nuns of the reform of St. Theresa, founded by the Queen Donna Maria I., grandmother to Dom Miguel, is not less magnificent." That virtuous Sovereign rests there interred, having chosen to select for her companions in death the poor nuns, whom she so much protected in life. The church of the Convent of "Madre de Deos," in the vicinity of Lisbon, belonging to the Franciscan Order of the "Most Strict Observance," though not so large as the two above-named, is extremely rich—the carved work in it is most exquisite, and the paintings that adorn it costly. It is in this church that the mortal remains of the Princess Donna Marianna, sister to the Queen Donna Maria F., repose—she had been the benefactress of the nuns in life, and selected their church as her last resting place, that she might mingle her ashes with theirs in death.

Nunneries may be classed under two different heads—monachal and mendicants—each subdivided into different orders or rules; the former richer, the latter poorer. The postulants, on taking the veil, are obliged to pay a dowry to the convent, the amount of which varies according to the different institutions; and in virtue of which they become, it may be said, co-owners of the house. There are, however, two modes of becoming members of the institution, without the necessity of a dowry. The founders and patrons of nunneries have always reserved for themselves and successors the right of naming to their respective convents one or two postulants portionless; and the families holding this privilege have ever exercised it to the advantage of some young person who otherwise would have been unable to follow her vocation. The community has likewise the right of admitting as a member an individual unable to pay a dowry, but merely for her talents or some particular accomplishment—"pala penda;" and it often happens that from amongst young girls, brought up in the nunneries and even from amongst those received there in the capacity of maids, many have been admitted as members of the community solely in consideration of their talents or accomplishments. The same was the case in the monasteries and convents for the male sex; and not a few amongst those who became distinguished for their learning and piety belonged to the humbler classes of society.

Two of the nunneries belong to the military orders—orders of which I shall hereafter speak, they being institutions of a military and, at the same time, religious nature, having had in bygone times no small share in promoting the diffusion of Catholicism and civilisation. Of those two convents the one, that of "Sanctos" belongs to the orders of "St. Jago," and to that of "Christus" the other, the "Eucaernacao," to the order of "Aviz." It was in these convents that the knights of the respective or-

ders were wont to make their profession, a beautiful and interesting ceremony now done away with. The convents of "Sanctos," and "Eucaernacao," were more especially destined as asylums for unmarried noble ladies, without placing them under the necessity of taking religious vows. Single ladies bereft of a paternal home, were enabled to live there, until a suitable marriage should present itself, on a trifling income, in a degree of comfort, independence, and respectability which their circumstances would not allow to command elsewhere. They were received in the convent under the denomination of choir girls, "*Mocas do Coro*," and there given a small apartment. Both edifices are magnificent, and laid out so as to present a succession of complete, comfortable, and independent apartments. There was an expense attending the admission of a "choir girl" which reverted to the advantage of the establishment; but it might be considered comparatively small, it being understood that a "choir girl" can always have one or two of her sisters with her. The superiors of the convents are always selected from among the members of the highest aristocracy; they enjoyed a valuable commandary to enable them to support the dignity of the situation they held, and were hence styled commandresses, "*Commendadeiras*," wearing as a mark of distinction the star of their respective orders on the left breast. It is in the saloon and in the presence of the commandress that the ladies receive the visits of their male relatives—receptions always marked with the highest decorum and aristocratic etiquette. The "choir girls" are allowed to quit the convent on a female relative calling for them; they may even spend some months on a visit in the family of a female relative, but are generally expected to be in the convent from the commencement of Advent to the end of lent. While in the convent they are subjected to all the rules of the house in point of dress and attention to religious duties, as are in like manner their maids.

Most of the aristocratic families were in the habit of having one of their daughters entered into these establishments as the means of eventually providing a home for them. Both these houses are now much reduced—the military orders they belonged to having been plundered of their property, and the desire of suppressing them altogether exists, in order that the remnant of property they still possess may be seized on.

With regard to the other nunneries, they not only offered a sure retreat to such as wished to fly the world and its vanities, for the purpose of dedicating themselves exclusively to a religious life—and some convents there were whose austerity equalled, nay, perhaps, exceeded that of the Carthusian Monks—but, moreover, those in which the rule was less strict presented a respectable asylum to females who, from untoward circumstances, found themselves under the necessity of retirement from the bustle of the world; for many of the convents were in the habit of receiving for a trifling pension, as their inmates, widows and single ladies of respectability.

Protestants are generally in the habit of describing nunneries as places where a life of "supine idleness is led; yet such is very far from

being the case. In all of them the time not dedicated to the exercise of the religious duties prescribed by the rule of the order is constantly and usefully employed. In many of the convents young ladies are educated, and the education given there is not only pious, but in general complete and elegant, especially in the convents of the Salesian Order, that of "Perreira," and in the Irish Dominican Convent of "Bom Successo," as well as in divers others. A great number of the convents have become celebrated for the industry and cleverness of their inmates in different useful arts. All descriptions of needle-work and embroidery have been carried by them to a state of the highest perfection; the same may be said as to the art of flower making. The preparing all sorts of sweetmeats and preserved fruits is likewise an art much cultivated in many convents, an industry which presents considerable advantage, for being highly esteemed, a great quantity is sold in the country, while no insignificant portion is exported to foreign parts. Besides, the industry common to all the nunneries, those in the Algarve have one description peculiar to themselves, and which is very much esteemed. The nuns there make every possible description of the most curious and delicate work with the fibres of the aloe, and scarcely a vessel quits the ports of that province but what takes with it some specimens of their workmanship.

The number of maid servants employed in the convents where the rule admits of them; for I must observe that in those of more strict observance, such as the Carmelites of St. Theresa's reform, and many others, the nuns perform all the work of the house, with the exception of that of the coarsest drudgery, for which purpose, each convent is allowed to have one or two servants merely, was likewise of no small advantage to the country. The religious houses may be considered as schools, where the daughters of the peasantry and lower classes that enter them in the capacity of maids are not only trained to religious habits, but to a spirit of order and system, acquire cleverness and accomplishment, and ideas of good manners and decorum, the advantages of which they are always sure to reap on returning to secular life.

Though not strictly appertaining to the class of nuns, there exists another establishment in the country, which, albeit it has not as yet attained all the desirable development, for the number of its members is as yet comparatively small, has, nevertheless, been constant in giving the most edifying proofs of piety in the performance of its self-imposed arduous task. I allude to the order of "Sisters of Charity." On entering the order the vows taken by the sisters are only binding for the space of two years, at the expiration of which time, if renewed it is for a longer time, and so on progressively. By this means the sisters have the advantage of a species of novitiate, and when, binding themselves for ever, are perfectly aware of the obligations they assume. On sending to their convent two will come and attend any sick person, however dangerous or contagious the disease may be. They accept of no remuneration for

their trouble, and are prohibited from accepting their daily food, which is sent them from the convent. If the person attended be in good circumstances, and, on recovery, disposed to make a charitable donation to the institution in aid of its support, it is accepted with gratitude, however trifling it may be, but never asked for, or even expected.

From the very rapid sketch I have given of the religious institutions of the country, I should think it will not be difficult to conceive how vastly they tended towards the morality and civilisation of the people, and that it is only owing to the principles diffused by those institutions, that the great mass of the people has not been thoroughly corrupted by the pernicious doctrines of the secret societies, "Franc Macconi," into whose hands the Government of the country has fallen ever since 1833.

On commencing this letter I had intended to have given some description of the nature of those very useful institutions, called "Recalhimentos;" however, I find my letter has become already too long, so I shall make them the subject of a succeeding one.

There is little news of any importance going here. The deputies are occupied in discussing a reply to the speech from the throne, in which the dictatorial measures have been incidentally touched on, and the Ministers, especially Rodrigo, have been roughly handled: however, I am of opinion, that all the measures will be finally approved of, as it would be difficult to get a Chamber of Deputies more neatly packed than what the present one is. Some noise was made about a gentleman at Vidigueira, in the Alentejo, who, having canvassed against the Government candidate, was assassinated; however the business has blown over. The Duke of Saldanha continues unwell, and has only been once at the Cortes. The dispute with the Brazilian Minister is causing serious embarrassments to the Government. It appears the Queen was induced to write a letter to her brother the emperor, insisting on his withdrawing his Minister, charging him with being a "Miguelite." The Emperor's reply has arrived, but not satisfactory. I am inclined to believe this report, knowing that two year ago her Majesty was induced to write to his Holiness, on behalf of a notorious "Pedreiro liore, requesting that he should be approved of, by the Holy See, as Bishop of Castello Branco, a request to which the Pope very properly did not accede. It would seem that the pork pudding business is in great part only a pretext for the great animosity of the Government against the Brazilian Minister, the real motive being a money matter. He represents a portion of the heirs of the late King John VI., and his Queen Donna Carlota, as well as of the Empress Donna Leopoldine. The fortunes of both those princesses were taken by the State, and the revenue mortgaged in the most solemn manner to the payment of capital and interest, of which the heirs have not up to the present day been able to receive one single farthing. By the arrangements made at the separation of Brazil, and compensation given, the payment of these sums fell on the Portuguese

Exchequer. The investigation the Minister had been obliged to enter into, as the representative of the co-heirs, has created a bad feeling; for the Government of this country thinks it has a right to treat its creditors in the plundering mode it has treated the exiled King, Don Miguel. The whole of the brilliants belonging to the late Queen, his mother, have disappeared, and the "garpillage" has been such, that notwithstanding the strenuous efforts made by the Count of Flanders, now Portuguese Minister in London, during the session of 1850, to obtain a return of the moveable property of the crown, his efforts proved fruitless. Even Louis Philippe, with all his cleverness, was unable to obtain the part belonging to his daughter-in-law, the Princess of Joinville. It would seem as if the fundamental axiom with the Government of this country since 1833 is—"l'apropriete est un vol." What has still more complicated the matter is, that the sons of Don Carlos have applied to the Emperor of Brazil to use his influence here, that they may, receive the fortune of their mother the Portuguese Infanta Donna Maria Francisca, who, by her marriage contract, renounced the paternal and maternal inheritance for a fixed sum. The Emperor ordered his representative to treat the business, which has only had the effect of rendering him more obnoxious without being of any avail to the unfortunate princess.

The state of the country becomes daily worse; no one believes in the possibility of such an order of things being able to last long; every one seems to be providing for a rainy day. The Queen told the Cortes, "that as her sons were growing up, and the expense of their education great, she could not part with some portion, of her income!—this at a moment when the greatest sacrifices are exacted from the country. It is said that sums have been invested in the English funds in the name of the Prince Royal—I know not how far true this may be. When the founder of the Braganza dynasty, Duke John, was proclaimed king, he came before the Cortes and told them, "that while the circumstances of the country were distressed, he would accept of nothing from it, but would manage to live and support his kingly dynasty on his own personal property;" "Some allowance must be made for such anti-liberal conduct. The poor man had no idea of "march of intellect," for he had been brought up in "Monkish ignorance," and was unable to appreciate the beauties of stock jobbing and national utility of Jews, Jobmengers, and kite-flyers.

THE PROPOSED COURT OF DIVORCE.

The law of marriage is at this time under discussion in France, Piedmont, and England. In the first-named country, public opinion is directed towards its more perfect harmony with the Christian religion; in Piedmont and England, it is the infidel and revolutionary spirit which presides over the discussion. France may return to the Christian tradition and revive the Catholic practice. But Eng-

land and Piedmont are influenced by opposite opinions, and in these countries the tendency of men's minds is towards social disorder and immorality. In Piedmont it is wild theorists who attempt to undo the work of Christianity, and without the excuse which rooted habits of evil usually furnish for bad legislation. In England, the foremost nation on the road of sin, the advocates of change defend themselves by appealing to the practice of the people, and would persuade us that they do no more than legalise existing habitudes. And in truth it cannot be denied that they have good grounds for their conclusions, considering the actual laxity of public morals on the great subject of matrimonial divorce.

There is also another question under discussion intimately connected with this of divorce, that of marrying two sisters. At present these marriages are to be consecutive not concurrent. The advocates of the measure publish almost daily that such marriages are lawful in divers countries, and by dispensation lawful among Catholics. But the form of their advertisement would lead persons to suppose that Protestants may marry lawfully the sisters of their deceased wives, provided only they did so within the jurisdiction of the Church of Rome. Whereas the truth of the matter is, that Catholics would find the greatest difficulty in obtaining such dispensations, which, indeed, are not granted, except upon most grave reasons, and not as a matter of course, as the Protestant advertisement appears to suggest.

The English mode of dealing with matrimony is quite in harmony with the national characteristic of practicalness. People do not trouble themselves about principle, but only about what they can do. There is no law in England under which the marriage tie, lawfully formed, can be broken; but as we are a practical people, and as Parliament is all powerful, in which men believe more resolutely than in God, a marriage can be declared null by the Legislature, though the Christian religion declares the clear contrary. This, however, is felt to be only an inconvenience, and wise men propose to improve upon the law, and to make that a rule which now is an exception. It is thought to be a great hardship that a rich man can get rid of his wife, but that a poor man cannot, by reason of the great expense which an Act of Parliament always necessitates.

The Commissioners appointed to inquire into the law or practice of divorce have just issued their first report, and they recommend the constitution of a new court wherein all matrimonial questions shall be tried, and which shall have the power to pronounce not

only the partial divorce *a mensa et thoro*, but the absolute one, from the very bond of matrimony lawfully contracted. Proceedings to be carried on in this court as in the Court of Chancery, and one appeal allowed to the House of Lords, sitting in its judicial capacity. This proposal involves an enormous revolution, and all honest people may well tremble at the dreadful prospects before them.

Hitherto the old Catholic law has prevailed in England, and all matrimonial questions are solved in Doctors Commons on the principles, strictly observed, of the canon law of the Church of Rome. In the reports of Lord Stowell's decisions, we find that he draws his principles from the decretals, and the advocates who pleaded before him rested their cases on the decrees of Popes, anterior, of course, to the great schism. And as the Council of Trent has not been published in England, it will be found that Dr. Lushington and Sir John Dodson deliver the same sentence that would be delivered in a given cause, if the question had been tried before the Rota in Rome.

But now a revolution is to be carried into the doctrine and law of marriage. Divorce is to become a legal affair, a matter of right, like a just debt. A new court is to be created, with new powers, which cannot be had without a new revolution. It may be said that this is nothing more than carrying out the principles of the Reformation, and that it need not alarm a Catholic any more than the other heresies current in England. We are not quite sure that it will be so in practice. It is matter of observation that in all countries where heresy is triumphant the characteristics of Catholicism become insensibly modified, and this being so, it is impossible that a social change like the one contemplated can have no influence on those who are external, in appearance, to its operation. The facilities for obtaining a divorce, and the frequency of the grant, will have a very serious influence on lax Catholics, and perhaps bar the way to their return to a better life. At present this is sad enough, but the recognised inability of the law to effect divorces counteracts, in great measure, the exceptional wickedness which the act of the Legislature annually perpetrates.

It is now admitted that the possibility of obtaining a divorce leads to the commission of those sins for which the Legislature prescribes a remedy of the same kind. The wealthy classes only can profit by this scandalous indulgence, but the Commissioners propose to make immorality lawful for the poor. A new court must, in the present temper of the nation, be a cheap court, and

in proportion to its cheapness will be the number of those who will invoke its jurisdiction. By degrees the new tribunal will become an institution, and men will have recourse to it without shame or compunction. The frequency of divorces will diminish the sense of scandal, and thus furnish a new theory of social life, the disastrous issues of which no man can foretell.—*Tablet*.

CALCUTTA CATHOLIC INSTITUTIONS AND SCHOOLS.

By the advice both of Dr. O'Brien, the Physician who has the medical charge of the above-named establishments, and of other experienced persons, the Archbishop, V. A. has deemed it expedient, to direct, that a week's vacation be given to the pupils, on account of the present very oppressive heat. Studies will be resumed on Monday, June the sixth, 1853.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. Edward O'Brien, for May and June next,	Rs	10
Mrs. M. A. Namey, ... ..	..	4
A Catholic, at Spence's thro' Mr. J. W. Robinson, ... ..	..	..
A Friend, thro' ditto, ... ..	..	..
Mr. M. P. Jackson, .. ..	..	10
Capt. Henry, P. and O. Steamer,	100	..
Mr. J. J. Bolland, for ditto, ... ..	..	10

Through Mr. N. O'Brien.

C. W. Hatch,	Rs.	2
A. Baptist, ... ..	..	3
Mr. T. D., ... ..	..	2
S. C., ... ..	..	1
J. B., ... ..	..	1

NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the Solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACABE Secy.

Cathedral House, April 23d, 1853.

THE BENGAL CATHOLIC HERALD.

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

No. 23.]

CALCUTTA: SATURDAY, JUNE 4, 1853.

[VOL. XXIV.]

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 4.

THE CATHOLIC CHURCH IN FRANCE.

We invite the attention of our readers to the subjoined admirable letter, addressed by his Holiness Pius the Ninth, to the Hierarchy of the Church of France. For some time past, Religion has made astonishing progress in every part of that Great Kingdom.

Every where, there, in the most populous and commercial cities, as well as in the sequestered villages, the Catholic traveller, at present, is gladdened, at beholding the multitudes, that resort in crowds, with emulation, to the Churches and Chapels, not only on Sundays and other solemn Festivals, but even on the ordinary days of the week. One is particularly struck with the number of communicants, who are daily to be seen approaching the Holy Table. We were assured by the truly venerable *Pere de Genette*, the Curé of the Church of *Notre Dame des Victories*, in Paris, that, during the past year, the almost incredible number of one hundred and thirty

six thousand persons approached the Holy Communion in that Church. In the beautiful Church too, the Madeleine, not a day passes, on which some hundred persons do not communicate; of course the number of communicants, either on Festivals or other days, bears no proportion to that of those who come to Church, solely to assist at Mass, and offer up their devotions. Thus is Catholicity in France, as in other countries, reconquering, and not slowly either, all that she had lost by infidelity, by heresy or by schism, whilst Protestantism, where it still drags on its existence, is sensibly decaying into a latitudinarianism, wholly incompatible with Christianity, or yielding up its choicest members, Converts to the Catholic faith.

The truth of this assertion is guaranteed by no less a Protestant authority than that of the celebrated Macauley. In one of his Essays, he dissertates on the astonishing vitality and recuperative energy, for which Catholicity is distinguished, and in illustration of what he affirms, he briefly glances at the countries, which were lost to it by the so called reformation, and he then remarks, that whilst Protestantism yet stagnates almost solely in these, Catholicity has since gained over millions to her Standard in every quarter of the Globe, so that her ranks are now as dense, and her

array even more formidable, than, at the period, when Luther and Calvin, with their rebel followers, proclaimed her down-fall. Strange, that whilst making a concession so glorious to Catholicity, the gifted individual by whom it is granted, should recognise in so extraordinary an occurrence, only the result of the profound human policy of the constitution of the Catholic Church, and by no means any evidence of its Divine origin!

But from the days of Christ to the present, every age presents us with a like unaccountable phenomenon, in the character and conduct of man with respect to Christianity. On almost every occasion, on which our Divine Lord wrought a miracle, during the three years of his public ministry, the Scribes and the Pharisees were at hand, ever ready to assign to the wonder which they witnessed, some origin of an unworthy and even of a satanic character. At one time, it is by Beelzebub the prince of Devils, that he casts out Devils. At another, they affirm, that his miracles cannot be from God, because they are operated on the Sabbath. Again, they enquire, how can this man do these things, whereas he is a sinner, and finally, on occasion of the resurrection of Lazarus, when none of their previous resources were available, they resolved to put him and Lazarus also to death, lest the whole world should become his disciples.

Such was the lot of our divine master, and assuredly his Church, and her wonders and triumphs, it must be expected, will have ever to encounter similar treatment, from the wise, the learned, and the great ones of this world. In his own day, Tertullian, in his apology to the Roman Emperor, in behalf of the First Christians, appealed to their stupendous multiplication, in the midst of a series of the most horrible persecutions, and, in circumstances the most adverse to the success of any human agency, in the accomplishment of such a change; but all in vain. The great and the worldly wise of that time, as well as at the present, saw nothing in the conversion of so many Jews and Pagans to the Gospel, nothing in the saintly lives and martyrdom of so many thousands, who had been previously bitter enemies to the Gospel, not more by their contempt

of its principles, than by the licentiousness of their conduct: in all this, we repeat it, they saw nothing, but what in their estimate, might be ascribed to, and accounted for, on merely human principles, nothing that evinced the interposition or the exercise of any supernatural miraculous power.

Neither is this perverse resistance to religion, peculiar to the worldly wise and learned, under the Christian dispensation only: For we know from both profane and sacred history, that the principles on which it is grounded, were adopted, and acted upon by the so called Philosophers of ancient Greece, and Rome, and that, guided by their fatal influence, they, although the wonder of the world to the present day, for their talents and attainments, nevertheless detained as the Apostle speaks, the truth of God in injustice, and changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever more.

But in order to set forth still more satisfactorily the conclusion, which we would establish, we cannot do better, than lay before our readers the admirable reasoning of St. Paul on this subject in his Epistle to the Romans:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them,

20 For the invisible things of him, from the creation of the world, were clearly seen, being understood by the things that were made: his eternal power also and divinity: that they are inexcusable

21 Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise they became fools.

23 And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds and of four footed beasts and of creeping things.

24 Wherefore God gave them up to the desire of their heart, unto uncleanness, to dishonour their own bodies among themselves:

25 Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

The same great Apostle in his Epistle to the Galatians treating of Jacob and

Esau, as types or emblems of the enduring hostility, which exists between the principles of the children of this world and those of the children of religion says "But as then he (Esau) that was born according to the flesh, persecuted him that was after the spirit; so also it is now." It is hence to be expected, that, the same mysterious struggle, which, as we have seen, existed of old, even from the fall of Adam, will continue "until the end, when Christ shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality and power,.....and the enemy death shall be destroyed last." 1. Cor. c. 15.

We have alluded with joy to the wonderful revival of religion in France, and to the stagnant, decaying and degenerate state of Protestantism in the countries, first seduced to join in the rebellion miscalled the reformation. We shall close these remarks, with the following apposite extract from the *Tablet* of the 16th of last April, from which it will be seen, that our remarks are as applicable to Protestantism in England, as they are to the same heresy in any other country.

HOLD OF CATHOLICITY ON THE PEOPLE.

"Some correspondent forwarded us lately two documents, which appeared early in the present year in the *Liverpool Mercury*, relative to the state, or rather the quantity of religion among the working classes of that city. One of these is a statistical table, drawn up with great labour, and, we doubt not, with a sincere endeavour to attain accuracy, by the secretary of a Protestant society called the Working Men's Sunday Services; the other is a report of the proceedings of the said Society at their last annual meeting.

The details of the statistics as to communicants are no less remarkable. We will take a few examples from the Anglican places of worship. At Saint John's Church, Old Haymarket, seat-room, 2,000, average attendance, 1,500, attendance at Communion so-called, 250; at St. Peter's Church, Sackville-street, seat-room, 1,150 attendance, 1,000, at Communion, 80 only; at Saint Paul's Church, St. Paul's-square, where there is seat-room for 1,658, there is an average of but twenty communicants; at the Sailors' Home Church, seat-room, 300, average attendance, 270, communicants—six! At St. Mathew's Church, Scotland Road, seat-room, 1,000, average attendance, 20, communicants—five! For the Catholic churches returns of the number of communicants are not given, except

a vague estimate (of course for the Sundays only) of 30,000, the fact being, as is stated in another letter in the *Liverpool Mercury*, that in the single Church of Saint Nicholas, Copperhill, in one year 28,000 Communions were given. Some-time ago some ill-informed Anglican writer, who had not the honesty to acquaint himself with the simplest and most every day facts of the Catholic Church, asserted that Communions in the Catholic Church were rare. The assertion was so absurd that one hardly knew how to reply to it. In all the larger chapels there are Masses almost every half hour every morning of the week, from six or seven till eleven o'clock, and at every one of these you are certain to see communicants, and very frequently the rails are crowded. Let the Anglicans come to our churches and see for themselves. Contemplating the life and energy of the Catholic Church, we indeed exult and praise Almighty God as we ought to do, and we mention these facts, not to triumph over the coldness and deadness of those separated from us, but to state it as a most significant fact which they cannot long ignore"—*Tablet.*

ENCYCLICAL LETTER OF THE HOLY FATHER TO THE FRENCH BISHOPS.

[Translation]

To our well-beloved Sons the Cardinals and to Our Venerable Brethren the Archbishops and Bishops of France.

Pius PP. IX.

Well-beloved Sons and Venerable Brethren, Salutations and Apostolical Benediction—In the midst of the multiplied sorrow, with which We are overwhelmed on all sides in the care of all the churches which have been confided to Us, notwithstanding Our unworthiness by an impenetrable design of Divine Providence, and in these obdurate times in which the number is too great of those of whom the Apostle has said—*For there shall be a time when they will not endure sound doctrine, but, according to their own devices, they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But evil men and seducers shall grow worse and worse, erring and driving into error*—(2nd Epistle to Timothy, chap. iv., v. 3, 4; chap. iii., v. 13)—We experience the greatest joy when We turn Our eyes and Our mind towards that French nation which so many great names have illustrated, and which has merited so well of Us. It is with a supreme consolation for Our paternal heart that We see in that nation, by the grace of God, the Catholic religion and its saving doctrine increasing day by day, flourishing and predominating, and with what

care and what zeal you, Our dear Sons and Venerable Brethren, called to partake in Our solicitude, endeavour to fulfil your ministry, and to watch over the safety and the salvation of the dear flock of which you have the charge. This consolation is singularly augmented by the respectful letters which you have written to Us, and which have made more and more known to Us with what filial piety, with what love, with what ardour you glory in being devoted to Us and to that Chair of Peter, the centre of Catholic truth and unity, chief, mother; and mistress—(S. Cyprian, Epist. 45.; S. Augustine, Epist. 162, et alii)—of all the churches, to which all obedience and all honour are due—(Concil. Ephes. Act. iv.)—to which, because of its Primacy, all the churches must join—the whole Church—that is to say, the Faithful who are on all the parts of the earth—(S. Irenæus against heresies, chap. iii.) We do not feel less satisfaction in learning that you, always calling to mind your grave Episcopal functions and your duties, display all your cares as Pastors, and all your vigilance, to have the Priests of your dioceses walk each day more worthily in the ways of their vocation, give to the people the example of every virtue, and fulfil exactly the charges of their Ministry, in order that the Faithful who are confided to your care being each day more abundantly nourished with the words of Faith, and strengthened by the abundance of grace, may increase in the knowledge of God, and be confirmed in the way which conducts to life, and that the unfortunates who err may re-enter into the way of salvation. We know, and it is still for Our heart a sweet consolation, with what eagerness you have received Our desires and Our opinions; and have applied yourselves to hold Provincial Councils that you might guard intact and entire in your dioceses the deposit of the Faith, in order that you might transmit sound doctrine, to augment the honour of Divine worship, to strengthen the institution and discipline of the Clergy, to elevate and support everywhere, by a happy progress, the propriety of morals, virtue, religion, piety. We feel also a lively joy at seeing in a great number of your dioceses, where particular circumstances do not put any obstacle to it, the Liturgy of the Roman Church has been re-established according to Our wishes, thanks to your eager labours. That re-establishment has been so far the more agreeable to Us that We knew that in a great many of the dioceses of France, on account of the vicissitude of the times, they had not preserved what Our holy predecessor Pius V. had prescribed with prudence and wisdom in his

Apostolic Letters of the 7th of the month of July 1568, commencing thus:—"Quod a Nobis postulatur." But in reminding you of all these things, to the great happiness of Our mind, and to the praise of your Order, well-beloved Sons and Venerable Brethren, we cannot, however, disguise the great grief and anxiety which overwhelm Us at this moment when We see what dissensions the old enemy strives to excite among you to shake and weaken the concord of your minds. It is therefore, in fulfilment of the duty of Our Apostolic Ministry, and with that profound charity which We have for you and for this faithful people, We write you these Letters, in which we address Ourselves to you, beloved Sons and Venerable Brethren; and, at the same time, We warn you, We exhort and supplicate you, to oppose with the firmness which distinguishes you, and banish entirely the dissensions which this old enemy endeavours to excite, bringing yourselves together in the bonds of charity, unanimous in your sentiments, and striving, with all humility and meekness, to preserve in all things unity of spirit in the bond of peace. By this wisdom you will show that each of you knows how much the sacerdotal and faithful concord of minds, wills, and feelings, is necessary for the prosperity of the Church and the eternal salvation of men. And if ever you have felt it a duty to maintain amongst you that harmony of minds and of wills, it is now, above all, when, by the will of Our dearest son in Jesus Christ, Napoleon, Emperor of the French, and by the care of his government, the Catholic Church, tranquil and protected enjoys amongst you a perfect peace. This happy state of things in that empire and the condition of the times, should excite you more warmly to unite yourselves in the same spirit of conduct, and in the same means in order that the Divine religion of Jesus Christ, its doctrine, purity of its morals, and piety, should strike everywhere in France its deep roots, that the youth should more easily find there a better and purer education, and that hereby may be arrested and broken those hostile attempts which now manifest themselves through the intrigues of those who were, and still are, the constant enemies of the Church and of Jesus Christ.

This, therefore, well-beloved Sons and Venerable Brethren, We ask of you more and more, and with all possible earnestness, that in the cause of the Church, in defence of her holy doctrine and of her liberty, and in the accomplishment of all the other duties of your Episcopal charge, you should have nothing more at heart than to show among you a perfect union; than to be united in the

same ideas and in the same sentiments, consulting in all confidence, Us and this Apostolical See, on the questions of all kinds which may arise, in order to prevent thus any dissension. And before all comprehend how far the good education of the Clergy concerns the prosperity of religion and of society, to the end that you may never cease, in a perfect union of mind, to devote to an affair of such great importance your cares and your reflections. Continue, as you have hitherto done, to spare no pains that the young students intended for the Church may be formed early in your seminaries to every virtue, to piety, to the Ecclesiastical spirit, in order that they may grow up in humility, without which we can never please God; that they may be profoundly learned in human literature and the more severe branches of knowledge, particularly in the sacred sciences; that they may, without being exposed to any peril of error, not only learn the art of speaking with eloquence, of writing elegantly, by studying either the excellent works of the Holy Fathers, or the writings of the most celebrated Pagan writers, when they shall have been carefully expurgated, but still more, and above all, the knowledge perfect and durable of the theological doctrines, of Ecclesiastical history, and of the Sacred Canons drawn from the authors approved by the Holy See. Thus that illustrious Clergy of France, among whom are so many eminent men, distinguished by their genius, their piety, their learning, their Ecclesiastical spirit, and their respectful submission to the Apostolical See will abound more and more in labourers, courageous and skilful, who, adorned with all virtues fortified by the aid of a saving learning, will be able in the course of time to help you to cultivate the vineyard of the Lord, to reply to opponents, and not only strengthen the Faithful of France in Our most holy religion, but also propagate that religion by holy expeditions to the distant and infidel nations, as the same Clergy have done hitherto, to the great glory of its name, for the good of religion, and for the salvation of souls.

You are penetrated, as We are, with sorrow at the sight of so many books, pamphlets, and poisonous journals which are circulated furiously and without intermission in all parts by the enemy of God and man, to corrupt the morals, overturn the foundations of Faith, and destroy all the dogmas of Our most holy religion; never cease, therefore, dearly-beloved Sons and Venerable Brethren, to employ all your solicitude and all your Episcopal vigilance to remove unanimously with the greatest zeal the flock confided to your care from those pestilential pastures; never cease

to instruct, to defend, to fortify, against that mass of error by admonitions and by writings, opportune and salutary. And here We cannot refrain from reminding you of the advice and the counsels by which, four years ago, We ardently exhorted the Bishops of the whole Catholic world to neglect nothing in order to engage men remarkable by their talents and their sound doctrine writings calculated to enlighten the minds and to dissipate the darkness of the errors in vogue. For that reason, while en-leavouring to remove from the Faithful committed to your solicitude the moral poison of bad books and bad journals, be pleased also. We ask of you most earnestly, to extend all your benevolence all your predilection to the men who, animated by a Catholic spirit and versed in letters and sciences, consecrate their watchful labours to writing and publishing books and journals in order that the Catholic doctrine may be propagated and defended, the rights worthy of all the veneration of this Holy See and its acts, to have all their force, opinions, and sentiments contrary to the Holy See and to its authority to disappear, the obscurity of errors to be dispelled, and the understandings to be flooded with the sweet light of truth. Your charity and your Episcopal solicitude should, therefore, stimulate the ardour of those Catholic writers who are animated with a good spirit, so that they may continue to defend the cause of Catholic truth with an attentive care and with knowledge; and, if in their writings it should happen to them to fail in any respect, you ought to warn them with paternal words and with prudence. Moreover, your wisdom is not ignorant that the bitterest enemies of the Catholic religion have always directed, although vainly, the most violent attacks against that Chair of this Blessed Prince of the Apostles, knowing very well that religion itself can never fall nor totter as long as their chair, founded on a rock, shall remain standing, over which the haughty gates of Hell shall never triumph—(St. Augustine)—and in which is entire and perfect the solidity of the Christian religion—(Litt. Synodic. Joan. Constantinople, ad Hormsid. Pont). Wherefore, dearly beloved Sons and Venerable Brethren, We ask with all Our power, conformably to the greatness of your Faith in the Church, and to the ardour of your devotion to this Chair of Peter, never to cease to apply with one heart and one mind all your cares, all your vigilance, all your labours, to this particular point, so that the faithful population of France, avoiding the errors and the snares which perfidious men set for them, may make it their glory to adhere firmly and with constancy to this Apostolic See, with a

love and a devotion every day more filial, and to obey it as it is right with the greatest respect. In all the ardour of your Episcopal vigilance, therefore, neglect nothing either in action or in words to redouble more and more the love and the veneration of the faithful for the Holy See, and that they may receive and accomplish with the most perfect obedience all that the Holy See teaches, establishes, and decrees.

And here We cannot avoid expressing to you the great grief which We felt when, amongst other dangerous writings lately published in France, there reached Us a pamphlet printed in French and edited in Paris, with the title "Sur la Situation présente de l'Eglise Gallicane relativement au droit coutumier," the author of which contradicts in the most manifest manner what We have recommended to you, and inculcate with so much solicitude. We have sent this book to Our Congregation of the Index in order that it may reprove and condemn it.

Before concluding this letter, well-beloved Sons and Venerable Brethren, We express to you again how desirous We are that you should reject all those discussions and all those controversies which you know disturb peace, wound charity, and furnished the enemies of the Church with the arms with which they combat and torment it. Above all, therefore, have at heart the preservation of peace among you, and maintaining it among you all, seriously calling to mind that you fulfil a mission in the name of Him who is not a God of dissension, but a God of peace, who has never ceased to recommend and ordain peace to His Disciples, and to place it above all other considerations. And, in truth, Christ, as you all know, "has put all the gifts and rewards of His promise in the preservation of peace. If we are heirs of Christ we shall dwell in the peace of Christ; if we are children of God we must be peaceful. The children of God must be pacific, mild of heart, simple in their words, united in affection, faithful, attached among themselves by the bonds of peace."—(S. Cyprian. De Unit. Eccles.)

The conviction and assurance that We have of your virtue, your religion, and your piety, do not permit us to doubt that you, well-beloved Sons and Venerable Brethren, acquiesce with all your efforts in the paternal advice, the desire, and the demands that We address to you, and that you will destroy to the root all the germs of dissension, and thus complete our joy; supporting one another with purity and patience, united and labouring with concert for the Faith of the Gospel, continuing, with increased zeal, as the sentinels

of the flock committed to your solicitude, accomplishing with care all the functions of your weighty charge, even to the consummation of the Saints in the edification of the body of Jesus Christ. Be well persuaded that nothing will be more agreeable to Our heart than to do, all in Our power for your advantage and that of the faithful. Nevertheless in the humiliation of Our heart We pray to God and ask of Him continually to bestow upon you with favour abundance of heavenly graces, to bless your labours and your cares as Pastors, and that the Faithful confided to your vigilance may walk more and more agreeably to God, in all things fructifying duty in all good works. With the presence of this Divine protection, and in testimony of the ardent coarity with which We embrace you in the Lord, We give with affection, and from the bottom of Our heart, the Apostolical benediction to you, Our dear Sons and Venerable Brethren, to all the Clergy, and to the faithful laity of your churches.

Given at Rome, at St. Peter's the 21st of March, in the year 1853, and seventh of Our Pontificate.

PIUS PP. IX.

THE ARCHBISHOP OF PARIS AND THE "UNIVERSE."

Immediately on the receipt of Encyclical of his Holiness his Grace the Archbishop of Paris published the following note in the *Gazette de France* of the 8th inst. :—

"We, Marie-Dominique-Auguste Sibour, by the Divine mercy and the grace of the Holy Apostolical See, Archbishop of Paris, after having taken cognizance of the Encyclical Letter addressed by our Holy Father Pope Pius IX. to the Cardinals, Archbishops, and Bishops of France, of the date of March 21, 1853, wishing to put in practice the counsels therein given, and to conform, as far as we are concerned, to the intentions of the head of the Church, desiring by so doing to contribute to the removal of the discussions which have arisen in these latter times, and to gladden the heart of the Sovereign Pontiff, we, of our own accord, take off the interdiction we imposed by our ordinance of Feb. 17.

"MARIE-DOMINIQUE AUGUSTE,
Archbishop of Paris.

"Given at our Archiepiscopal palace, this 8th day of April, 1853."

The *Univers* of the 9th contained the following article :—

"We published yesterday, a few moments after we received it, the decree by which his

Grace the Archbishop of Paris has been pleased to remove the interdiction against *l'Univers* in his ordinance of the 17th February last. This document imposes upon us a new and more strict obligation of using only with prudence the liberty which is yielded to us, and of correcting in our work what needs correction, by meliorating it as much as possible. Having always before us the rules which have been prescribed to us, we ought, above all, to apply ourselves to avoid everything which might appear contrary to that Christian moderation which does not exclude the free, frank, and energetic defence of the truth. We shall thus have the assurance of conforming to the intentions of the venerable Prelates who have made known their sentiments on what they considered deserving of their censure or of their encouragement in our works. We shall have, above all, the consolation of obeying our Archbishop, who, by the measures which he deemed it necessary to take, desired to make us more worthy of the holy cause for which we have the honour and the happiness to contend. This shall be the best means of testifying our gratitude, of obtaining his forbearance, and of proving the sincerity of our respect for his authority. Our chief editor, M. Louis Veuillet, is still at Rome, but the sentiments which we express were always his; and in the letters which we have recently published he has already entered in his own name, as well as in ours, into engagements which we are happy to renew on the present occasion.

“DE LAC, EUGENE VEUILLET, COQUILLE
JULES GONDON, LEON, AUBINEAU,
EUGENT TACONET, BARRIER.”

ERECTION OF A NEW CATHOLIC CHURCH AT CHELTENHAM.

SOME eighteen months since, an appeal was made to the Catholics of Calcutta, for the purpose of procuring some pecuniary assistance for the Clergy, religious and laity of Graham's town, in the colony of the Cape of Good Hope, who, as our readers may recollect, were reduced to the greatest distress, by occasion of the Caffre war, which was then raging in their vicinity. The timely aid that was thus procured and sent to our Brethren at Graham's town, not only afforded them great present relief, but encouraged them to sustain, perseveringly and cheerfully, all their trials, from the confidence, with which they were inspired, by the prompt and generous

sympathy of their Brethren in Bengal. It was noticed, on that occasion, that the active measures then taken in behalf of the suffering Catholics at Graham's Town, originated in the charitable solicitude of three English Military Officers in the Bengal army, all Converts to the Catholic Faith. The knowledge of this extraordinary circumstance exercised, we have reason to believe, a salutary influence on many of our Brethren here and elsewhere, and contributed not a little to the success of the efforts, which were made in behalf of that portion of the sufferers at Graham's town, of whom we now speak. It is not a little remarkable, that the project, to which the subjoined Circular has reference, should have also originated with an English Convert, now at home, who was received here into the Catholic communion by Rev. Mr. Tracy. For the edification of our readers, we shall briefly advert to a consoling occurrence, which took place on the very day of the Conversion of the Gentleman here alluded to, and, in a great measure, in consequence of his conversion. It happened, that, at that time, a very near Protestant Friend of the parties, who assisted as Sponsor at the Baptism of the Convert now spoken of, lay dangerously ill in their house. The conversation of the family naturally turned from time to time on the then recent conversion of the subject of this notice, and the sick man was so much edified by the narration of several of the details of that event, that he also expressed a desire to be baptised in the Catholic Church and admitted into its communion. His wishes were accordingly complied with.

In a day or two after this happy event, he felt that his end was near at hand, and he desired to receive the last rites of the Church. This he did with a faith, fervor, and resignation, which gave both unspeakable edification and consolation to all present, especially to those of them, who, under God, had been instrumental in his conversion. Thus fortified by the Holy Sacraments, he died happily in peace with God and man. Having adverted to the gratifying analogy which presents itself between the religious circumstances of the party by whom the Graham's town subscription

was originated, and those of the Gentleman who has interested himself in the erection of a new Catholic Church at Cheltenham, we shall conclude by remarking, that in almost every instance, in which our community has come forward for the relief of their brethren in other Missions, God, in his goodness, has not failed to pour down, in return, some special benediction on our own.

CIRCULAR.

The writer of the accompanying is a convert, a gentleman late of the Public service, who is desirous of visiting the zealous, but poor Catholics of his native town, in England. His modesty prevents him from asking for any contribution from the poor Catholics of Cheltenham, but as our brethren are ever ready so contribute whenever called upon, I have liberty of following their example by endeavouring to get up a subscription as a return of gratitude; any little subscription therefore will be thankfully received by the undersigned and the poor Catholics of Cheltenham will duly appreciate our feeling although the mite be small.

H. M. SMITH.

Extract from a letter received by Mr. H. M. Smith, from a Convert at Cheltenham.

"Catholics are in a miserable minority in this town, having only one small brick building for a Chapel, while there are Churches and Chapels out of number belonging to the various sects; but even here Catholicism is progressing, and a new Church is about to be built and the old one turned into a School; about £1500 was subscribed for this object in a very short time, although the congregation is very poor,—it is not expected that we shall get enough of money to finish it, so it is proposed to build the chancel of a properly built and leave the rest to future time. I could not have ventured on writing all I only know you interest your-

self in everything that promotes the advancement of the Catholic Church."

Subscription towards the erection of a Catholic Church at Cheltenham.

Archbishop Carew, ...	10	0
Mrs. L. S. Smith, ...	5	0
H. M. Smith,.....	10	0
Mrs. H. M. Smith, ...	10	0
Miss Smith, ...	10	0
„ Ellen Smith, ...	10	0
Master Daniel & Miss Charlotte Smith....	5	0
Rev. J. A. Tracy, ...	10	0
G. F. Lackersteph, ...	5	0

ST. THOMAS' CHURCH: CONFIRMATION

IN consequence of the week's Vacation given to the Pupils of the several Catholic Institutions and Schools in Calcutta, the administration of the Sacrament of Confirmation at St. Thomas' Church, has been deferred, until the morning of the 22d June, instant, the feast of St. John the Baptist.

LAYING THE FOUNDATION STONE OF THE NEW PROTESTANT FREE SCHOOL.

NOTICE TO CORRESPONDENTS.

We beg to decline the publication of letters addressed on the subject above-mentioned, and we moreover strongly exhort the writer, who we suppose is a Catholic, to devote his leisure hours, and any talents or influence, which he may suppose himself to enjoy, to his own educational, and religious improvement, especially in the virtues, too little known here of self-diffidence and humility, rather than in the composition of censorious criticism, either on the discourses of the Protestant Bishop, or on other topics, on which he is wholly unfit to pronounce. One point only in the Protestant Bishop's address, on the occasion here alluded to, shall we call attention to, and that is, that his Lordship openly proclaimed, that the sole object of the Free School was the propagation of Protestantism. Now with this public declaration before their eyes, how, in the name of God, can any Catholic conscien-

tionously expose his child to the danger of losing his faith, and his hopes of salvation, by sending him to a School, erected avowedly and solely for the diffusion of heresy? As to the numerous and highly respectable assemblage of Protestant Gentry, who assisted so zealously at the Ceremony here spoken of, we think, that their conduct furnishes a lesson of reproof and instruction, but to too many of our own Brethren, who seem to deem it beneath them, to evince a like interest in their own Institutions, and who sometimes even affect to justify, by a species of dog—the manger-like perversity, their unecatholic conduct, by depreciating the merits of these establishments.

We may add, in the hope, that, what we are about to state, may arouse the indifference and apathy of our Brethren to zeal, in the cause of the support of our Institutions, that within the last few days, no less than eight applications have been made, for the admission of as many destitute children to our Orphanages, and that amongst these children, there are three orphans, whose parents were during life in very comfortable and respectable circumstances. Now, unless all these children be received, they have no earthly alternative for their support, except to have recourse to one or other of the Protestant Institutions, where they must barter their faith for a Mess of Pottage. Every one knows, that when a Catholic loses his faith, the wreck of his morality soon follows, and every Catholic knows also, that to him who bath it in his power to do good and doth not do it, the omission shall be imputed to him unto sin.

Selections.

RE ESTABLISHMENT OF THE HIERARCHY IN HOLLAND.

We live in a wonderful age of the Catholic Church, and, have indeed little excuse if our faith ever fails, even for an instant, when we behold with our very eyes, not merely the spread of Catholicity over new ground, but the regaining of that which had been lost. Father Newman truly observed in his beautiful discourse before the Synod of Oscot, that it rarely happens that a nation which

once loses the Faith ever recovers it. "The second spring" is a miracle. But the restoration of the waste places of the Church might seem to be the peculiar office to which Almighty God has called Pius IX, if the sphere of the Missionary operations of the Church had not also been wider in his reign than has, perhaps, ever been known before. A few years ago one might have said that Spain, for instance, was on the very verge of becoming a Missionary country; her Church, property confiscated; her Religions driven out; her sees falling vacant, and not filled.

Yet Pius IX has been enabled to re-establish all the Ecclesiastical affairs in that country anew, and to set the Church on more on a firm and enduring basis. His Concordat with Portugal virtually extinguished the Goa schism. In Austria, a half century and more of a state of things which was only not declared schism, has been succeeded by perfect liberty to the Church. In England, a Hierarchy has been planted by the firm hand of Peter, and has taken root and nothing can dislodge it.

France have not elapsed since that stupendous event, and behold: Protestantism, but with a little more confidence than England in its respect for civil and religious liberty, has essentially acquiesced in the re-establishment of a Hierarchy.

Holland has now a Catholic Archbishop and four Suffragans. The provisional state of things has passed away, and the Church is reconstituted according to the ordinary rules, by the very same power under whose auspices, more than a thousand years ago, St. Willibrord and St. Boniface went forth from these countries, and brought the rude Frislanders into the fold of Christ. To read the Allocution in which Pope Pius IX. announces in simple and majestic language the restoration of the Hierarchy in Holland, makes one feel the perpetuity of the Church, in the presence of which the revolutions of the world are like fleeting shadows. "In the seventh century," he says, "..... our predecessor Sergius I. thought fit to erect the Episcopal See of Utrecht, and to commit it unto the said Willibrord to rule and govern." Consider the enormous changes that have swept over Europe since then, and say if it is not something which no human philosophy of history" can explain, that the Successor of Peter still sits, giving laws to the Holy Catholic Church, and speaking with the same tranquil authority.

Two-fifths of the population of the Netherlands, and from all that they constitute one of the most edifying portions of the Church.

ber is reckoned at 1,164,142, and that of their Clergy at 1,554. Their history exhibits features analogous to those of England, crushing persecution sustained from age to age; the Faithful driven to celebrate the Holy Mysteries in garrets; on the other hand, favour shown, with the true instinct of a Protestant Government, to the wretched Jansenist schism; the Church, in spite of all, making its way; of late years a great deal of organised persecution of the most paltry, but yet galling description; societies were formed on purpose to exclude poor Catholics out of service; in civil life Catholics are kept out of office, and then insulted for the very want of familiarity with public business which the tyranny of their persecutors itself had caused. The long-suffering Faith, however, of our Catholic brethren has at last been rewarded, and better days have dawned on their afflicted Church. We heartily congratulate the Catholics of Holland on this great and blessed event, and we pray that it may be the omen of still greater advancement, the recovery of the masses of the population from the various forms of their effete and rationalistic heresies, the return of the haughty of Jansenists to the unity of the Church, but, above all, the great and cheerful progress of the Catholics themselves.—*Tablet*.

PAUPERISM IN ENGLAND AND IRELAND—A CONTRAST.

ANY one who has studied the history and condition of the working classes—that is, of the poorer classes—in ancient or in modern times, will find, that whilst the Catholic Church was labouring, with the one hand, to remove gradually, temperately, and without producing any disruption of the existing relations of society, the old established institution of slavery, so was she, on the other hand, exhorting and encouraging her children to purchase heaven for themselves, by their charities to those who were, at the same time, poor, destitute, and free. Hospitals, orphanages, houses of refuge, and, best of all, monasteries—because combining the exercise of every species of charity, from the care of the old man to the instruction of the child—increased and spread over the land, in proportion as the relations between the rich man and the master, the poor man and the slave, were fast disappearing. And when, at last, as in England, there was no longer existing “a master and a slave,” there was not to be found a hut in which an humble, indigent man obtained shelter from the inclemencies of the weather, that was not in the vicinity of a monastery, to which, in sickness, in

poverty, and in want, the poor could proceed, and *command the services* of the monks—if any of the family were ill, to bring to them, free of all cost, the best medicine and medical advice then procurable—to convey to them clothing, if they were naked—an abundance of the best and most nutritious food, if they were starving. The poor could command, in this manner, the best services of the monks, even to the uttermost farthing of the wealth and property of the monasteries; and history affords us innumerable instances in which, to supply the wants of the poor, and to protect them from the worst consequences of a general famine, the abbots and monks were known to sell the richest portion of their church plate, and even the most precious altar ornaments, to procure food for the starving.

Such was the economy of the Catholic Church for the poor. It administered *out-door relief*. It gave relief in that form the most acceptable, and the most useful to the poor. It did not enter into the thoughts of Churchmen to supply food to the destitute, on condition that the husband should be separated from the wife, the mother from her child; nor the pauper be treated as a felon—locked up in a species of prison—nor be compelled to wear a convict dress.

All such degrading conditions were devised by Protestantism, when Protestantism robbed the poor of *their* monasteries, and despoiled the poor of *their* estates, to bestow them upon the minions of such monsters as HENRY VIII. and ELIZABETH. Protestantism, in the name of charity to the poor, actually *revived slavery* in England, by its Poor Law enactments; for it was to treat the pauper as a *slave*, to compel him to enter a workhouse, and detain him there for an indefinite period, or until the charges of his maintenance were defrayed by his earning; it was to treat the pauper as a *slave*, to hire him out, and take the profit of his labour; it was to treat the children of the poor as *slaves*, to apprentice them in the manner sanctioned by the English poor laws; and it was treating the English paupers as veritable *slaves*, when they were set up in the pound, and auctioned out as labourers to the farmers. We refer to powers, some of which continued under local Acts of Parliament, until 1816, in England, and others of which were enforced until the passing of the New Poor Law, in 1834—an Act subsequently amended, in 1844, and the reason for which amendment we shall refer to hereafter.

Protestantism, which commenced in the reign of ELIZABETH, to substitute, in England, slavery, in the name of charity, as a compensation for robbing the poor of the monaste-

ries, and depriving them of subsistence and their freedom at the Reformation, did not interfere with "the freedom" of the Irish poor, although it robbed them, and their Church, of all the property and lands assigned by piety for their relief and benefit. From the reign of ELIZABETH to that of VICTORIA, there was not even the semblance of a Poor Law in Ireland. A mockery of a Poor Law was introduced by Lord JOHN RUSSELL, in 1838, and the famine forced an effective Poor Law—such as we now see it in Ireland—in the course of a few years afterwards.

The condition of the Irish poor in the intermediate time—between the reigns of ELIZABETH and of VICTORIA—attracted the attention of foreigners as well as natives—of Englishmen, of Frenchmen, of Germans, of Irishmen—of men like ARTHUR YOUNG, and MICHAEL SADLER, of DE BEAUMONT, of KOHL, of VENEDY, of ENSOR, O'CONNELL, J. K. L. (Dr. DOYLE), SHARMAN CRAWFORD. It is unnecessary here to repeat the sentiments of any one of them. It is sufficient to say that all united in the one opinion—that in no part of the world, and under no circumstances, was there to be seen anything to equal the horror of Irish misery—the extreme of Irish destitution—the helpless, hopeless poverty endured by the Irishman. Even that most heartless of all animals with brains in its head—a Scotch political economist—shuddered to think of it; and, though shrinking from giving a bawbee to snatch a fellow-creature from starvation, we find an *Edinburgh Reviewer* forced to say, when looking at Ireland, that there was a disadvantage in a poor man being free—that the condition of the Irish peasantry was an exemplification of *freedom in its worst form*, and then adding, with regard to our unhappy countrymen, that "even their rights as citizens are too frequently perverted to purposes detrimental to themselves, and dangerous to the public peace."

Well—a Poor Law has been enacted for Ireland; and it is worthy of consideration to see in what manner, and in what spirit, the enactments of such a law are enforced in the two countries—of England and Ireland. When the amended law—that which is called the *New Poor Law*—was passed in 1834, it was so with the avowed intention of carrying out this principle—that no pauper should receive relief, except as an inmate of the workhouse. The law was attempted to be enforced in England; but the humanity of the country could not endure it. There is, in many parts of England, sympathy still existing between the rich and the poor. The rich in England do not look on the poor as

their enemies; the poor in England do not consider the rich as their oppressors, nor as the men who have made their ancestors beggars. The law of 1834 was trampled upon by the Poor Law Guardians; despite of the clauses, they gave out-door-relief; and, when inhuman Guardians were found who refused such relief, the consequences were riots, destruction of property, dangerous commotions, and, as in the manufacturing districts, and in Wales, in 1839, 1840, 1842, and 1843, actual insurrections. The law of 1834 had to be modified by the law of 1844. The workhouse test broke down in England. It is upheld with rigid inhumanity in Ireland. Two Parliamentary returns, received within the course of the present week, render this perfectly plain to the simplest understanding. The first of these, relating to Ireland, is made upon the motion of Sir JOHN YOUNG. It gives us the total number of paupers in receipt of relief in each province in Ireland, at the close of the first week, ending Saturday, in January, 1849, 1850, 1851, 1852, and 1853, as well as the amount of Poor Rate lodged, and of expenditure for the relief of the poor, during the year ended 29th of September, 1852, in comparison with the same for the preceding year. The second is a return, made on the motion of Mr. BAINES, showing the number of paupers, of all classes, in receipt of relief on the 1st. of January, 1852, and 1st of January, 1853, in 608 unions in England; and a return of the number of adult able-bodied paupers in receipt of relief on 1st of January, 1852, and 1st of January, 1853; together with a return, shewing the causes upon which the adult able-bodied were relieved.

These returns form a perfect contrast with each other. We regard the workhouse test as *the test* by which we can most safely judge of the *inhumanity*, or *humanity*, with which the destitute poor are treated.

The Irish returns comprise the years ending the 1st of January, from 1849 to 1853. The English return is but for the year ending 1st of January, 1853. We shall, therefore, take both returns for the same year. In Ulster, the number of persons receiving in-door relief was 14,982; out-door relief, 69; and the sum expended in the week upon those 69 persons was £1 9s. 10d. In Munster, the in-door paupers were 70,483; those receiving out-door relief, 896, on which there was a weekly expenditure of £23 1s. 4d. In Leinster, the in-door paupers were 36,322; those receiving out-door relief, 2063; weekly expenditure, £60 15s. 10d. In Connaught, the in-door paupers were 16,977; those receiving out-door relief, 32 (!); and the week-

ly expenditure, £1 11s. 6d. Total of in-door paupers in Ireland, 138,764; supported at an average cost, *weekly*, of 1s. 1½d.; those receiving out-door relief, 3,058, and costing for the week, £39 18s. 6d. The *humanity* with which the Poor Law is administered is *proved* by the number of destitute poor receiving out-door relief. In Ireland that humanity is demonstrated by the relative proportions of 3,058, as compared with 138,764.

We now turn to England, and we find that, in the year ending 1st of January, 1853, the total number of in-door paupers was 18,138; whilst the number of those receiving out-door relief was 108,082, and of those there were 44,900 widows. Thus, in Ireland, the in-door paupers are, 138,764; in England, 18,138—in Ireland, those receiving out-door relief, are 3,058; in England, those receiving out-door relief are 108,082. The *work-house test* proves that *humility, kindness, and tenderness*, are felt for the poor in England; and none, scarcely even the semblance of compassion, for the poor Irishman or woman overtaken by misfortune. The English return shows us upon what various grounds the Poor Law Guardians in England consent to give out-door relief. Thus, we learn that, in the year ending in 1853, out-door relief was afforded in—

Cases of sudden and urgent necessity, to	125 persons
Cases of sickness, accident, or infirmity ..	17,179 ..
Accident, or infirmity of any of the family, or a funeral	6,476 ..
Adult male, on account of want of work ..	1,641 ..
Widows	41,981 ..
Single women, without children	5,182 ..
Mothers of illegitimate children,	2,891 ..
Wives, on account of their husbands being in goal	1,719 ..
Wives of soldiers or sailors	461 ..
Wives of non-resident males	3,225 ..

Humanity for the Englishman—inhumanity for the Irishman. Such is the universal rule; and these returns only aid in making that rigid rule for centuries the more plain and obvious to the most common understanding. But how long are these things to last? From our Poor Law Board, the correspondence with the Chaplain of Killala is sufficient to show no good is to be hoped for, and no justice is expected. Let the people then look to the appointment of the Poor Law Guardians; let them act upon the suggestion of our correspondent, "Dycho." Let them take care that the friends of the poor, that good Catholics, are elected as Guardians, and then many of the evils of an inhuman and unchristian Protestant law may be ameliorated, because no longer permitted to be worked by the hands of bigots, of tyrants, and of persecutors.—*The Weekly Telegraph*.

Annals of the Propagation of the Faith. March, 1853. Dublin: Published for the Central Committee of the Association for Ireland.

This number of the *Annals* contains a mass of very remarkable details relative to the Missionary operations of the Church in China, Tonquin, and Oceania, in all of which regions a great work is going forward, scarcely noticed by the world, but which will fill many a glorious page of future Ecclesiastical history. One of the most remarkable of the pioneers of Catholicity in that distant and wild field, where, indeed, there are many great Prelates, is the Right Rev. Dr. Battalion, Vicar-Apostolic of Central Oceania, whose name is already known to our readers. He writes a highly interesting letter, dated "Sydney, July 26th, 1852," in which he relates at considerable length the present state and prospects of his vicariate, scattered as it is over a thousand isles.

We quote from this document as follows:—

THE VICARIATE OF CENTRAL OCEANIA.

My vicariate lies nearly in the centre of Oceania; it comprehends a square district of five hundred leagues, dotted with sundry inhabited islands, the principal of which are, the Friendly Isles, Navigators' Isles, and the Feegee group. The total population, according to the most accurate estimate, amounts to about three hundred thousand islanders. They are divided in two divisions, altogether distinct. One division have almost black skins, occupying the extensive Feegee group; it comprises near two-thirds of the population of the vicariate, the other division belong to the Polynesian race, with brown skins, inhabiting the Friendly Isles, Navigators' Isles, and the Isles of Uvea, Futuna, and other groups unconnected with the Feegee group, and who altogether barely amount to one hundred thousand souls. There are likewise two prevailing languages—the Vitian, used in the Feegee Isles, and the Polynesian, which is spoken over the remainder of the vicariate, and which branches into a variety of dialects that are substantially identical. Those islands are all very salubrious, the malignant fever prevalent in the western islands, and paralysing the active exertions, are not experienced here. The lands are in general fertile, and uniformly produce yams, bananas, taros, cocoa-nuts, and the bread-fruit tree. Some of the islands lying low only produce cocoa-nuts.

We have been enabled to found missions at the prominent points of the vicariate. In addition to our Christian congregations at Uvea, Futuna, and Rotuma, we have several stations in the principal groups I have enumerated. We have in all, fifteen establishments, comprising our elementary institutions at Uvea and Rotuma. Our Missionary staff amounts to thirty-eight, and our converts, Christians and catechumens inclusive, amount to six or seven thousand. This, in itself, is a slender result; but when the

unfavourable circumstances are considered, must raise astonishment. Our missions of Oceanica, in reality, the most remote and most insulated of any over the globe; their channels of communication with those countries from which they derive their support, are very long, and most irregular. The soil we till is not one unbroken surface, where fertility, being once communicated, extends its inherent influence of its own accord. There are a vast number of islands scattered throughout an immense ocean, both dangerous to the navigator, and requiring heavy outlay; and as they hold little or no intercourse, they remain quite impervious to any impression from without, and, consequently, can draw no advantage from the improvement effected elsewhere. A fresh outlay must be expended in order to convert each island in succession, the same series of operations and toils must be resumed, the same number of years must be spent in patient endurance. And when at last a conquest has been secured, it is circumscribed by the breakers round the shore.

The difficulties we have to encounter throughout so many scattered islands is enhanced by the disadvantage we labour under of our having been forestalled here by heresy, which established footing here at an early period. Its numerous Ministers were successful in proportion to the many facilities they enjoyed. Besides the advantage of being first comers, they had the glittering lure of wealth. They came provided with a large retinue, and fully equipped with the requisit. These people, who had ought to die, had adopted and believed their calumnies against Catholicity. Accordingly prejudices obstructed us at every step; time is an element required for their extinction. And it is a more indispensable agent, inasmuch as these insulated tribes, having no knowledge of occurrences in other parts of the world, and incompetent to institute a comparison between the two forms of worship, from the inspection of their adherents, are obliged to rely on the allegation of their Missionary; and confidence to this extent cannot be obtained all in one day. At present the period required to attain this result is nigh elapsing and the struggle is drawing to a close. The prejudices against Catholicity are steadily on the decrease; we enjoy a more serene atmosphere over the whole of Oceanica; we are attaining the upper hand, and the Protestants are sinking below us; we are consequently, near the juncture when our advances shall become more perceptible, and our mission take a more rapid start.

Our Christian congregations of Uvea and Futuna, which have cost us so dearly, and which have ever been the subject of considerable anxiety to us, are in a far more improved condition, with the assistance of the Blessed Virgin. After introducing there the exercises of the Archconfraternity, we gave the whole population spiritual Retreats, productive of wonderful results. The chiefs are animated with excellent dispositions. Instead of raising obstacles in our way as formerly, they combined with us to advance the welfare of religion in the country, and thenceforward we were enabled to carry out useful re-

gulations, and forward the firm and steady process of the mission. I left these two islands in a highly gratifying condition; I hope that Mary will preserve them so. Our two junior educational institutions, or rather our two schools, have also felt the benevolent care of the Blessed Virgin. The number of their pupils swelled considerably subsequent to the Retreats; all the children belonging to the chiefs have come to the schools, and their attendance adds much credit and importance to these establishments. These pupils delight us exceedingly: they are rather quick in learning the Latin, and evince astonishing facility for singing and music. I hope shortly to confer tonsure upon some of them.

Fresh conversions occur without intermission at Tonga, and the earlier converts become every day more and more confirmed in the Faith, and edifying in their conduct. Such progress has roused lively apprehensions in the Anglican Ministers, and in a great chief who is their mainstay in the country. The latter, I don't know at whose instigation, has declared war on the Catholic inhabitants. All the male population of the group have, under his leadership, proceeded to attack the two forts, where the small body of Christians have sought refuge. It is distressing and shocking to see this handful of people surrounded on all sides by a multitude three times more numerous and incessantly firing shots day and night against the besieged party, when they have sworn to reduce by famine, if not vanquished by other means. I found the Catholics of Tonga in this blocked state during the month of April last. Several Pagans became converts on the occasion of this unjust war.

But the group that engrosses our chief attention at this moment is Navigators' Isles, the most important of my vicariate in point of population, and on account of the number of vessels frequenting its several ports. During the few months I sojourned there the Blessed Virgin furnished us additional proofs of her maternal assistance. Our Missionaries encountered there, more than elsewhere, great and numerous prejudices to be overcome; these are now nearly dissipated. The Protestant Ministers maintained absolute ascendancy there; their endeavours to ruin us wrought their own ruin, or at least they witness the diminution of their credit and their influence, and we have advanced in proportion. We gradually won the confidence of the natives, and more particularly of the Europeans, who are numerous in this country. The famous Pritchard, so known by his history of Tahiti, has become our friend; the very person who originally had resolved that we should not acquire possession of an inch of ground on the Navigators' Isles has ceded to us his own house, admirably situated at the centre of the principal port of the Island, and his eldest son has become the captain of our Missionary vessel. The American consul has offered to sell us his property, and we are in course of completing this purchase. The cession of these two estates, which are the very best in these isles, our installation on the very sites heretofore occupied by those who had strained every effort to drive us

away from the country, are remarkable symptoms, which have produced, and shall continue to produce, an excellent effect on the public mind, and, consequently, must have valuable results for the mission.

The natives of Saamoa (Navigators' Isles) are grown very cool against the Protestants, whom they will shortly forsake altogether; but before they come over to Catholicity, they seem to pause and take time, lest they might expose themselves to be again deceived. They are now in such a state of diffidence, very little would be gained by urging them too strongly. We have, therefore, come to the conclusion that the most expedient course at present was to erect a handsome church on our new property, which lies in a central situation, and must sooner or later become a European colony; to perform in this church all the religious ceremonies with the utmost possible pomp; to establish there the exercises of the Archconfraternity, and, at the same time, open a school, disseminate good books among the English residents, and render some services to the natives in the way of medicinal attendance. This threefold Missionary appliance—viz., Divine worship, tuition, and charity—seemed to us more appropriate to the circumstances than preaching. Forthwith workmen were employed at the building, and we hope that Almighty God will bless an enterprise, the design of which He suggested.—(Pp. 127—132)

THE BENEDICTINES IN AMERICA.

Among the glorious footsteps of Catholic progress in the United States, it is far from the least that the noble Order of St. Benedict has had planted itself deep and firm on the hills of western Pennsylvanian. There are at this time in the Monastery of Latrobe, Westmoreland county, thirteen Priests and twenty students in philosophy and theology of the Benedictine rule. There are also eight younger aspirants in the classes of the humanities, and no less than eighty lay brothers. Belonging to the monastery are 3,600 acres of land in four different places. The lay brothers, and, when need requires, the students and Priests work on the land, and in other manual avocations. We have heard great praise bestowed also on the religious paintings, &c., produced in this establishment. The German population of the counties of Westmoreland, Indiana, Cambria, Blair, Clearfield, Elk, and Warren, are under the pastoral charge of those Benedictines who are Germans, for the most part from Bavaria. The old King Louis Bishop Ziegler of Lintz, the Missions Society of Munich, and some of the Abbots of the Order in Bavaria, have been the benefactors who have assisted this establishment, and it receives the kindest and fullest encouragement from Bishop O'Connor of Pittsburgh. The Pope has also formally recognised this offshoot of the Benedictine rule. There are here educated, besides those of the Order above enumerated, sixty-six boys, of whom about half are intended for the Priesthood. The clerical candidates are instructed gratis, and also

boarded. The full pension for others is but sixty-six dollars, including board, washing, tuition, music, &c.—*New York Freeman's Journal*.

VANCOUVER'S ISLAND.

[We take the following interesting details from a letter dated "Victoria Vancouver's Island, December 12th, 1852"]:—

Vancouver's Island is a beautiful country; plenty of good land, rather dry in some places in the summer season; the climate is very good and very healthy, warm in the summer days, but cool and very pleasant in the evening, night, and morning. Victoria's chief establishment on the island, is composed of the Hudson Bay's trading post, and of some thirty houses around it, besides about twenty settlers and farmers scattered about in the country, the majority of whom are most French Canadians, who all understand more or less the English language. The other portion of the population is English and Scotch. This is the only place yet where a single Irishman is not to be found: I am very sorry for it: they would do both good and well here.—

Upwards of 4,000 Indians are already baptised in the mission. A French Priest was here during the Bishop's absence in Europe. This is a good beginning: but *operarii sunt pauci*... Some are expected from France next year; Providence will Provide for the means.

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Very Rev. Father Formosa, for May last & June, in advance at 10, ... 20 0
(Through Mr. N. O'Brien.)

G. G.,	...	...	...	Rs.	1	0
R.,	...	...	...	...	1	0
A. C. H.,	...	...	...	...	1	0
E. Thomas,	...	...	...	...	1	0
A. R. C.,	...	...	...	...	1	0
V. & L. C.,	...	...	...	...	1	0
F. B. Butt,	...	...	...	...	2	0
Mrs. H.,	...	...	...	...	2	0
T. F.,	...	...	...	...	10	0
J. D.,	...	...	...	...	1	0
J. S.,	...	...	...	...	1	0
E. R. E.,	...	...	...	...	1	0
J. Paul,	...	...	...	...	1	0
A. W. Snole,	...	...	...	...	1	0
Timothy Snole,	...	...	...	...	1	0
T. M. H.,	...	...	...	...	1	0

Towards the purchase of Intally Premises.
Mrs. McSweeney, Dum-Dum, ... 3 0

CLERGY AID FUND.

Mrs. Maguire, ... 5 0

Errata.

In our last issue for Mr. Edward O'Brien, read Mr. Edmond O'Brien Rs. 10 0
Mr. J. J. Bolland, read Mr. J. J. Bolland, for the Clergy Aid Fund, .. 10 0

THE BENGAL CATHOLIC HERALD.

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

No. 24.] CALCUTTA: SATURDAY, JUNE 11, 1853. [Vol. XXIV.

THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 11.

PROTESTANTISM IN THEORY AND PRACTICE CONTRASTED WITH CATHOLICITY.

SOMEWHAT more than a century ago the illustrious Bossuet filled two octavo volumes with his narrative of the variations of Protestantism, from the date of the so called reformation, up to the period of the publication of his immortal work; a work that subdued and triumphed over the pride and prejudice of the gifted but infidel Gibbon, and for a time, at least, made him bow down and do homage to the divine origin of Catholicity.

• But grand and comprehensive as is the celebrated work, entitled "Bossuet's Variations of Protestantism," yet in the comparatively short interval, that has elapsed since its publication, the immense multiplication of those unhappy variations, which has since taken place, would now demand, an appendix, at least equal, if not greater in size, than the original publication, in order to furnish

an adequate and satisfactory detail of their several characteristics.

A glance at even a brief summary of these more modern variations, would suffice to show to the reflecting Christian, who feels an interest in religion, in his own salvation, and in that of his fellow-creatures, that the more recent innovations are clearly characterised by features, of a far more boding and alarming aspect, with respect to the temporal and eternal interests of mankind, than were the errors of the early reformers.

It is true, that the first reformers sowed the seed, which has unhappily ripened, unexpectedly, into precocious maturity; it is true, that they laid down the general axioms and principles, which have been, unfortunately for Society, but too legitimately and logically developed by their disciples in succeeding times—It is true, that they opened the flood-gate, from which a torrent of desolating waters is now rushing over the Universe, and threatening to ruin the very foundations, not only of revelation, but even of natural religion. All these fatal consequences, the first reformers might and ought to have foreseen, before they entered on their daring enterprise. But they were then too eagerly bent on the work of demolition; their pride and passion were

too absorbingly occupied with the project of the downfall of the Church, and especially of the Papacy, to allow them time, to reflect on the future results of their rebellion, on the moral and temporal welfare of Society.

This blindness and reckless insensibility to the consequences of their new fangled teaching, were in part occasioned by the delusion; that they and their successors would always be possessed of sufficient influence, to control the multitude of their followers, and restrain them, as they might deem expedient, from evolving the dangerous axioms and principles, which they had themselves proposed and sanctioned, in order to incite the people against the Catholic Clergy and Church. But, short, as the mortal career of the leading reformers was, they lived long enough, to witness the total dissipation of that delusion. They soon were made to feel by the very people, whom they had armed against the ancient Church, by the dissemination of their revolutionary principles, that they had furnished them with a two edged sword, with one edge of which, they smote their own instructors in the doctrine of religious revolution, far more effectively, than they assailed with the other the Catholic Hierarchy.

It was natural that this result should happen. For in the case of the leaders of the Reformation, these had no legitimate resource, by which they could defend themselves against the force of principles, which they themselves had laid down and propounded to their followers, as primary, incontestable maxims, incompatible with and subversive of all Church authority. On the other hand, the Catholic Church, having, from the very outset of the reformation, reprobated those principles, as equally dangerous to religion and Society, received unhurt on her Divine Panoply the same weapon, which, but a moment after, recoiled with disastrous effect on the ranks of her adversaries.

But to return to the subject, which comes at present, more immediately under our consideration, namely, the recent and contemporaneous alarming phases of Protestantism in the Old and New world, we propose now to lay before our readers, a portion of the start-

ling evidences on that point, which have been collected with great assiduity, and most lucidly exposed to view, in a late number of the *Rambler*, a London Catholic periodical of great ability, edited by a distinguished Convert to Catholicity.

We deem it proper, however, to preface our quotations from the *Rambler*, by reminding our readers again, for we have more than once done so before, of the convincing proofs, which the subjoined extracts supply of the inseparable connection between sound faith and pure morality. In effect, the whole history of Christianity abounds with evidence, which shows, that in every instance, in which the Catholic faith on any doctrine was successfully impugned, there followed, almost immediately, in the train of the innovation, some moral relaxation, some depravation or corruption of a Gospel principle of morality, greatly prejudicial to the welfare of religion and society.

It is not our intention in speaking thus to assert, that those separated from the Catholic Faith and communion renounce, thereby, professedly, their moral obligations. No, but they set up, *ipso facto*, that they refuse obedience to the church, a false standard of both faith and morality, and under the influence and guidance of that spurious tribunal, they adopt, as of God, a code of moral doctrine, utterly inferior to, and incompatible with the Standard of morals, which Jesus Christ laid down for his faithful followers. Judged by this human, degenerate standard, the world, and they who adopt its maxims, will pronounce, that separatists, such, as we speak of, are good moral characters, deserving of respect and esteem, if they regulate their conduct by its dictates, whilst, on the other hand, if the conduct of the same parties, in many cases, were tried by the moral standard, which alone the Catholic recognises as divinely established, they would, when weighed in that balance, be found grievously wanting, and be justly reputed as immoral men, and as workers of iniquity.

For illustration sake, let us compare, in a very few points, the respective standards of morality laid down by the Catholic Church, and by the principal

Protestant, Churches.' And first with respect to matrimony.

A Protestant who has evidence of his wife's conjugal infidelity—an infidelity, in too many cases, notoriously occasioned and procured for the very purpose of engaging in a second marriage, sues for a divorce, and if he be rich enough to pay the costs of the Ecclesiastical Courts and of the prescribed Parliamentary proceedings, he is ordinarily sure to obtain his end. The common result is, that, whilst he gets married to the object of his present passion, the divorced wife is also married to her paramour. And this, it is known, is sometimes so well arranged to the satisfaction of all parties concerned, that a good understanding and even an interchange of social courtesies is maintained between them.*

* THE LAW OF DIVORCE.

The Divorce Commissioners have published their first report.

Lord Redesdale has published a statement of his opinion on the report of the commission, and of the reasons why he cannot entirely concur in it. He says that before he was appointed on the commission, he held the opinion, that the text in St. Matthew's Gospel not only permits the putting away of a wife who is guilty of fornication, but allows both parties to marry again, but that the attention he has since given to the subject has forced him to change this opinion. The only Apostolic injunction on the subject, he adds that of St. Paul (1. Cor., vii.), is opposed to divorce, and his lordship goes on to say that "That which appears to be the true doctrine was generally accepted by the Church, that if a woman is guilty of adultery the husband is justified in putting her away from him, but that the marriage, nevertheless, remains indissoluble."

With regard to the Reformers, he says:—"It is remarkable that men who professed in all matters to take the Scriptures for their guidance should in this have gone quite beyond what is therein sanctioned, and allowed divorces *à vinculo* for other causes than adultery. It is hardly possible to conceive a stronger proof of the danger of admitting the principle of such divorces, or of the certainty that, when once admitted, it is sure to degenerate into more extended abuse."

Again, His Lordship says, the proposed alteration would extend much further than those who recommend it in their report intend or consider expedient. By the pro-

posed change, divorce *à vinculo* is no longer to be considered as an exceptional law, but is to be made a common legal remedy. So that, the probable effect would be that divorce *à vinculo* will in future be granted in cases which would now have no chance of success, and to which the commissioners do not desire to extend it.

It may be said, that the guilty parties, to whom we have just alluded, abuse the law of Divorce, and profit of it in a way not intended by the Legislature. To this we reply, that the abuse of the law in question, is now believed on good grounds, to prevail as much as its use, and this fact is well known to the Legislature, especially to the Lords spiritual and temporal, and not only it is not repressed or punished, but it is connived at, permitted and, it may be fairly alleged, sanctioned by a much more than tacit acquiescence in its continuance.

Again a married Protestant, who has not had, for seven years, any tidings of his wife, who had separated from him, whilst she was young and in good health, with every appearance and likelihood of enjoying a long life, if tired of his solitary state, may apply to the Bishop's Court for a licence to marry, and he obtains it, although he produces, no evidence whatever of the death of his wife, and can merely affirm on oath, that he has had no tidings of her, for the limited period above mentioned.

Now, in both these instances, the Protestant parties concerned retain all their rights and privileges, as Members of the Anglican establishment, as their second marriage must be treated as lawful and valid by every Anglican Clergyman, and on that score, he durst not at his peril, refuse to admit them, either to join in public worship, or to receive the sacrament, as this latter rite is usually spoken of by Protestants, and also by a certain would-be-Anglican class of Catholics.

Yet in the very same cases just described, Catholics in every part of the world, who would act as the Protestant parties, here referred to, are supposed to have acted, would be stigmatised as im-

posed change, divorce *à vinculo* is no longer to be considered as an exceptional law, but is to be made a common legal remedy. So that, the probable effect would be that divorce *à vinculo* will in future be granted in cases which would now have no chance of success, and to which the commissioners do not desire to extend it.

For these reasons I am unable his Lordship concludes to concur in the report agreed upon by the other commissioners in all that relates to divorce *à vinculo*.

moral, and shunned by their Brethren, as outcasts both of the Church and of Society. And this same judgment would be formed of them, however individually exempt from blame they might be, with respect to the causes which led to their second marriages, whereas the Protestant parties if similarly free from censure in this respect, would be reputed not only as lawfully married, but would hold just the same moral repute in their community, religious and social, as they had previously enjoyed.

The very different result, which obtains in the two cases just adduced, is manifestly to be traced to the totally different standards of morality, by which the judgment of Catholics and Protestants is regulated. For according to the Protestant standard, a man may be possessed of all that would entitle him to the reputation of a good moral character, whilst if the same party were a Catholic, he would be scouted from the Civil and religious Society of his community, and could find shelter only among a few as abandoned as himself.

Having glanced at Protestant principles and practice with respect to Matrimony, we may now advert to its principles and practice with respect to religious vows, and especially the vow of celibacy. It is known to the whole world, that the profanation of these vows, is not only permitted, but openly sanctioned and encouraged even by pecuniary bribes, by Protestant societies composed of the most respectable persons, both among the Clergy and Laity. Hence a priest or religious, guilty of the crime here spoken of, which the one and the other would be execrated, even by the worst Catholic would, on the contrary, be received with open arms and affectionately embraced as true children of the Gospel by the upholders of Protestantism, and by these only, for in every other class even Heathens, or Mahomedans or Hinds, such apostates would be held in abhorrence and deemed worthy of the severest punishment.

In order to occur to this subject, we shall annex a few other illustrations, for the purpose of exemplifying still further, how totally the Catholic and Protestant standards of Morality differ,

and to show hence how naturally, a Protestant judged according to his own standard, may be pronounced an excellent moral person, whilst if tried by the Catholic Criterion, a very different opinion would be formed of him. In order to place this matter in a clear point of view before our readers, we shall in the selection of these illustrations, give a preference to those religious observances, in which we find the greatest analogy to exist, between the Catholic and the Anglican Protestant Churches.

In the Common Prayer book we read, for example, that fasting and abstinence are to be observed at certain times, viz. Lent, Advent, Ember Days, Fridays throughout the year &c. &c.

Now, it is patent, so that every one who runs may read, that speaking of Anglican Protestants, not only generally, but it may be said universally, of the Clergy and Laity of all classes, that if a very few Modern Puseyites be excepted, the disciplinary rules just referred to, are every where habitually violated without scruple or remorse, and that notwithstanding, the Clergy and Laity who are thus guilty, not only do not suffer in their moral respectability in the least degree, either in the judgment of their Superiors, or of their Brethren, but that on the contrary, in spite of this habitual delinquency, many of them have a high reputation for sanctity, especially if they be vociferous in their declamation against Pope and Popery, and untiring in their efforts, to seduce some hungry Catholics, to barter their faith for a Mess of Potage.

On the contrary, a Catholic who acknowledges himself bound to observe the like disciplinary regulations, would if habitually and publicly guilty of their violation, thereby forfeit his moral respectability with his Pastors and his Brethren, be deemed to incur grievous mortal sin, every time he thus deliberately transgressed, and he would feel it necessary for his salvation, to seek by contrition and repentance forgiveness for his guilt, in the Sacrament of reconciliation. Here again the different results which we have pointed out are to be accounted for, on y by a reference to the different standards of Morality, recognised respectively by Catholics and Protestants. And hence

in the matter just discussed, whilst a Protestant may be deemed by the conventional morality of the world, a good moral character, a Catholic of equal moral worth according to the same standard, would be judged reprobate by his own Church. True it is, unhappily, that Catholics sometimes are found to violate the fasts and abstinence prescribed by the Catholic Church. But compared with Protestants, their number is trifling, whilst on the other hand, as, they, in the hour of self-examination and reflection, an hour unknown to the bulk of Protestants, are ever ready to confess and repent of their transgression, they make, as far as they can, a reparation to religion, of which the Protestant never thinks, even in the hour of death.

As to Confession and Communion, according to Catholic discipline, the Catholic who culpably neglects to comply with these obligations, at least once in each year, is liable to be excommunicated whilst living, and excluded from Christian burial after death. Contrast with this standard, that of Protestantism on the same awful subjects, and it will be found, that, whilst confession, though recommended in the common Prayer Book, is practically ignored, Communion is neglected, oftentimes, for life, and very frequently even at death, and this, often without remorse, without ecclesiastical censure, or even any forfeiture of religious or social respectability in the Protestant Community. We might develop this subject at far greater length, and prove a like result to that already established, were we to compare the opinions and practice of Catholics and Protestants on the duties of daily prayer, examination of conscience, assisting at public worship, &c. But enough has been done to show, that what is deemed good Protestant morality falls, in a thousand instances, so far below the Catholic standard, that, a Catholic, who would regulate his life by it, would, unless he repented, be lost for all eternity.

We have adverted to the general disuse of confession among Protestants. We have at hand documents, of great weight, drawn up by Protestants, in which the bad consequences both temporal and spiritual, which have resulted hence are forcibly pointed on. But we

shall here only briefly advert to one of the advantages, which every Protestant conversant with the world knows, to be an ordinary, and as it were a familiar result of the general practice of confession among Catholics, a result, the benefit of which to our own knowledge, Protestants have themselves every where not unfrequently experienced. We allude to the restitution of property, which in consequence of confession is often made to parties, who were wholly ignorant of the injury done to them. We know personally an instance, in which a confessor presented to a Protestant Nobleman of the highest order of the Peerage, a sum of money, as restitution, and among the other remarks made on the occasion by the Nobleman, one was "What a happy opportunity is thus afforded for the reparation of wrong? How often in the hurry of life does it not happen, that for want of due reflection, injustice is committed? And how admirably is not the evil occasioned in consequence thus remedied?" Now, whilst we claim no superiority of integrity for our Catholic Brethren beyond that of their Protestant neighbours, we must, at the same time, state, that in the whole course of our long experience, we have never even heard of a single instance of restitution being made by a Protestant of any rank or calling in Society. That they would make it, if disabused of an erroneous conscience by the agency of confession, and of an enlightened director, we have no doubt; but for want of these helps, there is but too much reason to fear, that in many cases, they pass into eternity, unmindful, and, perhaps, not conscious of their obligation.

Another point we shall advert to, before we conclude. It is a matter of notoriety that in every place in which Protestantism exists, Secret Societies, ordinarily that of Free Masonry, are established, and cherished with great zeal by a great majority of those Religionists. Now in order to be initiated into these Societies, a preliminary oath, or solemn obligation of secrecy is indispensable. This oath, Protestants, both Clergy and Laity take without remorse, and ordinarily, even with eagerness; Catholics on the contrary are taught that for want of the conditions which Scripture teaches

should ever accompany an oath, "Truth, judgment and justice," such an oath is profane, and that it subjects the Catholic who takes it to excommunication and to exclusion from the Sacraments. Here, once more, in a concern of the greatest moment to the religious and temporal well being of Society, the standard of Catholic and Protestant morality is wholly different.

Now it seems to us, that, in Religious or in Civil Society, whensoever a bad or corrupt principle is professed, both the Community professing it, especially, if the principle be acted upon, whenever an opportunity of doing so may offer, and also every individual Member of it, who either expressly or tacitly acquiesces in its adoption, even though he never intend himself to act upon it, is open to the accusation, of being a co-operator in the immorality, to which that perverse principle leads. This maxim is dictated by the common sense of mankind, and is acted upon in all the ordinary concerns of life. Hence, if the legitimate results of the Protestant Principles respecting Matrimony and religious vows, &c. &c. which we have given above, be judged immoral, we are not acquainted with any process of reasoning, by which the Anglican Establishment and the other Protestant Sects who concur in this matter with it, can be screened from the same heavy accusation. For the apostle St. Paul expressly teaches, that not only they who do evil are worthy of death, but they also that consent to them that do evil.

Amongst Protestants, at least in the Anglican Sect, as well as in some other denominations, baptism is believed to be a Sacrament, and yet it is unhappily but too true, that, at the present day, numberless Protestant parents, not only permit their children to die without this sacrament, but also act thus, without the least remorse or concern, for the eternal welfare of their deceased infants. This course of conduct on their part, as we all know, receives the greatest encouragement, from the late decision of the Privy Council, in the case of the Bishop of Exeter and the Rev. Mr. Gorham. Hence from the same Protestant pulpit, the doctrine of the necessity of baptism for regene-

ration, and the very contradictory of that doctrine may be now legally preached by two Anglican clergymen, who happen to differ in opinion on that subject. The same may be said of the doctrine of the Eucharist, namely of the real presence and of its contradictory tenet. Now, with respect to the Catholic doctrine and practice upon baptism, it is as notorious as the noon-day sun, that not only do all Catholics believe in the necessity of baptism, but that also in practice, the most negligent Catholic would shudder at the idea, of letting his child die, without having received that sacrament.

Our readers must hold in memory, that, not long since, it was solemnly decided, illogically we admit, in the Court of arches, one of the highest Protestant Courts of appeal, that although the doctrine of Purgatory be repugnant to the Creed of Anglican Protestantism, yet that the doctrine of praying for the dead is consistent with that code of belief. Now here, again, let us contrast together Catholicity and Protestantism, and enquire, what Protestant is there, who ever offers up a prayer for the eternal repose of his departed relative or friend. In effect, such devotion is held to be superstitious, and, of course, not only omitted, but slighted and sneered at, by the immense majority of Protestants. On the other hand, this same doctrine is not only professed by Catholics, but also so generally cherished, even by the least practical amongst them, that we believe, that there is hardly a Catholic, who does not offer up every day some short prayer at least, for the faithful departed, and we know, that the very short prayer "O God be merciful to me a sinner," obtained from the Saviour the highest eulogy, and was attended with a singular benediction.

In dismissing this topic, we shall merely ask, How can any reasonable Impartial Protestant, honestly desire to see Catholic Children educated under any system, in which their principles, on the several important subjects we have here glanced at, must, if not openly assailed, be at least gradually undermined, in their intercourse with Protestant Masters and Protestant Fellow Pupils, in whose belief these principles are the offspring of

credulity and superstition. The ordinary result of such a system upon Catholic Pupils is, to make them bad members of their own Church, whilst, in some instances, a few of them may, at least in appearance, and until the death-bed brings them back, be seduced to join the ranks of Protestantism, and thus, in the words of the Prophet "multiply the nation but not increase its joy." Assuredly, no Protestant who respects his religion would glory in such kidnapping forays, or in the disgraceful, miscalled conversions, which may sometimes be effected by them. To this we may add, that a Protestant parent who had any true concern for the Christian education of his children would assuredly admit, that he would be guilty of a grievous violation of his duty, were he to confide their education for years together, to the care of Mahomedan, or other infidel teachers, in a seminary, wholly conducted and managed by such masters. Now with respect to Catholics, their religious principles and discipline are, practically considered, in substance and effect, as widely different from those of Protestantism, as are the principles and discipline of Protestantism from those of the Koran. If any man, says St. Paul, have not care of his own, and especially of those of his own household, he hath denied the faith and he is worse than an infidel. Let the Catholic parent hence learn, if he expose his children to the loss of faith and morality by confiding their education to teachers, who are ignorant of the Catholic religion and who despise its faith and morality, he is far more guilty than the parent of whom St. Paul speaks; for St. Paul pronounces judgment of reprobation on the man who merely neglects the care of his children, whilst the Catholic parent of whom we speak, positively and immediately co-operates in their spiritual ruin. We could not desire a stronger confirmation of all that we have here advanced, than that which will be found in the following copious extract:—

AMERICAN SLAVERY AND AMERICAN PROTESTANTISM.

We are told by competent Protestant authority, that the most powerful Ecclesiastical body in the slave states of America is the General Assembly of the Presbyterian Church. We need hardly

remind our readers that slavery was introduced into America, whilst that country was yet under English rule. After the revolution, when the constitution of the new people was being agitated, the subject of slavery naturally entered, as a not unimportant question, into the debates. It was generally believed—at least in half the states—that the evil would not be of long duration. Accordingly, when the discussion reached the Church, the Presbyterian Synods of New York and Philadelphia published a declaration, "highly approving of the principles in favour of universal liberty which prevail in America;" exhorted the slaveholders in their own communion to prepare their slaves for the enjoyment of freedom by means of a good education; and, finally, recommended them to use the most prudent measures, consistent with the interest and state of civil society, in the countries where they live, to procure eventually the final abolition of slavery in America. This language was both humane and temperate; and it was published in 1793, as the decision of the General Assembly of the Presbyterian Church. In the following year they spoke still more strongly. In a note to the 142nd question of their Larger Catechism, on the Eighth Commandment, they refer to the text (1 Tim. i. 10), which speaks of "men-stealers," and they say that "this word, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it; and that the Apostle here classes them with sinners of the first rank. To steal a free man is the highest kind of theft. In other instances we only steal human property; but when we steal or retain men in slavery, we seize those who, in common with ourselves, are constituted by the original grant lords of the earth.

Let us next turn to the Methodists. The language of John Wesley, the father and founder of Methodism, fell not an iota short of that of the Presbyterian teachers of Christianity. He even made the very same confusion between slaveholders and slavemakers. "What I have said to slavetraders," he writes, "equally concerns all slaveholders, of whatever rank and degree—seeing that men-buyers are exactly on a level with men-stealers." In 1780 the whole community declared slavery to be both hurtful to society, and "contrary to the laws of God;" in 1784 it refused to admit slaveholders to its communion, passing a vote to exclude all such. In the Methodist Book of Doctrines and Discipline it is laid down as the "only one condition previously required of those who desire admission into their society, a desire to flee from the wrath to come and to be saved from their sins: that this desire must be evidenced by certain fruits—by avoiding evil of every kind, especially that which is most generally practised, such as the buying and selling of men, women, and children with an intention to enslave them."

Example is ever more efficacious than precept; and the example of American Protestantism directly countenances the "degrading theory" that the white man and the black are not equal in the sight of God. "In the United States," says the intelligent and trustworthy French tra-

veller, M. Baucourt. "the churches of the Catholics are the only ones which do not admit of any privileges or exclusions; the black population can enter them just as freely as the white. In the church of Protestants the blacks are either banished to some obscure corner, or altogether excluded." And in another place the same gentleman observes—"Protestant congregations in this country are select societies as it were, their members belonging, for the most part, to the same rank and social position; the Catholic churches, on the other hand, receive persons of all classes and conditions of life without any distinction whatever. Here the poor man is placed on an equality with the rich, the slave with the master, the black man with the white." And lest the testimony of a Catholic should be suspected of error or partiality in this matter, let us add the testimony of an English Protestant gentleman, Colonel Hamilton, which is unimpeachable.

Both Catholics and Protestants, he says; "agree in the tenet that all men are equal in the sight of God; but the former alone practical exemplification of his creed. In a Catholic church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted to community of worship with the highest nobles in the land. But in Protestant churches a different rule prevails. People of colour are either excluded altogether, or allowed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition even for moment. It is brought home to their feelings in a thousand ways. No white Protestant would kneel at the same altar with a black one. He asserts his superiority every where; and the very hue of his religion is affected by the colour of his skin. Can it be wondered, therefore, that the slaves in Louisiana are all Catholics; that while the congregation of the Protestant Church consist of a few ladies, arranged in well-cushioned pews the whole floor of the extensive cathedral should be crowded with worshippers of all colours and classes? The Catholic Priests never forget that the most degraded of human forms is animated by a soul as precious in the eye of religion as that of the Sovereign Pontiff. The arms of the Church are never closed against the meanest outcast of society. Divesting themselves of all pride of caste, they mingle with the slaves, and certainly understand their character far better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice of any sort to prevent my doing justice to a body of Christian Ministers, whose humble lives are passed in communicating to the meanest and most despised of mankind the blessed comforts of religion."

And, if still further testimony were wanting, we might quote the acknowledgments of the Presbyterian Synod of South Carolina and Georgia, in 1833 (quoted by W. Jay in his "Slavery in America," p. 129, London, 1835)

who report that the negroes in those states have no regular and efficient ministry and no churches; "neither is there sufficient room in white churches for their accommodation. We know of but five churches in the slaveholding states built expressly for their use." White churches and black! We shall expect to hear next that these American students of the Protestant Bible have discovered that there are white mansions and black in the kingdom of Heaven. Indeed, they have already learnt how to carry this Christian and charitable distinction between the white man and the black beyond the narrow limits of the span of human life.

"The aristocracy of colour," says Judge Jay, himself a member of the Protestant Episcopal Church in the United States, "is maintained, not only in God's temples, but even in that last abode, where all distinctions have been supposed to disappear. In the very graveyard, where death reigns as conqueror, and worms revel on the mouldering remains of manliness and beauty, the aristocracy of colour has his dwelling; and exists, under the sanction of the Church, rears his hideous and revolting form. How many similar instances there may be, I know not: the following has come under my immediate notice. The vestry and wardens of an Episcopal church in the diocese of New York, a few years since accepted a deed for a cemetery which was demised to them upon the express condition, embodied in the indenture, that they should never suffer any coloured person to be buried in any part of the same; and all the subsequent conveyances, on the part of the Church, of vaults and burying places are subject to the same condition."

Such is the eloquent commentary supplied by Protestant practice on the other side of the Atlantic upon those texts of Holy Writ which speak of the abolition, under the Christian dispensation, of the distinction between bond and freeman, and of the equality of all mankind in the presence of their Creator.

In 1816 the Presbyterians erased from the statutes of their Church the note on man-stealing and slaveholding, which they had adopted in 1794, and which has been already commented upon; and in 1843 they resolved that "the Assembly do not think it to the edification of the Church for this body to take any action on the subject of slavery." In like manner the Methodists, who, in 1801, decreed the excommunication of every buyer, seller, or holder of slaves, resolved in 1839 that they "wholly disclaim any wish, right, or intention, to interfere in the civil and political relation between master and slave, as it exists in the slaveholding states of this Union; and later still, the general conference has declared that American slavery "is not a moral evil."

It has been already mentioned as an important feature in the action of the early Church towards the abolition of slavery, that she "facilitated emancipation, by admitting slaves into monasteries and the Ecclesiastical state. In Protestant America, to the contrary, we find "the religious organ" of the south insisting upon the necessity of "committing the instruction of the blacks wholly to white men;" and they go on to advise that "they should be

southern men in whom masters have confidence. If the preacher is himself a slave-holder he will command the greater confidence, and here comes to the larger number of plantations." Moreover, it appears that the Episcopalian, always the most aristocratic of Protestant sects, object to having "coloured Clergymen" at all in the ranks of their Ministry. There have been instances of such a phenomenon; but the unhappy individuals thus promoted, so far from being thereby raised to a position of equality and independence, have only found themselves exposed to insults and injuries, of which the superior education they had necessarily received had made them more keenly sensitive.

"The Rev. Peter Williams for many years a respectable Clergyman of New York (Judge Jay, himself an Episcopalian, is still our authority), was never allowed to sit as a member of the diocesan convention. In the diocese of Pennsylvania an expression debars the African Church from being represented in the convention, and excludes the Rector from a seat. The Rev. Mr. De Grasse, a coloured Clergyman of the Episcopal Church, of fine talents, excellent requirements, and amiable disposition, sought in the West Indies the respectful treatment and sympathy he could not find at home. He once said to the writer, with tears in his eyes: 'I feel that the Bishop and many of the Clergy are against us; that they do not want any coloured Clergymen in the Church. I have struggled against the convention, but it is impossible to resist it; the profits are too strong; I experienced it fully; I know it is so.'"

The same author tells us that, in 1839, a negro candidate for Holy Orders presented himself for admission into the General Theological Seminary at New York. His Diocesan Dr. Onderdonk assured the trustees that "if they should think it right and proper to admit a coloured man into the seminary, he considered the applicant before them one in whose case it might with great safety and propriety be done." However, spite of this cautiously-worded testimonial from the Father (?) of the flock, the application was refused, the true and only cause being (it is stated) the colour of the candidate's skin. Other Protestant sects appear to have been not so exclusive; yet these too have entirely failed to present that union of charity and prudence which was so marked a characteristic of the early Church in her treatment of this delicate matter. She did not refuse, on the one hand, to the despised race of slaves an entrance into the sacred ranks of the Ministry; whilst, on the other hand, her high sense of the dignity of that holy office caused her to require as an essential condition of ordination, that the candidate should first have been set at liberty; and history shows us that the number of slaves who were thus freed was very considerable.

The following question was proposed to a Baptist Association, which met at Gourdville, Va., in the month of September, 1843, by one of the churches or congregations in connection with that body:—

"Is a servant, whose husband or wife been sold by his or her master into a distant country, to be permitted to marry again?"

The query was referred to a committee, and this committee made a report which, after discussion, was adopted. It ran thus:—"That in view of the circumstances to which servants in this country are placed, the committee are unanimous in the opinion that it is better to permit servants thus circumstanced to take another husband or wife." The Baptist Church (so to call it) in the United States contained at that time about 100,000 slaves, whose matrimonial rights were thus cruelly violated, or rather declared to be null. The Savannah River Presbyterian Association, in reply to the same question, "Whether in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?" gave answer, "That such a separation, among persons situated as our slaves are, is civilly a separation by death; and they believe that, in the sight of God, it would be so viewed. That verbal marriages in

such cases are the parents, not only to stronger hardships and stronger temptations, but to Church censure, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians (1). The slaves are not free agents, and a dissolution by death is not more so, unless without their consent and beyond their control than by such separation." In other words, this answer might have been briefly stated thus:—"Neither law nor custom gives any protection to the slave in his conjugal relations, therefore neither ought religion to give any such protection. The law of the land—i. e., the law of men, or American law, gives authority to the master to dissolve the conjugal connection existing between any of his slaves, according to this law the parties may, if any man or woman be torn asunder and separated by such force the law of God must be held to stand by the law of men, and if a man and a woman be declared that the Word of God is our only rule of faith, and although that Word distinctly says, that if a woman be married to another man whilst her husband liveth, she shall be called an adulteress, and that the woman which hath an husband is bound by the law to her husband so long as he liveth, nevertheless, in consideration of the peculiar circumstances of slaves in this country we are of opinion that a female slave should not be called an adulteress, even though she be married; another man whilst her husband liveth; moreover, that the woman is bound to her husband only so long as her husband is able to live with her.

The reader will observe that the Baptist authorities gave no reasons for their decision, but contented themselves with a declaration of the question proposed. The same might be said on the other hand, who, it may be worth while to mention, whilst thus condemning to a life of adultery and prostitution thousands and thousands of slaves in their communion, expelled one of their Ministers both from the ministry and from the Church for marrying a sister of his deceased wife—enter into details, and assign two reasons for their religious sanction of biga-

my; first, that to forbid second marriages in such cases would expose the parties concerned to strong temptations; and of this reason it is obvious to remark, that it applies to a thousand other cases of daily occurrence, besides those which arise from the particular case here contemplated—viz., compulsory separation of husband and wife by the relentless hand of a slave master; and secondly, that inasmuch as the masters would certainly not acquiesce in any strict interpretation of the marriage vow, and a consequent prohibition of bigamy and such like irregularities of practice, it would be very cruel for the Ecclesiastical authorities to expose the slaves to Church censure for acting in obedience to their masters. They take it for granted that the slaves would obey their masters rather than the Church, and so they think it best that the Church should range herself at once on the side of the masters, even though by so doing she deliberately sanction sin. They do not for a moment contemplate the possibility of martyrdom on the part of the slaves, such as we read of in the annals of the early Church, under circumstances not altogether dissimilar; and they are contented to shape their code of morality according to the opinions and practices of the world around them, rather than, by enforcing a stricter code of Divine authority, to endanger their own popularity, and diminish the number of their followers. This is far from being a new feature in the history of Protestantism; but it is not the less striking and important on this account. On the contrary, it is most interesting and instructive to note how this same feature of a disregard of the marriage vow is perpetually reappearing here and there, both in ancient and modern history, in connection with various phases of Protestantism. The example of Luther, Melancthon, Bucer, and other leading lights of the Reformation, allowing the Landgrave of Hesse to have two wives at once, will at once occur to every reader; so also in our own country, the example of the wretched Cranmer marrying, divorcing, and remarrying his royal tyrant master as often as that monster would.

Father Newman has somewhere hinted in one of his lectures at a secret invisible connection between Protestantism and polygamy, and we have heard the insinuation attacked with the utmost indignation, and denounced as a most wanton insult and calumny. Yet these examples, and the decrees which we have been now considering with reference to the marriage of slaves, abundantly establish its truth. Moreover, American Protestantism can furnish us with yet another example of the same thing from the history of its missions, which, though in some degree foreign to our present subject, is too important to be omitted. One of the little works before us, to which we have been indebted for many of the facts in this article, speaks of a certain Board of Commissioners for Foreign Missions, the writer says is "next in importance to the General Assembly of the Presbytery of New York;" indeed in many respects it undoubtedly should take precedence, not only of the General Assembly, but of any other Ecclesiastical Association in the

country." This board was memorialised some six or seven years since, on occasion of its anniversary meeting, as to "whether polygamists should be admitted to the mission churches." "The subject was referred to an August committee, Chancellor Walworth, of New York, chairman. Expectation was every-where alive. To the astonishment of some, the grief of many, and the horror of all but the board, the committee reported in favour of polygamy, or at least against instructing the Missionaries to exclude polygamists; and the report, after long discussion, was adopted without a dissenting voice, those opposing, if such there were, not choosing to register their testimony against it."

We have no space to enter fully into all the details of this history; a few particulars, however, will interest all our readers. It appears that previously, to this public discussion of the question, and the authoritative decision thereupon, the question had been privately asked of the Prudential Committee of this Christian Board; a committee whose name is most singularly ominous and significant, and whose duties, we presume, are to solve difficult and delicate questions of conscience, to grant dispensations, and the like. In two several cases, Missionaries in heathen lands wrote home to this committee to ask advice in this matter, whether or no polygamists were to be admitted into the mission churches; and the Board refused to give advice.

"This venerable body were utterly unable to decide the question whether a sin, which in all Christian nations consigns a man to a felon's infamy and prison, should by the American Protestant Missionaries be admitted into the Christian Church. And so little interest did they take in the case that the secretary declares he was profoundly ignorant of the subsequent disposal of the matter. In two other cases polygamists were certainly admitted into the mission churches; and not a hint of disapprobation was dropped by the Prudential Committee; and, for aught he knows, these two also came into the Church. He also states, that at a meeting of Missionaries in India the question was discussed, whether converted heathen polygamists should be admitted into the Church, and the majority were in favour of so doing." Another gentleman who took part in the debate announced that concubinage was allowed in the West Indian Moravian missions; and a third read extracts from a letter of a Rev. Mr. Griffin, who went out as an independent Missionary, sustained by certain churches in Litchfield county, Connecticut. Mr. Griffin declared that he found church members living in open fornication, that is, without marriage, that he at first hoped privately to persuade them to be married: but not succeeding, was forced to preach openly upon adultery. This raised a storm, and the people were sustained in their opposition by every Protestant Missionary whom they consulted. These Missionaries declared that the time had not come to make a stand against adultery!"

"We must yet make room for the arguments of two or three more of these Protestant theologians upon this subject. Dr. Tyler said:—The question is, shall we legislate for extreme cases? Discuss this question in any Ecclesiastical

body, and they wouldn't agree. I wouldn't say that in all cases it is wrong. Let the Missionaries decide such cases. We too have weak consciences, as has been said on the other side. We have as good a right to ask the board to say that polygamy, in extreme cases, is right, as they have to ask the board to say it is wrong.

"Chancellor Walworth referred to the opening of Turkey to the Gospel, where polygamy is common, and said the case might arise there. In his state polygamy was felony; there it is lawful. We couldn't decide it; the circumstances of the case must decide it."

In other words, this Protestant gentleman, professing, no doubt, to draw his religion from the Bible and the Bible only, and upbraiding his Catholic neighbours on the ground that they "teach for doctrines the commandments of men," yet deliberately propounds it as the duty of Christian Missionaries, proceeding to preach the Gospel to a heathen country, that they should consult the existing state of things, the customs and laws of the people, and shape religion accordingly. The Christian religion is to be made to tolerate a plurality of wives, or to denounce it as a grievous sin and scandal, according to the habits of the country in which it is being preached. The Divine law is to be regulated according to the human. — (Pp. 283—296).

COLONIAL AND PARLIAMENTARY AGENCY.

4. *Wine office Court, Fleet Street, London.*

We publish to day a letter addressed to the Archbishop, V. A. by the highly respectable gentleman, to whom the agency of the establishment designated in the heading of this article has been confided. Mr. Jerningham besides his great experience in every department of business, is well known in England, for his own great personal and moral worth, and in addition to this, his connection with one of the most ancient and noble Catholic families of England, gives him strong claims especially on the support of his brethren in the faith, in every dependency of Great Britain. An agency, such as is conducted by Mr. Jerningham, must in very many cases prove of great importance to British families who reside in places remote from their native home, and to such families it must be highly satisfactory, to have its management entrusted to so very respectable and trustworthy a person as Mr. Jerningham.

4 WINE OFFICE COURT, FLEET STREET.

LONDON, 22ND NOVEMBER 1852.

The Most Revd. Dr. Qarow, Archbishop of Edessa. V. A. W. B.

MY LORD,

Favoured by the Introduction of the Revd. Michael O'Flanagan of your Grace's Vicariate, and of the Revd. J. W. McGrane of Arras

to whom I have permission to refer, I take leave to inform you, that I have formed an Establishment for COLONIAL AND PARLIAMENTARY AGENCY, and that the Gentlemen by whom it will be conducted, as also the immediate Assistants, have been educated for the especial object.

The transactions to which attention will be directed, will be the prosecution of, and the opposition to, Appeals from the decisions of the Colonial Courts before the appellate jurisdiction in this country; as also to Negotiations with the Colonial Office, to procure compensation for injuries inflicted upon parties whose cases are not susceptible of legal intervention, and are thereby driven to appeal to the liberal consideration of the Imperial Government for redress; and will, therefore, involve the presentation of memorials and petitions to the department of Government connected with the subjects in dispute; as also to Parliament, as an ultimate resort, thereby requiring the exercise of a judicious influence, by representations or otherwise, with the members of the Legislature, to sustain the claims of which the Establishment shall take charge in England.

The arrangements I have made will also embrace every description of legal agency, for the convenience of persons residents in the Colonies, India, and China, who may require either in their business or private concerns, the interposition of the European Courts of Law for the protection and maintenance of their respective interests.

The proper management of a Trust under a Will or Deed, or of an Estate or Property belonging to persons resident in a foreign country, is oftentimes a matter of high and pressing importance. To take charge of these will also form a part of the business of this establishment; and I am in a position to offer, in cases where it may be required, ample security for the performance of services under these heads.

I adopt this medium of communication, without any desire to deviate from professional etiquette, at the instance and upon the recommendation of many friends in India and in the Colonies of the Empire, to whom, in addition to those I have authority to refer; and I venture, with great deference, to state that, should I be favoured with your support and instructions, the best talent and judgment, together with my own devoted and energetic attention will, at all times, be shown in the conduct and management of any business entrusted to my care, so as to justify the introduction and recommendation of my friends, and secure the advantage of your general agency.

I have the honour to be,

My Lord,

Your very obedient humble servant,
FREDERICK JERNINGHAM.

ASSOCIATION OF CATHOLIC Ladies for the relief of the Poor Needle-Women of London.

TOGETHER with Mr. Jerningham's letter, the Archbishop received the Prospectus of

an association of Catholic Ladies, for the relief of the distressed needlewomen of London. Our readers will perceive, that the list of members of this association contains several of the highest names of the Catholic nobility and aristocracy of the United Kingdom. The object, these excellent Ladies have in view, is evidently one of a most praiseworthy character, and every friend to humanity will rejoice to learn, that their truly Christian exertions have proved successful. We give publicity to the Prospectus not only to enlist the sympathy of the rich and charitable of our community in favor of the poor needlewomen of London, but also both to call the attention of the Catholic ladies of Calcutta to the noble example given them by so many of the most distinguished members of our communion, and to excite them to emulate conduct so worthy of imitation, by evincing practically a similar interest in promoting the relief of distressed Females, Widows, Orphans, &c. in Calcutta.

SOCIETY FOR THE PROMOTION OF INDUSTRY IN NEEDLEWORK.

7, FRITH STREET, SOHO SQUARE, LONDON.

UNDER THE PATRONAGE OF

COUNTESS OF ARUNDEL AND SURREY	THE MARCHIONESS WELLESLY.
THE COUNTESS GRANVILLE.	THE COUNTESS OF NEWBURGH.
RIGHT HON. LADY CAMOYS	THE COUNTESS OF FINGALL
RIGHT HON. DOWAGER LADY STAFFORD.	RIGHT HON. LADY LOVAT.
LADY GEORGIANA FULLERTON.	RIGHT HON. EMMA LADY PERE.
HON DOWAGER LADY BEDINGFIELD.	LADY THERESA DEASE LADY FASTON BEDINGFIELD.
LADY FITZGERALD.	FELD.
LADY TICHBORNE.	LADY GERARD.
HON. LADY MOSTYN	DOWAGER LADY MOSTYN.
HON. MRS. DOUGLAS.	HON. MRS. VAVASOUR.
HON. MRS. SCOTT MURRAY.	HON. MRS. PRESTON.

COMMITTEE.

MRS. BELFASIS	MRS. MORRIS.
MRS. BAGSHAWE.	MRS. WILKINSON.
MADAME DILL.	MRS. WEBSTER.

Hon. Sec.—F. JERNINGHAM, Esq.

That it is one of the most difficult problems, though at the same time one of the most meritorious of Christian acts, to find constant employment and something like adequate pay for that vast and increasing class of Females, denominated "Needlewomen," has been universally acknowledged. Political theorists have devised schemes, Statesmen have framed various shades of politics have co-operated, in order to carry them out, and Emigration has been, in some instances, the only means of alleviation that could be pointed to and adopted.

Any one however, who has had the least experience in these matters, must be conscious of the enormous amount of misery which has been left unrelieved; for in the best planned schemes of Emigration, the surface of this wretchedness has alone been reached, and the unhappy class of Needlewomen has hardly been approached. Yet theirs is a misery which eats into and corrodes the very heart of society itself; theirs is an infection which, pervading so large a class of the community, renders inadequate and nugatory both the ideas of the Pontifical and the hopes of the Christian Teacher.

To meet in some degree this alarming evil, the above-named Ladies have combined together in the formation and conduct of this Society, for the benefit of poor Needlewomen of every denomination.

In addition to those who are forever in the rank of misery and want, there is another class who are sufferers equally if not in a more poignant degree, and whose sorrows, struggles, and privations, seldom reach the public eye, but are confined to the sphere of their own immediate relatives. Allusion is here made to Ladies, who having enjoyed all the advantages of high education and the luxuries of life, are by unforeseen and unavoidable misfortunes reduced to comparative poverty and neglect. Possessing as they do talents of every kind, yet secluded by position, and incapable from want of patronage of manifesting these talents, and rendering them useful to themselves, they are of necessity forced to adopt a mode of life for which they are unaccustomed by their previous habits, or are compelled to offer for sale their works of Art for a paltry payment to some grasping shopkeeper, who reaps all the credit of the production, together with enormous profits.

To assist this numerous class, the Society has opened rooms as a Depot for the sale and display of all connected with the Fine Arts; thus making it an attractive resort for Ladies, who may be certain that every article is not only intrinsically worth the price paid for it, but at the same time will tend to still many a pang, and brighten up many a flickering hope in the female heart, and save many a sensitive mind from vice and degradation.

At these rooms articles of a more useful character may be obtained, such as under-lings, of all kinds, made from the most approved patterns, of the very best materials, and at the usual market prices.

As a considerable amount of business has already been done, the Committee can refer, with much pleasure, to many ladies and gentlemen who have favoured the Establishment with their orders; and any person desirous of examining the system adopted by the Society, can do so, on application to the Superintendent, at the Depot, 7, Frith Street, Soho.

The funds and profits of the Society are applied to the purchase of materials and payment of wages, fit the manufacture of stock for sale, and in the establishment of workrooms, when and where they may be wanted.

In all cases such workrooms would be under the direction of able superintendence, and if attached to religious houses, might afford homes

to many excellent persons, who, while adepts in Needlework, from various casualties, find themselves placed in a situation to need a temporary residence of respectability and peace.

As the principle upon which the Society is founded is that of self-support, it is not intended to continue the application for subscriptions beyond the first two or three years, when it is calculated that its property will be sufficient to meet all contingencies.

All original subscribers of ten pounds will be entitled to be members for life; every subscriber of one pound will be a member for one year.

Every person who pays £10 or upwards, for work done, will be entitled to membership for one year; and any person who has employed the Society to the amount of £100, will be a member for life.

The advantages of membership are—a vote at every general meeting, and the nomination of one candidate for employment, who shall have preference of those on the books not so recommended.

Ecclesiastical Vestments and Church Linen of every description made and repaired. Cassocks, college gowns, and baretts to order. Embroideries in gold and silk. Church Linen Embroidered and Marked or Stamped for Ladies own Work. Satin-Stitch and Lace of all kinds. Berlin work on cloth or Canvas. Ladies own work completed, mounted and trimmed. Applique Crochet, Netting, Knit Orders executed for upholstery. Household and personal Linen made to order. Outfit for Emigrants executed on the shortest notice and at the lowest possible cost. Materials of all kinds constantly kept on hand.

All communications to be addressed to the Superintendent of the Work Department, and Post-Office Orders made payable to FREDERICK JERNINGHAM, Esq. Hon. Sec., at the Depot, No. 7, Fench Street, St. John's Square, London.

IRISH NEEDLEWORK.

(From the *Tob'et*.)

Of which I had intended to write long ago. The American ladies dress very richly; and even the wives of the labourers and the servant maids dress so well that strangers are astonished at it. The dresses of the more wealthy, cloaks, &c. &c. are all embroidered, the work being principally done by Irish girls, thousands of them being remuneratively employed at that business in New York. It is scarcely credible the amount annually expended for embroidered handkerchiefs, embroideries for the neck and wrists. Nearly all of this work comes from Scotland and Ireland. The annual imports of worked muslins are now estimated at five millions of dollars. Hitherto Scotland had a monopoly in

the trade, on account of its greater advantages in banks, and also on account of the facility for bleaching, stamping, and finishing which she possessed. Belfast is now rivalling Glasgow, and promises at no distant day perhaps to excel it, having now extensive bleach and finishing houses. There will be a market here for half a century for all the work that can be supplied, female labour in this country being so valuable for other than sewed muslin work. What an advantage it would be to have all the unemployed females in Ireland trained to this work. America uses more than three-fourths of the work produced in Ireland. We have no reason to complain of the extravagance of American ladies, nor of their extensive wardrobes, since the furnishing of the latter creates homes for the houseless, bread for the poor and needy, and saves hundreds of families from the poorhouse.

The principal wholesale establishments are in New York, from which the work is sent to every part of the union. The establishment of John Higgins and Co., in Broad street, is very extensive. A branch of the firm is located in Dublin, and carries on extensive operations in the central and southern parts of Ireland.—*Catholicus*

INSTRUCTIONS ON THE SACRAMENTS.

From the United States Metropolitan Catholic Directory, Published with the sanction of the Catholic Hierarchy of America.

I.—SACRAMENTS IN GENERAL.

CHRIST himself is the author of the sacraments, by means of which he makes us partakers of his merits. The Sacraments, therefore, are so many channels, through which our Divine Lord communicates his graces, which are the fruits of his atonement. There are seven sacraments—Baptism, Confirmation, Holy Eucharist, Penance, Extreme-Uction, Holy Orders, and Matrimony. Each of them confers two kinds of grace, which are called sanctifying grace and sacramental grace. Sanctifying or habitual grace is that which makes us holy and acceptable to God. Sacramental grace is a right to obtain, at the proper time, such actual graces as are peculiar to each sacrament.

2.—BAPTISM.

“Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.”—*John* iii. 5.

Baptism, according to the declaration of Christ, is a necessary means of salvation. A person, however, may be saved without having received this sacrament, if not being able to receive it, he desire it and have faith.

The effect of baptism is to purify the soul from all sin, whether original or actual, and to remit all the punishment due to these sins.

The ordinary minister of baptism is a person in holy orders; but in case of necessity any lay person can administer the sacrament, and consequently every christian should know how to perform this ceremony.

Private baptism, which should always be given when a child is in evident danger of death, is administered in the following manner :

Take common water and pour it three times on the forehead of the infant, in the form of a cross, saying at the same time, “I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.” When the person conferring baptism is pronouncing the above words, he should be in the very act of pouring the water on the child, and should have the intention at least of doing what the Church does in this ceremony.

A parent should not baptise his own child, unless no one else could be procured who, knew how to do it; otherwise he would contract an impediment of spiritual affinity with his consort.

It is a dangerous and highly improper custom, carelessly to defer for several weeks the administration of baptism.

When a child has been privately baptised in case of necessity, it should, if it survive, be taken to the Church, in order that the ceremonies may be supplied; and the clergyman should be informed at the time, that the infant has already received private baptism.

The sponsors, that is, the godfather and godmother, at baptism, are bound, to answer for the child, to make a profession of faith in his name, and to see afterwards that he be instructed in his religions, if this duty be neglected by the parents. Hence it is plain that the spon-

sors should always be members of the Catholic Church; and it would be very improper in a parent to request any person not a Catholic, to act in that capacity, because it cannot be reasonably expected that he who dissents from our holy faith, should assume the responsibility of looking to the religious education of a Catholic child, or that he should be qualified to accomplish this duty.

The sponsors should also know their paryers, and be acquainted with the principal mysteries. One sponsor is sufficient in baptism, but there cannot be more than two.

The name given to a child at its spiritual regeneration should be that of a saint of the New Testament, whom it should be taught from its early years to consider as a special patron and intercessor at the throne of grace.

(To be continued.)

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. S. P. D'Rozario, for May.	32	0
Messrs. Thomas D'Souza and Co. ditto		0
Mr. R. J. Carbery, ditto,		0
Miss D'Rozario, ditto,		0
Mrs. L. D'Souza, ditto,		0
Mrs. R. J. Carbery, ditto,		0
Miss Lackersteen, ditto,	Rs.	0
Mrs. Lackersteen, ditto,		0
A. Catholic thro' Rev. J. A. Tracy, ditto.		0
Mrs. Mendes, ditto,		2
Mr. N. O'Brien, ditto,		2
Mr. G. B. Cornelius, ditto		2
Mr. C. Piaggio, for Jan. & Feb.		2
Mr. J. F. Bellamy, for May,		1
Mr. J. Green, for ditto		1
A Friend thro' Mrs. J. Piaggio,		5
Mrs. Magrath,		4
<i>Through Mr. N. O'Brien.</i>		
J. W. W.	Rs.	5
M. Turnbull,		4
E. G.		2
W. B. M.		1
F. R. B.		5
W. A.		5
F. B. N.		5
H. J.		4

NEW CATHOLIC CHURCH AT CHELTENHAM.

Subscriptions for the Erection of a New Catholic Church at Cheltenham will be thankfully received by Messrs. P. S. D'Rozario & Co. and also by any of the Catholic Clergy of Calcutta



THE
BENGAL
CATHOLIC HERALD.

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

No. 25.] CALCUTTA: SATURDAY, JUNE 18, 1853. [VOL. XXIV.

THE
BENGAL CATHOLIC HERALD.

Calcutta: Saturday, June 18.

LORD REDESDALE ON THE DOC-
TRINE OF DIVORCE.

PROTESTANTISM IN THEORY AND PRACTICE
CONTRASTED WITH CATHOLICITY.

WE republish, to-day, in a foot Note,* the Summary of a Commentary on the subject of Divorce "*A Vinculo Maritimonii*" appended by Lord Redesdale to the first Report of the Commissioners, appointed to enquire into that important subject. This Summary exposes Lord Redesdale's reasons, for dissenting from the recommendation of his Brother Com-

* THE LAW OF DIVORCE.

The Divorce Commissioners have published their first report.

Lord Redesdale has published a statement of his opinion on the report of the commission, and of the reasons why he cannot entirely concur in it. He says that before he was appointed on the commission, he held the opinion that the text in St. Matthew's Gospel not only permits the putting away of a wife who is guilty of fornication, but allows both parties to marry again, but that the attention he has since given to the subject has forced him to change this opinion. The only Apostolic injunction on the subject, he adds that of St. Paul (1. Cor., vii), is opposed to divorce, and his lordship goes on to say that "That which appears to be the true doctrine was generally accepted by the Church that if a woman is guilty of adultery the husband is jus-

missioners, that an ordinary Legal Tribunal, like that of the Court of Chancery, should be established, invested with full powers to decide on all matrimonial causes, and even to dissolve marriage contracts in certain cases, on account of adultery, &c.

As Catholics, it is certainly gratifying to us, to find, that Lord Redesdale upholds the Catholic doctrine on the indissolubility of Marriage, in opposition to the Protestant teaching and practice on that subject. It is, also, rather consol- ing to us under the same relation to perceive, that a Nobleman, so hostile to Catholicity in every point of view, both political and religious, as Lord Redes-

dale in putting her away from him, but that the marriage, nevertheless, remains indissoluble."

With regard to the Reformers, he says. — "It is remarkable that men who professed in all matters to take the Scriptures for their guidance should in this have gone quite beyond what is therein sanctioned, and allowed divorces *à vinculo* for other causes than adultery. It is hardly possible to conceive a stronger proof of the danger of admitting the principle of such divorces, or of the certainty that, when once admitted, it is sure to degenerate into more extended abuse."

Again, His Lordship says, the proposed alteration would extend much further than those who recommend it in their report intend or consider expedient. By the proposed change, divorce *à vinculo* is no longer to be considered as an exceptional law, but is to be made a common legal remedy. So that the probable effect would be that divorce *à vinculo* will in future be granted in cases which would now have no chance of success, and to which the commissioners do not desire to extend it.

"For these reasons I am unable his Lordship concludes to concur in the report agreed upon by the other commissioners in all that relates to divorce *à vinculo*."

dale notoriously is, should condemn the Protestant Reformers so openly as his Lordship does, for their open violation of the Gospel doctrine on Matrimony, both in theory and practice, whilst at the same time, they were unceasingly obstreperous in proclaiming, that the Scripture and the Scripture only was the sole standard, by which they professed to regulate both their faith and their morality.

All this is cheering and encouraging to the Catholic, who has been habituated to hear his Religion denounced from the high places of the English Church and State, as the offspring of credulity and superstition. For in this and the other like testimonies to its divinity, which, from time to time, God, in his all-wise Providence, draws forth from its bitterest enemies, it is impossible for the reflecting Christian, not to recognise the interposition of the outstretched arm of the Almighty, who disposes all things sweetly and strongly, even to the ends of the earth, in favor of those, who are called to receive the inheritance of salvation.

But, whilst we thus rejoice at that glorious display of the Divine Wisdom, by which, even out of darkness, light is elicited, and the black evil of heresy made to exhibit the splendor of Catholic truth, we hold, nevertheless, always in recollection, that Lord Redesdale, who rests his testimony to Catholic truth, on the frail, mutable Protestant principle of private judgment, may, as so many other Protestants have done, in similar circumstances, be found, perhaps, before the next English Mail shall have arrived, to have changed his opinion on the indissolubility of Matrimony, and to have retained and adopted his former interpretation of the text of St. Matthew, according to which, the marriage tie is dissolved by adultery, and a second marriage contract may in consequence be entered into.

Belief or assent, resting on so frail, so fragile a foundation, as that supplied by the Protestant theory of private judgment, never can be secure or enduring, but must fluctuate and change, just in the same proportion, as human opinion fluctuates and changes upon all subjects of an earthly nature. Were

every single tenet of Catholicity to be accepted and approved of only in the same way, and on the same grounds, on which Lord Redesdale receives and approves the Catholic Doctrine on the indissolubility of Matrimony, such belief would, in Catholic principles, fall infinitely short of that supernatural faith, without which, St. Paul declares, that it is impossible to please God.

In effect, in the estimate of Catholicity, it would be reputed as merely human opinion, because it would be, in every respect, subject, to changes, like those, to which men's opinion on the disputed question of the divisibility of matter in infinitum, or on other scientific or philosophical speculations, are confessedly liable. On the other hand, in Catholic principles, faith, to be such, must be, to use the words of the Apostle St. James, unwavering. This great Apostle, when speaking of the conditions indispensable for prayer, says "Let a man ask in faith, nothing wavering. For he that wavereth is like a wave of a Sea, which is moved and carried about by the wind. Therefore let not that man think, that he shall receive any thing of the Lord."

It is a well known truth in Natural Philosophy, that water will not rise higher than its source, and it is not less certain, that the superstructure of an edifice must be frail and liable to totter, if its foundation be unsteady and insecure. The same happens also in the order of Religion. For there too, it is indispensable, that faith should repose on a foundation exempt from all the dangers, inseparable from every thing of merely human origin or creation. The Saviour himself intimates this truth, when speaking of the incredulity of the Jews, he declares, that they would not thereby have been guilty of sin, if he had not established the divinity of his Mission, and his claims to be believed as the Messiah, by miracles, such as no other man had performed: "If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my father."—*John cap. 15.*

In order that the faith of his followers should be, after his Ascension into heaven, always grounded on a like divinely secured foundation, the Saviour before he departed from earth, proclaimed that he built his Church upon a rock, that the gates of Hell should never prevail against it, and that he himself would, until the end of time, abide with his Apostles and their lawful successors, in order thus to afford to the faithful in every age, the very same assurance and security for their faith, which the first believers, who lived and conversed with our Saviour in person, themselves enjoyed.

It was because of this Divine guarantee, that his Church should never err, that our Lord annexed so terrible a penalty to the sin of disobedience to its authority, saying "He that will not hear the Church, let him be to thee as the Heathen and the Publican" Matt. c. 18, and it was for the same reason, that St. Paul in his first Epistle to Timothy Cap. 3, calls the Church "the Church of the living God, the pillar and ground of truth," whilst he elsewhere, viz. in his second Epistle to the same Bishop, predicts, that in the last days, shall come on dangerous times" when men shall rise up, haughty, proud, stubborn, puffed up, having an appearance of godliness, but denying the power thereof. Now these avoid." For, he continues, "as Jaanes and Mambre resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. . . . Ever learning, and never attaining to the knowledge of the truth"

We have been thus diffuse, in order to show our readers, how totally Catholic Faith differs from Protestant opinion, the former reposing on a foundation sure and firm, because planned and constructed by Divine Wisdom and Power, whilst the latter depends on one, that is frail, uncertain, and always shifting, because of its human origin. It is, for this reason, that we attach but little importance to Lord Redesdale's opinion of the truth of the Catholic Doctrine on the indissolubility of Marriage, and our argumentation would remain unaffected and unchanged, even though his Lordship delivered a like favorable opinion of every other point

of Catholic Doctrine, so long as he retained his opinion on his own private judgment, so long as he did not admit the Catholic Creed to be Divine, on the only ground on which Catholic faith can rest, viz. the authority of God revealing, and of the Catholic Church proposing that revelation to be believed. Under one respect only, would we attach importance to any such concession as that here alluded to, were it to be made by Lord Redesdale, or by any other Protestant, namely, that it would encourage us to hope, that at no distant day, the party making it, might through the Divine mercy, receive still greater light, and be thus at length brought happily into the one Fold.

But there are other topics involved in Lord Redesdale's commentary and censure on the report of the divorce commissioners, which deserve the notice especially of the Catholic reader. His Lordship, in expressing his dissent from his Brother Commissioners, admits, that, previously to his being appointed one of their body, he held the opinion, that the text in St. Matthew's Gospel, not only permits the putting away of a wife who is guilty of fornication, but allows both parties to marry again; but that the attention he has since given to the subject, has forced him to change his opinion. But has this change given him such an assurance, that his present opinion is right, as to leave him no room for apprehension of mistake on his part? Undoubtedly not. For first, his Brother Commissioners, whom we must suppose to be as well qualified for the discharge of the important office entrusted to them, and as sincere in their desire to arrive at the truth, as his Lordship is, openly differ in opinion from him on the subject on which we now treat, and are all, except himself, so concurrent and unanimous in their judgment, that Lord Redesdale is left alone in a glorious minority of one. Now, in these circumstances, it is impossible that his Lordship, not recognising as a Protestant any infallible tribunal, should not, if he respect the learning, the sincerity, and the judgment of his confreres, as no doubt he does, experience some anxiety, lest perhaps, the doctrinal conclusion he has adopted in opposition to their so-

lemu decision, may not, after all, be erroneous.

And this apprehension must be aggravated by the fact, stated by his Lordship, namely, that the reformers, that is, all of them without exception, although they professed, in all matters, to take the Scriptures for their guidance, not only agreed in opinion with his Brother Commissioners, but even went quite beyond what is therein (*i. e.* in the Scriptures) sanctioned, and allowed divorces *a Vinculo*, for other causes than adultery. Now it is written that "a little leaven corrupts the whole mass" and if this be so, is it not a fair conclusion, that if all the reformers erred in the one, most important moral and dogmatic doctrine now under consideration, the whole system of Protestantism is thereby tainted, and rendered impure.

Again, if on so grave a question as that of the true Christian doctrine on Divorce, the Reformers both mistook the true sense of Scripture, and went quite beyond what is therein sanctioned, as Lord Redesdale testifies, what reasonable assurance can Lord Redesdale, or any other Protestant have, that with regard to the other doctrines of the Catholic Church, which the Reformers impugned, as well as her teaching upon Matrimony, they did not fall into a like error. It was, Lord Redesdale confesses, the accident of his appointment to be one of the Divorce Commissioners, that occasioned him to investigate the Catholic Doctrine on Matrimony, and the true interpretation of the text of St. Matthew. But for the contingency just mentioned, his Lordship, with all the advantages of education, and with, no doubt, a good supply of all sorts of Protestant Bibles, might have gone to his grave, the victim of error, and of what he now knows to be, an ill founded reverence, for the professed scriptural teaching of the Reformers.

But, that his Lordship, Protestant as he is, and therefore, recognising no tribunal of final appeal in religion, but himself, is in point of fact, not yet altogether sure of the orthodoxy of his recently adopted opinion upon Divorce, is manifest from his own words. For, instead of announcing the doctrine, he now holds on that subject, with

that firmness and security, which a conscientiousness of announcing what is undoubtedly true always begets, His Lordship, on the contrary, speaks cautiously, and in such a way as indicates both timidity, and, as it were, a latent desire to leave a door open, by which if his mind should change, he might be enabled to fall back and resume his former opinion. "That," says His Lordship, "which appears to be the true doctrine was generally accepted by the Church" *i. e.* by the Catholic Church. Such is the mincing, special pleading style, in which one of the leading and, in a practical point of view, one of the most important moral doctrines of the Gospel is hesitatingly and doubtfully expressed, after a long and anxious examination of the Bible, by, we must presume, from the nature of the commission entrusted to him, a grave, and learned Protestant British Nobleman, surrounded, as well on account of his office, as of his own high rank, with all the aids, that Books and the Society of the most learned Protestant Divines, could furnish for his guidance. And, all this notwithstanding, we shall continue to hear repeated by the shallow retainers of the Reformation, that the Bible and the Bible alone is the true standard, by which persons educated and uneducated, of all ranks and degrees, are to regulate their belief.

It is declared by the Holy Ghost, that whosoever shall keep the whole law, but offend in one point, is guilty of all. Now the whole Gospel law includes the integrity of all that God has revealed, both in respect to what we are to believe, as well as in regard to what we are to practise; or in other words, the whole Christian Law, comprehends the entire code of Christian Faith and of Christian Morality. Furthermore every single moral precept of Christianity constitutes at once a doctrine which we are to believe by faith, as well as to put in practice by our conduct.

Now Lord Redesdale by his own admission, for the long term of years, which elapsed, since he came to the use of reason, until he was appointed one of the Divorce Commissioners, rejected, as false, the Catholic Doctrine on the indissolubility of marriage, which doctrine he now holds to be one of the

Moral Precepts of the Christian Law; therefore, he was, according to the reasoning of the Apostle St. James, for that entire lengthened interval, guilty of the violation of the whole Law, even although he be supposed to have observed, during that period, all the rest of it. We shall on another occasion show, that his Lordship's previous ignorance of the truth supplies no sufficient plea, for having so long, as the Apostle expresses it, detained the truth of God in injustice. (*To be continued.*)

GUIDE TO THE DEPARTMENT OF PUBLIC WORKS :

DEDICATED BY PERMISSION TO THE MOST NOBLE THE MARQUIS OF DALHOUSIE, K. T. GOVERNOR GENERAL OF INDIA.

By D. A. Gantzer, Calcutta 1852, F. Carbery, Bengal Military Orphan Press.

THE treatise here noticed is designed for Parties desirous of entering the Department of Public Works as assistant Overseers. Mr. Gantzer is well entitled to the thanks of his Fellow-Countrymen, for the important service he has rendered to a large number of them, by the publication of so useful a work, a work that adds much to the abundant evidence already available in favor of the competency of very many Members of the East Indian Community, to fill with credit to themselves and advantage to Government, the higher appointments in the public Service.

Mr. Gantzer having most kindly presented Six Copies of his very instructive Treatise to the Archbishop, for the use of the Catholic Schools of Calcutta, His Grace with the view of having it introduced as a Class Book into those establishments, requested the Rev. Mr. Fitzpatrick, who has chiefly the care of Mathematical Studies at St. John's College to examine the Work and report to him his opinion, as to its fitness for that purpose. We subjoin with pleasure the answer returned by that Gentleman to the Archbishop :

Guide to the Department of Public Work, or Questions in Fractions, Decimals &c. (from Hutton, &c.) by D. A. Gantzer.

This work is no doubt admirably adapted to the end proposed.

Creditable alike to author and publisher, there are hardly any blemishes in it, except such as are inseparable from a first edition.

The solutions are given generally in the shortest and most simple manner. But I would recommend in a second edition, the addition of some questions without solutions, if it, were only for the purpose of testing the advancement of the student. I am aware that the work is specially intended for *self-study*, but even for such a purpose, I have experienced the advantage of a few questions without solutions being annexed. And though the authority of Hutton, &c., be against me, I would also advise a change of position in the terms of proportion, so as to have those which form one ratio, of the same kind.

I may be pronounced hypercritical or even unfriendly, but it is the very opposite feeling which induces me to make these few remarks.

I would wish to make the work more extensively useful, by having it introduced as a class book into places of education, and for this it could be easily prepared by the addition of the elementary rules, and making the few alterations I have mentioned. One part of the work I must add, deserves unqualified praise, the illustrations given in questions in mensuration.

I have not the slightest doubt but that the present edition will be quickly exhausted and a second afford an opportunity to the youthful compiler of profiting by my advice.

JOHN FITZPATRICK.

*St. John's College }
No. 10 Park Street. }*

INSTRUCTIONS ON THE SACRAMENTS.

From the United States Metropolitan Catholic Directory, Published by the sanction of the Catholic Hierarchy of America.

The priest or person who baptises and the sponsors contracts a spiritual affinity with the person baptised and with the parents of that person; which affinity is an impediment to marriage. But the

godfather and godmother do not contract this alliance with each other. When a person has been privately baptised, and is afterwards presented by the sponsors to receive the solemn blessing and unction, no spiritual affinity is contracted.

As baptism imprints a spiritual character on the soul, it cannot be received more than once.

If the person to be baptised has the use of reason, he should have the intention of receiving the sacrament, and also a sincere sorrow for his sins.

The following is an explanation of the ceremonies used in baptism :

The ceremonies used by the Church in the administration of baptism are very ancient. St. Basil mentions many of them, which, he says, are of apostolical tradition ; as the consecration of the water, and of the oil used in the anointings, the renunciation of Satan and his works, and the profession of faith. St. Augustine mentions the sign of the cross, the imposition of hands, and the custom of giving salt to the catechumens. St. Ambrose speaks of the ceremony of touching the ears and nostrils with spittle, with the words, Be opened.

These ceremonies have a two-fold signification. They are outward signs of that which the Holy Spirit operates inwardly in the souls of those that receive the sacrament : and they also admonish them of that which they ought to do, and represent to them the obligations they contract.

The priest is vested in a white surplice, as denoting innocence, and two stoles, one violet, the other white. The violet color signifies the unhappy state to which sin has reduced mankind. After the exorcisms, the priest puts on the white stole, as the symbol of the innocence conferred by the sacrament.

The priest goes out of the Church to the person to be baptised, to teach us that, being still the slave of sin, he is not worthy of being admitted into the house of the Lord.

Addressing himself to the godfather and godmother, he says : *What name give you to this child ?* A name is given, says St. Charles Borromeo, to show that he is dedicated to the service of God, that being a sign of authority over him. This name the Coun-

cil of Trent teaches, should be that of some saint, in order that by bearing the same name, the person may be excited to imitate his virtues and sanctity : and that, while endeavoring to imitate him, he may invoke him, and pray to him, in the confident hope that he will be his patron and advocate, for the safety of his body and the salvation of his soul.

The wretched state to which sin has reduced the human race is still further intimated by the priest's breathing three times on the person to be baptised, which is done to drive away the devil, as by the Holy Ghost, who is the Spirit or breath of God. It also expresses the contempt which Christians have of him, and the ease with which he may be put to flight, like a straw with a puff of wind.

After having put to flight the tyrant who holds in captivity every one that cometh into the world, the priest imprints on the person to be baptised a seal of very different nature. He signs him with the sign of the cross on the forehead and on the breast, that Christ, who was crucified for our sins, may take possession of him ; on the forehead, to signify that a Christian must never be ashamed to make open profession of the faith of his crucified Saviour ; and on the breast, to signify that the love of Jesus Christ, and a readiness to obey all his divine commandments, and to share in his sufferings, ought constantly to reside in his heart.

The priest, as God's representative, then lays his hand on the head of the person to be baptised, to denote that he takes possession of him in the name of the Almighty.

He then exorcises the salt, to purify it from the malignant influence of the evil spirit ; and puts a grain of this salt thus blessed, into the mouth of the person to be baptised. The salt is the symbol of wisdom, as when St. Paul says (Col. iv. 6) : *Let your speech be always in grace seasoned with salt*. Salt is also a preservative against corruption. This ceremony then, signifies that the person baptised must, make known to the world the sweet savor of the law of God, by the good example of a virtuous and holy conversation ; and show by all his works that it is the doctrine of Christ that

preserves the soul from corruption, and establishes a firm hope of the resurrection of the body.

Having thus communicated to the person to be baptised the wisdom of Christ and the relish for divine things, the priest peremptorily commands the wicked spirit to depart, and never attempt to deprive him of this precious gift, in the solemn words of the ancient exorcises; then making the sign of the cross, he says: *And this sign of the holy cross which we make upon his forehead, do thou, accursed devil, never dare to violate.*

After this, the priest lays the end of his stole, the symbol of his authority, upon the person to be baptised, and introduces him into the Church. Being come therein, the priest, jointly with the person to be baptised, or, if it be an infant, with the godfather and godmother, recites aloud the Lord's Prayer and the Apostles' Creed. He then again exorcises the unclean spirit, and commands him to depart in the name and by the power of the most blessed Trinity.

The next is a ceremony deeply significative. We read in the Gospel (Mark vii. 32-5) that our Lord cured one that was deaf and dumb by touching his tongue and his ears with spittle, saying: *Ephphetha, "Be thou opened."* Man, in his natural state, is spiritually both deaf and dumb. Therefore the Church, the Spouse of Jesus Christ and the depository of his power, follows his example; and the priest of the Church, taking spittle from his mouth, touches therewith the ears and the nostrils of the person to be baptised, repeating the miraculous word; as if to signify the necessity of having the senses of the soul open to the truth and grace of God.

Then follows the solemn renunciation of Satan, and of his works and pomps. After which, the priest anoints the person to be baptised on the breast and between the shoulders, making the sign of the cross. This outward unction represents the inward anointing of the soul by divine grace, which, like a sacred oil, penetrates our hearts, heals the wounds of our souls, and fortifies them against our passions and concupiscences. The anointing of the breast signifies the ne-

cessity of fortifying the heart with heavenly courage, that we may act manfully, and do our duty in all things. The anointing between the shoulders signifies the necessity of the like grace, in order to bear and support all the adversities and crosses of this mortal life. The oil is a symbol also of the sweetness of the yoke of Christ.

The moment having arrived at which another human being is to become the child of God and a member of the body of Christ, the priest, to denote that sorrow is about to be changed into joy, changes his stole, and instead of the violet puts on a white one.

Then follows the profession of faith, after which the Sacrament of regeneration is thus administered, while the godfather and godmother both hold or touch their godchild, the priest pours the baptismal water on his head three times, in the form of a cross, repeating the sacramental words in such manner, that the three pourings of the water concur with the pronouncing of the three names of the Divine Person. The water is poured three times, while the words are pronounced but once, to show that the Three Persons unite in the regeneration of man in holy Baptism. The godparents hold or touch their godchild, to signify that they answer for him, or that they engage to put him in mind of his vow and promise.

Then the Priest anoints the person baptised on the top of the head, in form of a cross, with holy chrism, compounded of oil and balsam. This ceremony is of apostolical tradition, and signifies: 1st. That the person baptised is solemnly consecrated to the service of God, and made a living temple of the Holy Ghost. 2d. That by baptism he is made partaker with Christ, the great Anointed of God, and has a share in his unction and grace. 3d. That he is anointed to be king, priest, and prophet; and therefore that, as king, he must have dominion over his passions; as priest, he must offer himself unceasingly to God as a living sacrifice for an odor of sweetness; as prophet, he must declare by his life the rewards of the world to come.

The anointing over, the priest puts upon the head of the baptised a white linen cloth, commonly called the *chrism*,

in place of the white garment with which the new Chrism used anciently to be clothed in baptism, to signify the purity and innocence which we receive in baptism, and which we must take care to preserve till death.

Lastly, the priest puts a lighted candle into the hand of the person baptised, or of the godfather; which ceremony is derived from the parable of the ten virgins (Matt. XXv.) who took their lamps and went forth to meet the bridegroom? and is intended to remind the person baptised, that being now a child of light, he must walk as a Child of light, and keep the lamp of faith ever burning with the oil of charity and good works, for the glory of God and the edification of his neighbour; so that when ever the Lord shall come, he may be found prepared, and may go in with him into the eternal life of his heavenly kingdom.

It is an excellent devotion to commemorate annually the happy event of our spiritual regeneration, by a renewal of the baptismal promises, and piously approaching the sacraments of penance and the holy Eucharist.

CONFIRMATION AT DUM-DUM.

ON Monday last, the Archbishop Vicar Apostolic administered the Sacrament of Confirmation to thirty one persons in the Catholic Church at Dum-Dum.

CONVERSIONS.

VICARIATE APOSTOLIC OF WESTERN BENGAL.

OF those confirmed by the Archbishop at Dum-Dum, on last Monday, four wereverts from Abelian Protestantism.

Two Scotchmen, heretofore Presbyterians are under instruction, in order to be prepared for admission and admission into the Catholic Church.

Three European children, with the consent of their Guardian, are being prepared for conditional Baptism, and admission into the Catholic communion.

In the Patna Vicariate an entire fami-

ly of Baptists six in number have been received into the Catholic Church.

At Bellary in the Madras Vicariates ten Hindoos and one Protestant were lately baptised by Rev. Mr. Doyle and the Rev. Mr. Murphy.

Selections.

BOMBAY.

WE received by the first mail of this month, through His Eminence Cardinal Franzoni, Prefect of the Sacred Congregation of the Propaganda, a letter of His Holiness Pius IX to the Bishop of Macao, with an order to forward the same to it's address; which was accordingly done. By the last mail we received a copy thereof, with the command to give it full publicity: because, in case the Bishop of Macao should remain deaf to the voice of His Holiness and instead of repairing the scandal, rather conceal and deny the contents of the said letter, the people might not at least be further deluded. Without the publication of the said copy, in case the Bishop of Macao keeps the original secret, the leader of the Schism will take advantage and make the deluded people believe, that the Bishop of Macao has acted rightly and that His Holiness has given His tacit approbation to his proceedings.

The letter of His Holiness had been written before our first letter complaining of the interference of the Bishop of Macao with our jurisdiction, which was dispatched with the monthly Mail of February, had reached Rome. Every Catholic must admire the watchfulness and solicitude of the Most Holy Father for the preservation of order and peace in the Church. For no sooner was He informed by the Vicar Apostolic of Ceylon that the Bi-hop of Macao had ventured, in January last, to administer the Sacrament of Confirmation at Colombo, than He, the Sovereign Pontiff, raises his voice. If the Bishop of Macao will not listen to this paternal voice and repair the scandal, what will be his lot for having interfered in our jurisdiction not merely by conferring Confirmation, but even holy Orders; causing, thereby a most alarming and scandalous disturbance throughout the islands of Bombay and Salsette?

We take this opportunity to exhort in the Lord all the disobedient Clergy and deluded people, to open their eyes, to return to obedience and to consult their own conscience; for we assure them, that the Holy See has already taken the matter very seriously into consideration; and longer obstinacy will prove extremely fatal and humiliating to them.

Given at Saint Michael's Mahim, 23d May 1853.
 † A HARTMANN, Bishop,
 Administrator Apostolic of Bombay.

Most Illustrious and Most Reverend Lord.
 In compliance with the commands received from the Holy Father, I enclose for your Lord-

ship, the copy of the letter^s addressed by His Holiness to the Lord Bishop of Macao and already recommended to your Lordship for delivery or safe transmission, in order that you give to the said copy of the letter conveniently full publicity, as the Holy Father desires, and make the contents thereof known for general information.

Meanwhile I pray the Lord to preserve for many years and to prosper your Lordship.

As a most affectionate Brother
(Sd.) G. F. CARDINAL FRANZONI, *Prefect.*
(Sd.) A. C. BARNABO, *Secretary.*

Rome from the Propaganda }
11th April, 1853.

To His Lordship Anastasius Hartmann,
Bishop of Derbe, Vicar Apostolic of Patna,
Administrator Apostolic of Bombay.

PIUS P. P. IX.

Venerable Brother, *Health and Apostolic
Benediction*

We have lately, with the greatest grief of our soul, been informed, that you, Venerable Brother, quite in despite of the Canonical Ordinances, did not dread to invade another's jurisdiction. For it has been reported to Us, that you went to the Taproban Island, commonly called Ceylon, and that you were not afraid to administer in the City of Colombo, subject to the authority of its own Vicar Apostolic, the Sacrament of Confirmation to the great surprise of those Catholics. You see, doubtless, Venerable Brother, how exceedingly wrong you were in this matter, because you could in no way be ignorant of what had been ordained by Our Predecessor Gregory XVI. of happy memory in his Apostolic Brief dated 24th of April 1833: and which commences "*Multa præclara*," and more especially of what the Council of Trent (Sess. VI de Reform. Can. v^o) decrees as to Bishops who venture to exercise in Pontificalibus in another's diocese. We therefore, in duty of Our Apostolic Ministry, address You without any delay with this Epistle, by which We utterly disapprove of this your way of proceeding; and We charge and command You, that You will for the future most carefully abstain from similar doings, and at the same time, We advise and exhort You to repair earnestly and prudently the scandal given to the faithful by this your action and to mind to look after your own conscience.

We indeed entertain the hope, that You will obey these our advices and commands with due submission, and thus mitigate our pain.

We impart to You, Venerable Brother, and to the flock committed to your care, willingly and most affectionately, Our Apostolic Benediction as a proof of Our paternal love towards You.

Given in Rome at St. Peter's the 10th of March 1853. In the seventh year of our Pontificate.

To the Venerable Brothers,

HIERONYMUS JOSEPHUS, Bishop of Macao.
(*True Translation.*)

FR. MAURICE,

Pro-Secretary to the Bishop Administrator
Apostolic of Bombay.

It shall not be lawful for any Bishop, under the plea of any privilege aforesaid, to exercise pontifical functions in the diocese of another, save by the express permission of the Ordinary of the place, and in regard of those persons only, who are subject to that same Ordinary: if the contrary shall have been done the Bishop shall be *ipso jure* suspended from the exercise of episcopal functions, and those ordained (be similarly suspended) from the exercise of their orders. Council of Trent, *loc. cit.*

ADVERTISEMENT.

To the Editor of the Singapore Press

SIR,—As you have inserted in your issue of the 15th April last, an Advertisement from a certain Priest of Goa, the Rev. Vincente de S. Catharina, calling himself falsely the Catholic Pastor of Singapore, I hope that you will, in like manner, grant me a room in the columns of your impartial paper, that the public who have seen one side of the question may also see the other and thus be able to bear a sound judgment on the matter.

The scandalous facts which have lately occurred at Bombay, in the Parish Church of Sn. Miguel, seem to have stirred up the courage and zeal of the Rev. Vincente de S. Catharina. The Parishoners of Sn. Miguel rebelled, it is said, at the suggestion of the Worthy Bishop of Macao, against their lawful Bishop and tried to turn him out of this Church: now Mr. de S. Catharina, following the steps of the Diocesan of Macao, invites the "*whole of the Roman Catholics of Singapore*" to pursue the same scandalous and harsh measures against their lawful Bishop, who like the Bishop of the Bombay, has been directly appointed over them by the Sovereign pontiff himself. Happily they are not animated by the same spirit of insubordination or I do not know what might have happened during my stay here.

The generality of the Catholics in the Straits have no doubt about the legitimacy of our jurisdiction over all the Malayan Peninsula; and even to suppose the contrary would be injurious to their sentiments as Christians, yet some of them are gone astray and follow this Schismatic Priest, either through ignorance, bad faith, interest or selfish motives, and it is to these deluded persons that we address ourselves.

We hereby declare that the Rev. Vincente de S. Catharina has no jurisdiction whatever over the Catholics of Singapore and that consequently all his acts as a Priest are completely null. he has against him the Chair of Peter, he is put out of the pale and unity of the Church of God, and he has incurred by his disobedience and insubordination all the censures the Holy and Catholic Church pronounces against those, who like him, tear Christ's garment. It is for this reason that in our Pastoral of the 2nd February 1846, we interdicted him from the exercise of any ecclesiastical order whatever and declared his Chapel interdicted, as also all those who would knowingly frequent it, and we renew to day the same interdiction on him and his adherents. Some may say that they do not and cannot

know on which side is the truth. We will answer them that there is nothing easier in the world to be known; for every Catholic admits as a principle of his faith that we cannot be members of the Catholic Church, unless we are united to the Chair of Peter, now occupied with so much dignity by Pius IX. Now we can show many authentic documents, several of which are signed by the Pope himself, by which will prove that we are united to this Chair of Peter and lawfully appointed as the Delegate of the Holy See over all the Catholics in the Malayan Peninsula, whilst we defy the Rev. Vincente de S. Catharina to show any thing like an authentic document to prove that either he or his Predecessors have had any jurisdiction independent of the jurisdiction entrusted to us.

He may, indeed, boast of the jurisdiction of the Archbishop of Goa; but who does not know that this Archbishop has been recalled in 1848, by the Pope and compelled to apologize for his Schismatic acts and insubordination? And as to the right of patronage so much spoken of, it is something void of sense, especially when applied to the present circumstance; for is it not an absurdity to say or purpose that the Sovereign Pontiff cannot exercise his authority over India without the consent of the Queen of Portugal, even in countries which are not and never have been subject to her sway?

The Rev. Vincente de S. Catharina may bring forward these and similar other arguments to his deluded adherents, but he cannot convince those who have eyes to see and understanding to examine facts.

The following letter is a striking instance of it.

It is written by the Rev. F. Nicolas Vanrell a Spanish Priest, who has been in the Philippine Islands for 26 years. He arrived here some days ago on his way to Europe and he was no sooner on shore than the Rev. Vincente de S. Catharina visited him and calling himself the Catholic Pastor of the place, asked the foreign gentleman for an alms, and invited him to celebrate Mass in Chapel, but unfortunately it was soon known by the Venerable Spanish Priest that he had to deal with a Schismatic. He would not consequently leave the Settlement without assuring me of the purity of his faith and repairing as much as it lies in his power, the scandal he may have given by attending unknowingly the Schismatic Chapel on the first Sunday he was here.

I have the honor to be,

Dear Sir,

Your most obedient servant,

† J. B. BOUCHO,

Bishop of Atdia, Vicar Apostolic of the Malayan Peninsula.

Singapore, 18th May, 1853.

Extract of a letter addressed by the Revd. F. Nicolas Vanrell to the Right Revd. Dr. Bouché. ... What a grief, My Lord, did I not feel when I heard from Mr. Castro, a Spanish gentleman, living at the Revd. Mr. Beurel's, that the Priest performing the office of Pastor among the Portuguese is a Schismatic. But how much more grieved was I not, when the Revd. Mr. Beurel had the kindness to show me the Bull "Multa Pœclare" of His Holiness Pope Gregory XVI

and a Pastoral in English from your Lordship and several other authentic documents, by which I clearly see that the grounds on which this Portuguese Priest acts, for not acknowledging your Jurisdiction, are vain and worthless? The main point on which he seems to stand is that the Bull of His Holiness had not been communicated to the Archbishop of Goa by the Portuguese Government; and therefore, says he, it has no effect as Her Portuguese Majesty has the right of Patronage in whatever place there is a Portuguese Missionary, even in British possessions: which is absurd.

I pray, My Lord, do not tolerate such a scandal, but endeavour to use all lawful means in your power to cause the schism of this rebellious Priest to cease and prevent my countrymen (the Spaniards,) passing by this place, from going, undisturbed through ignorance as I have done, to his Chapel and hear his mass.

It is only, my Lord, the love of truth and the desire of seeing scandal to cease in this land, where Christianity begins to flourish, that have induced me to address you on this deplorable subject.

I beg your Lordship's pious prayers for a happy voyage and remain with much respect,

My Lord,

Your most obedient servant,

F. NICOLAS VANRELL.

Singapore, 14th May, 1853.

COLOMBO.

PIUS P. P. IX.

VENERABLE BROTHER, Health and Apostolic Benediction.—With the greatest sorrow of our spirit We have lately heard, that you, Venerable Brother, in spite of the Canonical Decrees have dared to intrude within another Prelate's jurisdiction. It has been reported to Us, that you, having gone to the Island of Taprobane, generally called Ceylon, and did presume to administer to the great scandal of the Faithful the Sacrament of Confirmation in the Town of Colombo subject as it is, to the authority of a proper Vicar Apostolic.

How grievous has been your fault in this act will be manifest to you, Venerable Brother, by the knowledge which undoubtedly you have, of the arrangements made by our Predecessor of recent memory GREGORY XVI in his Apostolic Letters of the 24th April 1838 which begin "Multa proclare," and of the Decisions of the Council of Trent particularly in Sex: VI de Reform: Chap: V regarding a Bishop who dares to exercise PONTIFICAL FUNCTIONS in the Diocese of another Prelate.

Therefore in discharge of the duty of our Apostolic Ministry, without any delay we write you this Letter of Ours, by which, whilst We entirely reprobate such your conduct, We order and command you to abstain carefully in future from the repetition of such doings, and in the mean time We advise and exhort you that the sooner and with all the prudence possible, you should give reparation for the scandal caused to the Faithful, and endeavour to consult with your own conscience. We gratify ourselves in

the hope, that you will receive these our advices and precepts with that respect which is due to them, and thus soften our sorrow.

Finally in testimony of our Paternal affection towards you, We lovingly give you and the Flock committed to your care the Apostolic Benediction.

Given at Rome at St. Peter's on the 10th day of March of the year 1853, in the Seventh year of our Pontificate.

To

The Venerable Brother
JEROME JOSEPH Bishop of Macao,
Macao

True Copy.

† P. M. Bishop of Tipasa C. V. A. Colombo

MISSIONS.

We publish in this day's *Colonist* a letter from the Right Rev. Dr. Allard, the Catholic Bishop Vicar Apostolic at Natal, to a liberal-minded, a truly benevolent countryman of ours, on a very interesting subject—the civilization and introduction of the Christian religion amongst the Zulus of Natal. We hope that to promote the extension of the blessings of the Gospel, and for the preservation and temporal and eternal well-being of this noble Zulu race, the labours of the excellent Bishop of Samaria amongst them may be crowned with ultimate success. It cheers us to hear that Catholic Missionaries have at length been sent to commence this glorious work. The Bishop is a member of the Society of the Oblates of the Blessed Virgin Mary—an institute already most advantageously known amongst the numerous Catholic Societies who devote their energies and their lives to the Foreign Missions. His spiritual jurisdiction extends from the mouth of the Kei River to the Portuguese settlements on the Bay of Delagoa, and from the sea to the twenty-fifth degree, including the Sovereignty,—and is bounded by the Orange River on the side of the Cape colony. It includes hundreds of thousands of human beings who are yet unacquainted with the Divine truths of the Gospel. The Bishop has already completed a small church for the Catholic congregation at Pietermaritzburg, and is commencing another at D'Urban. Having provided for the wants of these two Catholic congregations, he next turns his attention to the natives. This is the first instance of Catholic missionaries employing themselves exclusively for the conversion of the natives in the British portion of South Africa. The Protestant missionaries have hitherto had the field to themselves. From the days of the first settlement made by the Moravian Brethren to the present, it would be a curious item to ascertain even an ap-

proach to the sum of money actually spent by English, American, and continental Protestantism upon the evangelization of the native tribes at the Cape within the limit of the 25th degree of south latitude. Supposing that the Wesleyans spend annually ten thousand pounds, the sum devoted by the zeal of the nine, or ten missionary bodies who have spread themselves over the colony and its adjacent portions must have been immense;—we have no data to give anything like an accurate estimate of its amount. Up to the year 1849 we give the ascertained revenues of the English Missionary Societies—

REVENUES OF MISSIONARY SOCIETIES.

—The London Missionary Society commenced its operations in 1800, and up to 1849 it had expended L.1,922,346 18s 2d. The Baptist Missionary Society commenced also in 1800, and up to 1842 it had expended L.620,431 11s 9d. The Wesleyan Missionary Society commenced in 1803, and had expended up to 1819 L.2,269,855 9s 6d. The Church Missionary Society commenced in 1805, and had expended up to 1849 L.2,153,750 18s. 11d. The Society for Promoting Christianity among the Jews commenced in 1809, and up to 1849 it had expended L.524,720 11s 4d. The British Society for Promoting Christianity among the Jews commenced in 1809, and up to 1849 it had expended L.524,720 11s 4d. The British Society for Promoting Christianity among the Jews commenced in 1815, and up to 1849 had expended L.12,028 10s 0d. The British Missions commenced in 1819 and up to 1849 had expended L.1,69,960 15s 9d. The Moravian Mission obtain an average income from England of L.3,000 a-year, which, for fifty years, is L.150,000. The City of London Missions (home missions) commenced in 1836, and to 1849 it had expended L.114,811 14, 10d; total, L.8007,921 11s 6d. To which must be added the income from all sources of the Society for the Propagation of the Gospel in Foreign Parts during the same period, L.3,000,000. Grand total, L.11,007,921 11s 6d."—*Herald*.

Now with these incredible appliances and munitions for the spiritual war, it appears that they themselves estimated in 1849 the total number of their converts at only 52,000 souls, acknowledging that a great proportion of these are still half pagans. Catholics would consider most of them wholly such, as they are not baptized, or likely to be so, and often have no other claim to Christianity than the insertion of their names in the Missionary's list, and sometimes the receipt of a pension for having it so placed.

We have, we repeat, no means of ascertaining what portion of this immense sum, or of the additional auxiliary sums from the continental and American Societies not included in this, may within the last half century have found their way to the Cape missions. We think we would not overshoot the mark if we said One Million of Pounds Sterling—we rather think the estimate below the mark. Now the question arises, what number of converts have this million produced? If we exclude the Bastards and half-castes, we should say the number would be small indeed. The "Bloemfontein Gazette," or some writer in its columns, defies the missionaries to produce one. On the Frontier here, the same opinion gains ground amongst the great majority of the colonists. The frank avowal of Mr. Bonatz, the Moravian missionary at Shilo, goes far to gain credence for this opinion. Real permanent conversion amongst even the Hottentots, not to speak of the Kafirs and Fingoss, is rare. These tribes remain still to be made fixed and firm in their belief of Christian doctrines and the practice of gospel precepts. But the Protestant missionaries have had every advantage—time, money, bibles, tracts, printing presses, considerable talents, aided by zeal to gain the object so much coveted by them,—the conversion of the natives. They have not, however, succeeded.—Now what is the inference?—Why that their system is at fault. The men employed are as talented, as zealous, if you will, as need be,—but they have no mission. If we were all united in the one church it would not be so. But God does not wish to sow in strife, neither can he be a party to the multiplication of dissensions and divisions, and therefore he refuses to bless the efforts or give an increase to the labours of missionaries who are self sent, or who are not sent according to his ordinance. It was only to those sent by himself and to their successors having the the same legitimate mission, that he promised that they should go forth and bring forth fruit, and that their fruit should remain. We shall attempt to shew how this promise has been fulfilled in the successful labours of Roman Catholic Missionaries in our next number.

Facts are stubborn proofs, and therefore where there is question of Missions and their fruits, it is reasonable to have recourse to them in preference to theory or conjecture. What we assert is true in all ages, from the days of the Apostles to the present time. Christianity has been propagated and preserved by the preaching and teaching of the divinely-commissioned church of its Founder. Those who have separated themselves from

it and who have sought to propagate schisms and divisions, may succeed in turning away Christians from the profession of the one faith, and thereby inflict a deep wound upon that charity which ought to unite us all in the bond of unity,—but they never can succeed to any extent in propagating their doctrines amongst pagan nations:—and the reason is evident—the propagation of the Christian religion depends upon the will of its founder. The graces that precede and accompany its reception descend from the Father of Light. Learning, wealth, exertions on the part of the preacher, cannot purchase them—they are a blessing from above. Now though schisms and divisions are permitted amongst Christians, God never will originate or propagate them amongst pagans. And this is the reason why it is the ancient truth alone, as preached by the missionaries legitimately sent by the ancient church, which he has ever blessed, and still continues to bless, with abundant and permanent fruit amongst the nations that are still imperfectly evangelized. It is in vain we seek for any other hypothesis upon which to explain that undeniable fact, that the Catholic church alone has been successful in those missions she has undertaken amongst the pagan nations. Other societies have succeeded in improving the material and intellectual condition of the infidel. The Catholic church, and the Catholic Church alone, has succeeded in subduing the stubborn will of the savage, and in making him accept the precepts of the Christian law with all the affectionate simplicity of a little child. Where is there a Christian nation to be found which must not trace back its Christianity to her as to a rich and fertile source? And where amongst the pagan nations are to be found the fruits and conquests of those who have separated themselves from her? Through her means have the races of red men of the great Western continent been preserved.

"A survey" (write the learned and accurate Dr. Pritchard, in his *Natural History of Man*—

"Of the numbers of people belonging to each race yet subsisting in South America, affords a gratifying consideration, and one that tends to relieve the distressing picture which the history of North America presents. The following table shews the numbers, as far as they can be ascertained, belonging to each race who have at least been received within the pale of Christianity,—and those who yet remain in the wilderness of original Paganism. This consideration, if we can, separate it from the events of the Spanish conquest, for which, it is to be hoped, that soldiers, and not the ministers of religion are responsible, must be allowed by a comparison with the history of North America

to reflect honour on the Roman Catholic church, and to cast a deep shade on the history of Protestantism.

NATIVE RACES.

	Christians.	Pagans.
Peruvian branch ..	1,315,452	None.
Antisan branch ..	11,857	2,700
Araucanian branch..	None	31,000
Patagonian branch ..	100	32,411
Chiquitlan branch ..	17,735	1,500
Maxian branch ..	53,720	3,157
Brazilo-Guarini branch	222,036	20,101
	1,590,900	91,197

“It seems from this table that more than a million and a half of the pure aboriginal races live in South America in the Profession of Christianity. The American race, through the exertions of missionaries, is designed to survive to future ages”—(*Pritchard's Natural History of Man*, p. 426.—*Third Edition* 1848.)

Let us hear the celebrated Alexander von Humboldt on this same subject, in p. 296 of his *Travels in South America*—

“If the Independent Indians have nearly disappeared for a century past northward of the Orinoco and the Apure, that is, from the Snowy Mountains of Merida, to the promontory of Paria, it must not thence be concluded, that there are fewer natives at present in those regions, than in the times of the Bishop of Chiassa, Bartolomeo de las Casas. In my work on Mexico, I have shown that it is erroneous to regard as a general fact, the destruction and diminution of the Indians in the Spanish Colonies. There still exist more than six millions of the copper-coloured race, in both Americas; and, though numberless tribes and languages, are either extinct, or confounded together, it is beyond a doubt that, within the tropics, in that part of the New World, where civilization has penetrated only since the time of Columbus, the number of natives has considerably increased. Two of the Carib villages in the Missions of Paria or of Carony, contain more families than four or five of the settlements on the Orinoco. The state of society among the Caribbees who have preserved their independence, at the source of the Essequibo and to the south of the mountains of Pacaraimo, sufficiently proves how much, even among that fine race of men, the population of the missions exceeds in number that of the free and confederate Caribbees. Besides the state of savages of the torrid zone is not like that of the savages of the Missouri. The latter require a vast extent of country because they live only by hunting; whilst the Indians of Spanish Guiana employ themselves in cultivating cassava and plantains. A very little ground suffices to supply them with food. They do not dread the

approach of the whites, like the savages of the United States; who, being progressively driven back behind the Alleghany mountains, the Ohio, and the Mississippi, lose their means of subsistence, in proportion as they find themselves reduced within narrow limits. Under the temperate zone, whether in the *provincias internas* of Mexico or in Kentucky, the contact of European colonists has been fatal to the natives, because that contact is immediate.

These causes have no existence in the greater part of South America. Agriculture, within the tropics, does not require great extent of ground. The whites advance slowly.

“The Religious orders have founded their establishments between the domain of the colonists and the territory of the free Indians. The Missions may be considered as intermediate states. They have doubtless encroached on the liberty of the natives; but they have almost every where tended to the increase of population, which is incompatible with the restless life of the independent Indians. As the Missionaries advance towards the forests, and gain on the natives, the white colonists in their turn seek to invade in the opposite direction the territory of the missions. In this protracted struggle, the secular arm continually tends to withdraw the reduced Indian from the monastic hierarchy, and the Missionaries are gradually superseded by vicars. The whites, and the casts of mixed blood, favoured by the corregidores, establish themselves among the Indians. The Missions become Spanish villages, and the natives lose even the remembrance of their native language. Such is the progress of civilization from the coasts towards the interior; a slow progress, retarded by the passions of men, but nevertheless sure and steady.”

Here we have from two most unexceptionable Protestant authorities, the following unquestionable conclusions:—

1.—That upwards of six millions of the aboriginal races of the American continent have been preserved from destruction by the Catholic church,—while the same races have everywhere either dwindled down to a few wanderers or totally disappeared when they came in contact with Protestantism.

2dly.—That the effects of Catholicity upon these races were an increase of the population wherever the missions were established,—an abandonment of their wandering habits,—the new Christians became cultivators of the soil,—they became more peace-loving and less revengeful. The missions served as a barrier of protection between the colonists and the independent native tribes. The

missions were gradually absorbed by the colonies and became part and parcel of them,—the missionary being compelled by the colonial government to give up his Indian Christian village to a regular curé. How happy would not England be if the same extraordinary changes could be wrought upon our border tribes.—if they could be Christianized and civilized—made to cultivate the soil and to respect the rights of property. How much blood and treasure would she have saved! But no, she chooses to reject the blessings which the Redeemer promised to his church;—she separates herself from his spouse;—she stands alone in religious matters, and glories in her isolation. She pursues by the force of her power and the influence of her wealth to civilize and convert nations. And her wealth and power so profusely lavished upon barren missionary projects serve only to demonstrate to the world how signally she has failed.—and must continue to fail until she has retraced her steps to the unity of Christ's church.

One poor Catholic missionary, one hated Jesuit, or despised Capuchin—a Xavier, a Peter Claver, or a Francis Solano,—have done more to propagate Christianity than England with all her printing presses, money bags, tracts, missionary chests, and missionaries, has ever been able to accomplish.—*Cape Colonist.*

THE BISHOP OF PITTSBURGH ON EDUCATION.

The Right Rev. Bishop O'Connor has addressed two letters to the Governor of Pennsylvania on the "Common School System." Among the many objections brought forward in opposition to present system, the Bishop has the following:—

"Every one must admit that something serious in our eyes is the cause of this state of things. Some grievance which we deem important must exist, or be apprehended in those public schools to make us fly from them with such inconvenience to ourselves.

"I may as well state at once that what has produced this dissatisfaction is the conviction that the religion of our children is not safe in these schools.

"We believe that notwithstanding the professions of excluding everything justly offensive, these schools are practically made to have a sectarian influence. We must condemn, and if no other, that of indifferentism.

"But even if this were not the case, we feel it a duty to bring more religious influences to bear on our children than can be done on Sunday alone; and as the school is found necessary to aid the parent, or supply his deficiency in preparing the child for his station in the world, we deem it necessary to prepare him there to fulfil the duties of the Christian, as well as

those of the citizen. The temper of mind that will secure this is no more of spontaneous growth in the soul than the knowledge of the sciences. Nor is one more likely than the other, as a general thing, to be attended to adequately by all parents at home.

"In the public schools, as now formed, this important part of education is either attended to in a manner which we condemn, or what is nearly as bad, it is left without any attention whatever. Hence our dissatisfaction.

CATHOLIC SCHOOLS.—A petition has been, or is about to be presented to the legislature from the Incorporated New Orleans Catholic Free School Association, praying for an appropriation of public moneys for the establishment of Catholic schools, or rather that an equitable distribution of the public school fund be made among the different religious denominations.—*Boston Pilot.*

CONVERSIONS.

BOMBAY.—On the eve of Pentecost the Right Revd. Dr. Michael Anthony regenerated by water and Holy Ghost an Hindoo adult, and Revd. Father Thomas baptised another on Trinity Sunday.

AHMEDNUGUR.—On Trinity Sunday Revd. Father Moses received in the Catholic Church an adult Hindoo woman.

KURRACHEE.—On the 25th April Revd. Father Andrew administered the Sacrament of Baptism to an adult Hindoo.—*Bombay Catholic Examiner.*

The Mail brings us one mournful item of intelligence. The Marchioness of Dalhousie expired on board the *Monarch* on the 3rd May, of the exhaustion produced by long continued sea sickness. The regret which this melancholy announcement will create in all circles of Indian society, will be increased by the possibility that the shock may induce the Governor General to return to Europe.—*Friend of India.*

B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. T. J. Bolland, for April last,	10 0
Mrs. Ryan,	5 0
Messrs. J. L. and P. Fleury,	6 0
Mr. James Peters Gill, thro' Rev. Mr. McCabe,	5 0
Mr. P. Bonnaud, for May,	5 0
Madame Bonnaud, for ditto,	2 0
Mr. Jas. Rostan, for ditto,	4 0
„ J. H. Rostan, for ditto,	1 0
„ T. Sinaes, for ditto,	1 0
„ S. Jones, for March,	2 0
Miss Gregory, for March and April,	2 0
Through Mr. N. O'Brien.	
H. Ghose,	5 0
H. H. D.,	2 0
J. B.,	1 0
Mr. T. D.,	2 0



THE
BENGAL
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* One holy, and one spirit—one Lord, one Faith, one Baptism.*

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THE
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Calcutta: Saturday, June 25.

LORD REDESDALE ON THE DOCTRINE OF DIVORCE.

PROTESTANTISM IN THEORY AND PRACTICE
 CONTRASTED WITH CATHOLICITY.

We undertook, in our preceding notice of Lord Redesdale's opinion on the subject of divorce *a vinculo matrimonii*, to prove, that, although His Lordship has recently adopted the Catholic Doctrine on the Indissolubility of Christian matrimony, yet, that, nevertheless, he is grievously responsible to God, for having, from his youth up to the period of his late doctrinal change, detained the truth of God in injustice, by denying, for that long interval, the revealed Christian truth, viz., that marriage is indissoluble even in case of adultery.

Now the medium of our proof is very simple, and may be comprehended, on a moment's reflection, by any person of ordinary capacity. In laying down our premises, we assume, as we have a right to do, that Lord Redesdale, during the term of his ignorance and error, with respect to the true doctrine, was

bound to have informed himself, both as a Member of the Anglican Protestant Church, and as an educated English gentleman of the first order in society, of what, even a very ordinary acquaintance with English history, and his Common Prayer Book, would have taught him, namely, that the Doctrine of Divorce *a vinculo matrimonii* was wholly unknown in England, until towards the close of the reign of Charles the second, somewhat more than a century and a half since, and that that same doctrine is openly and evidently repugnant to the teaching of the Common Prayer Book, on the subject of Christian matrimony.

We cannot satisfy our readers better on these points, than by repeating here, verbatim, what we advanced on this subject, several years since. Towards the close of the reign of Charles the second, the foundation of the present Anglican system of divorce was laid, by the unprincipled and bigoted Protestant Bishop Burnet. Charles, it is known, was greatly annoyed at the repeated miscarriages of his Queen, from the daily increasing fear, that he would leave behind, at his death, no legitimate child to inherit his throne. To relieve his anxiety, he consulted Lawyers and Divines, how he could provide against the occurrence of an evil, which he so much apprehended. In an elaborately

prepared decision, Burnet pronounced, that barrenness in a woman furnished, in certain cases, a lawful cause for polygamy or divorce. A divorce seemed preferable, but unfortunately for the Monarch and his theologian, not a single instance could be adduced of a subsequent legal marriage, pending the lives of the divorced parties. It was then necessary to create a precedent, and as the origination of such an example by the Monarch would have had an unfavourable effect in his regard, a pliant courtier, the Duke of Buckingham undertook the disgraceful office. The Lady Roos, having been convicted of adultery, had been separated from her husband by a judicial sentence. To relieve Lord Roos from the consequences of the separation, it was proposed to introduce into Parliament a Bill, to enable His Lordship to contract another marriage. The Bill was opposed by ALL THE PROTESTANT BISHOPS, with the exception of two, by all the Catholic Peers, and by those of the Protestant Peers who entertained any respect for the opinion of their Prelates. The Court party was alarmed at the formidable opposition, which they had to encounter. To try and mitigate it, the King was prevailed upon, to assist in person at the third reading of the Bill. Yet, notwithstanding the combined influence of the Sovereign and of the power of prayer which exerted itself, to flatter the Monarch's licentiousness, the Bill was carried only by a contemptible majority of two. The permission thus granted to Lord Roos forms the precedent, on which a Bill of divorce, together with leave to contract another marriage, is grounded at the present day.

Were we to inquire, whether the doctrine contained in the Common Prayer Book and Book of Homilies be, that marriage is in every case indissoluble, or to use St. Paul's words, if a "woman is bound by the law as long as her husband liveth," there can be little doubt, that it could be easily shown, that however contradictory and inconsistent it may seem, with what we know to be the prevalent and practical opinions of English Protestants, the authorities just referred to, openly favor the Catholic belief upon the indissolubility of Christian Matrimony. Indeed, the very form of Ma-

trimony adopted in the Common Prayer Book is, like every thing else which is valuable in that compilation, purloined from the Catholic Ritual.

In the very first interrogatory, which the Minister of matrimony is ordered to propose by the Common Prayer Book, he thus addresses the Bridegroom, "Wilt thou have this Woman to be thy wedded wife... and forsaking all other, keep thee only unto her, so LONG AS YE BOTH LIVE." A similar interrogatory is next proposed to the Bride by the Celebrant. As soon as each party has returned an affirmative answer to the preceding questions, both the one and the other on their bended knees, before the communion table solemnly vow, to take each other respectively for husband and wife, for better, for worse, for richer, for poorer, in sickness and in health, until death do them part, and the obligation, they at the same time publicly profess, is according to God's holy ordinance. Towards the conclusion of the ceremony, the minister offers up the following prayer "O God... who... didst appoint that out of man... woman should take her beginning, and, uniting them together, dost TEACH THAT IT SHOULD NEVER BE LAWFUL TO RE-EXAMINE those whom by Matrimony thou hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is represented the spiritual marriage and unity betwixt Christ and his Church" &c. It would be difficult to say, supposing that the Catholic doctrine on the indissolubility of marriage were alone true, what form of promise or of prayer, more stringent or more fully orthodox, than the preceding, could be employed, to impress on the contracting parties, the sacred and irrevocable nature of the obligation, to which they subject themselves. In a word, in the hypothesis, that it is in accordance with truth, that the bond of Marriage may be dissolved, by the delinquency of either of the contracted parties, then the formula of marriage adopted by the English Church is not only inconsistent and contradictory, but openly at variance with sound doctrine. Because, in this latter supposition, the contracting parties do not take each other for-

better or worse, and until death do them part, but, on the contrary, they are pledged to one another only contingently, conditionally, and until it shall happen, that the caprice or passion of either may, perhaps, and as in point of fact it has often happened, in order to effect a separation and to enter into new nuptials, lead one or the other party to the perpetration of adultery.

In short, if the modern doctrine of divorce be true, then it is not true, as the Common Prayer Book asserts, that it is, that Matrimony represents the spiritual Marriage and Unity betwixt Christ and his Church. For Christ chose for his spouse but one Church, and that Church he chose with an everlasting covenant, to endure until the Sun and Moon shall have passed away, and until he shall have delivered up his spiritual kingdom, after the conquest of death and hell, to his eternal Father. "Abyssus abyssum invocat." Deep calleth on deep, saith the Royal Psalmist. The man, who falls into one abyss of error, will soon plunge into a second and a deeper vortex. The Reformation set out with the fatal principle, that the Church of Christ had failed, that the Saviour had divorced the Spouse, for whom he had died on the cross of Calvary. It was a natural consequence, that as Protestantism, which regarded the Union of Christ with his Church, as figurative of the Union of Husband and Wife, came into existence, in virtue of the assertion that Christ had abandoned his Church, that, in a short time, it should complete the similitude, by professing, that the Husband might also abandon his wife.

(To be continued.)

THE SACRAMENT OF CONFIRMATION.

During the preceding week, the Archbishop, Vicar Apostolic administered the Sacrament of Confirmation at Chaudernagore, at the request of the Rev. Clergyman in Spiritual Charge of that Settlement. On his Grace's arrival at Chaudernagore, on the evening before the administration of Confirmation, He was received at the house of the Rev.

Cure, both by that Rev. Gentleman, and by the Authorities and also by several of the respectable Inhabitants, all of whom had been invited by Rev. Mr. Cheroutre to meet the Archbishop at Dinner.

On the following morning, a large proportion of the same respectable Party, together with several others of the Inhabitants, assisted at His Grace's Mass, and at the solemnity of Confirmation. Twenty-nine persons, aged for the most part from ten to fourteen years, were confirmed on the occasion.

CHINSURAH.

During the same week, the Archbishop administered Confirmation to nine persons at Chinsurah, three of whom were received lately into the Catholic Communion, having been previously attached to Protestantism. Twelve others of the Depot at Chinsurah received Confirmation in Calcutta, at the Catholic Cathedral on last Pentecost Sunday. After Confirmation, the Archbishop and the Gentlemen who accompanied him to Chinsurah, were most courteously entertained at Breakfast by Lieutenants Lesky and Ellis, the Officers in charge of the Detachments of H. M., 18th and 80th Regiments now-quartered at Chinsurah.

SERAMPORE.

On Thursday morning the 16th instant, the Archbishop Vicar Apostolic, after having celebrated Mass, administered Confirmation to thirteen persons at the Serampore Catholic Church. As soon as the solemnity had concluded, Mr. Gantzer, and Mr. D'Cruz, accompanied by several other Members of the Catholic Community of Serampore, came in a body, to pay their respects to the Archbishop and to obtain his Pastoral Benediction. In the morning, during Mass and also at Confirmation, there was a pretty numerous attendance of the Faithful, and their attention to their Religious duties and to the Archbishop's Instruction was at once decorous and edifying.

R O M E.

DURING his late visit to Rome, the Archbishop, Vicar Apostolic, represented to the Holy Sec, that for various weighty reasons recounted by him, His Grace would recommend, that, a certain modification and mitigation of the Abstinence prescribed by the general Laws of the Catholic Church should be introduced into the Vicariate Apostolic of Western Bengal with the permission of the Sovereign Pontiff, and adopted there. After mature deliberation on the reasons advanced in favor of this indulgence, the Sacred Congregation to whom the consideration of such disciplinary questions belongs, approved of the Archbishop's suggestions, and obtained for them, for three years the sanction of the Venerable Successor of St. Peter. This has been notified to the Archbishop, in letters from Rome received by the late Mail. The details of the new arrangement will be announced on to-morrow, in the several Churches and Chapels during Divine Service, and a printed tablet enumerating these details will be posted up in a conspicuous place, in each Church and Chapel.

HISTORY OF ABYSSINIA.

ITS SITUATION BOUNDARIES, THE ORIGIN OF ITS NAME, INHABITANTS.

By the Rev. Father Leo, M. A. Translated from the French for the Bengal Catholic Herald.

THE country known by the name of *Habech* is situated to the North East of central Africa and lies between 8° and 15° of North latitude, and between 32° and 40° of East longitude, reckoning from Paris. It is bounded on the North, by the Desert of Bycharis, on the West by Senner, on the South, by a part of central Africa, of which it appears to be an advanced mass to defend its entrance from the invasions of Europe; on the East by the Red Sea and the Desert of Adali. This country was known to the ancients by the name of Ethiopia; derived from *Othiopo* (burnt man) but this general name comprised all the dark complexioned inhabitants of the South,

The modern name of *Habech* signifies in Arabic an assembly of people. The name may also have come from *Abyssus* which means land injured by volcanic eruptions or by water. But the Abyssians or Abyssinians like not the name but prefer that of *Castham* or Christian or the name of Amara. Ethiopia is designated in the Holy Scriptures by the name of land *Ejus*; *Flumina Terram, Ejus Isuia* 18 ver 29.

Some writers, among others, Bruce and Sudoff suppose Abyssinia to have been peopled by some tribes from Palestine, after this country had been occupied by the Israelites. But in my opinion, it is more rational to believe, that it was colonized by Egyptians, since *Herodotus*, the father of history tells us, that a colony of 20,000 men wishing to throw off the yoke of Psammiticus went to inhabit a portion of the earth, as far from Meroe, as Meroe is from the island of Cephantina. This colony probably established itself in Abyssinia and laid there the foundation of the ancient *Axum* importing from Egypt, its knowledge of architecture and other arts, of which, there are still some traces to be found in this country, the ancient cradle of civilization. Those civilized people must have had commercial relations with *Meroe*, *Axum* and *Adulis*, the chief towns of Africa and when *Meroe* fell under the weight of its greatness, *Axum* must have seized on the sceptre and ruled in its turn, spreading civilization and commerce throughout all the neighbouring countries, and central Africa. For at the time, when the Roman eagle was hovering over the universe, no country daring to resist its power, the empire of the *Axumites* was great and formidable, the *Homerites* and *Sabuns*, dwelling in Arabia Felix, being its tributaries.

TRADITIONS RELATIVE TO THE QUEEN OF SABA.

It would be difficult to find in history, wherewith to prove the antiquity of the kingdom of *Axum*, although the Abyssinian Chronicles abound with ancient traditions, firmly credited by the people. Some of which, I shall here lay before the reader. The ancient dynasty of the kingdom of *Axum* is said to have commenced with the Queen of Saba, or of

the South! This Queen having heard much of the knowledge and wisdom of Solomon, resolved to go and see him.

She then left her country, with Camels laden with gold, silver and spices, she journeyed along the coast of Arabia, traversing many of her own provinces on the way, and at length arrived at Jerusalem, with the intention of proposing some difficult questions to Solomon, to see if his wisdom was as great, as it was reported to be. The Abyssinian tradition says, that this Queen was so captivated with Solomon and the Jewish religion, that she was converted to Judaism. This seems to be implied in the words she addressed to Solomon, at the moment of her departure: words in which she makes allusion to the benediction of the Eternal, granted for ever to the seed of Israel. According to the annals

had commerce with Solomon. Though the holy Scriptures do not mention this, yet there is nothing impossible in it, considering that, at the time the Queen of Saba visited Solomon, this prince had already commenced to depart from the Law of God, by giving up his heart to strange women. Might he not then have felt more than friendship and esteem for a young and beautiful Queen, who had come from a great distance to see and admire him? This Queen then, on her return to Ayab gave birth to a son, to whom she gave the name of Menelik and whom she always kept near her. This prince when grown up asked his mother who was his father, the mother replied that he was a great prince, bearing a striking resemblance to him and dwelling at Jerusalem.

When he repaired thither, he was recognised by Solomon, who gave him a brilliant education. After being circumcised, he was consecrated king in the temple of Jerusalem and took the name of David. Upon his return to Ayab, he brought with him a colony of Jews, some Doctors of the Sanhedrim under the direction of Ayarias, son of the high priest, Sadoch, bearing a copy of the ten precepts of the Decalogue, engraved on tables of stone. A temple was erected to the true God in the city of Ayab, the capital of the Kingdom; and the copy of the tables of the law and the ark of alliance were deposited there. It was thus, Abys-

sinia was converted to the Jewish religion. The Abyssinians attribute to this famous Queen a law, like unto the Salic law, observed in France; by which after her death, no woman could ascend the throne. But so that the crown might be always hereditary in the family of Solomon, she obtained that, when there was no male heir in the reigning family, the crown should be bestowed on the male child, whose mother was the nearest relation to the King or royal family, however distant it might be, to the total exclusion of the Princesses of the blood royal. There is also attributed to her the custom of banishing to a mountain, until the moment of death all the male heirs to the throne, excepting the one intended to fill it, to avoid the treasons and conspiracies which she had heard spoken of at Jerusalem, or the subject of the succession of the brothers of Solomon. According to the Abyssinian Chronicles the Queen of Saba died 86 years before Christ. The facility with which the Abyssinians were converted to Christianity, the Jewish colony dwelling in the midst of them, different Jewish practices and customs existing among them, the construction of their Churches, all seem to guarantee the truth of this tradition.

(To be continued.)

CORRESPONDENCE.

REV. MR. MERMET OF THE AGRA VICARIATE.

The Catholic Community of Calcutta, among whom the Rev. Mr. Mermet previously to his embarking for Europe, lately passed some weeks, will learn with pleasure from the following letter, that that excellent Clergyman was, when near Malta, in good health. Our Brethren will also mark, with satisfaction and gratitude, the very kind terms in which, Mr. Mermet speaks of the courteous attention paid to him, to Bishop Charbonnaux of Bangalore, and the Prefect Apostolic of Pondichery, by the Commander, Captain Harris, and all the Officers of the P. and O. Steamer Hindostan. Indeed in the P. and O. Service the same polite and friendly attention is always

paid to the Catholic Clergy, and for this courtesy, they are indebted both to the Naval Officers of that Service, and greatly also to the kind interest taken in their behalf by Arbuthnot Emerson, Esq., the Superintendent of the P. and O. Company at Calcutta.

PENINSULAR AND ORIENTAL STEAMER, HINDOSTAN, MAY 4TH 1853.

Letter of Rev. Father Mermet, to His Grace the Most Rev. Dr. Carew V. A. W. B.

MY LORD,—It was not possible for me to write from Suez, for we arrived there, on the 2nd instant at 8 P. M., and we started a few hours after through the desert to Cairo, where one night's rest was allowed to us. I cannot proceed farther, without once more expressing to your Grace all my gratitude, for the kind, paternal and generous hospitality I received during my stay of nearly 2 months in Calcutta.

Our passage to Suez has been as prosperous as possible, and more like a pleasure excursion than a Sea Voyage; we had all the time, delightfully cool weather, a fine Sea, and above all, good company. At Madras we received on board the Right Rev. Dr. Charbonnaux Vicar Apostolic of Bangalore, with the Prefect Apostolic of Pondicherry, and at Point de Galle 2 Spanish Priests from Manila. Every attention was paid to us all by the Captain, Officers and Passengers of the ship. On the 3d Sunday after Easter we all said mass at Point de Galle, but on the 4th and 5th Sunday His Lordship celebrated Mass, in the Saloon, at the same time, that the Protestants were reading their service on the deck. The little congregation was composed of about 20 persons, Spaniards, Irish, French, Portuguese, Dutch, Belgians, Italians, &c. During the voyage several questions were put to us on the subject of religion, but no bad feelings were evinced. One of the Passengers went so far, as to pretend to prove by the Apocalypse that the Church of Rome was the great harlot of Babylon and Napoleon one of the beasts mentioned there, that Rome was to be destroyed on the year 1866, or thereabouts, but as he appeared to be thoroughly persuaded of what he said, and impelled by motives of pure charity, according to the usual way of thinking, we laughed but were not offended; we had also several discussions about the place where Moses and the Israelites crossed the Red Sea.

Before we left the Steamer, we returned

our best and most sincere thanks to the worthy Captain, for his kindness to us.

Asking your Grace's blessing,

I have the honor to remain,

My Lord,

Your most humble and obdt. Servt.

J. J. MERMET, *Apostolic Missionary.*

BENGAL CATHOLIC ORPHANAGE.

*To His Grace the Most Rev. Dr. Carew,
V. A. W. B.*

MY DEAR LORD ARCHBISHOP.—I have much pleasure in forwarding to your Grace the accompanying ten Rupees for the Orphanage, being the Subscription of Sabias Haslam, Son of Conductor Haslam. It is a portion of his first earnings. As to-morrow will be the feast of the College, I would wish to have a Solemn High Mass at St. Thomas', if it would not interfere with your Grace's arrangements for Confirmation.

I hope your Grace feels much better to-day.

With every sentiment of respect,

Your Grace's

Obdt. humble Servant,

J. A. TRACY.

St. John's College, 23d June 1853.

NOTICE TO CORRESPONDENTS.

"ERIN'S ISLE" has been good enough to address to us a letter, in which, he dissertates on the Catholic Orphanages, and pronounces a high flown eulogy on all parties connected with their erection and administration. We are disposed to give "ERIN'S ISLE" full credit for sincerity and good feeling, in offering the tribute of praise, which he bestows on our Orphanages and their Managers. But, we are sure, that on reflection, he will agree with us in thinking, that as not only the Orphanages, but also all the other Catholic Institutions of Calcutta are almost weekly visited by persons of Education and standing in Society, who are always ready to express, in an authenticated manner, their high sense of the benefits, which the Institutions in question are conferring on our Community at large, it is far better to dispense with *anonymous* testimony on the same subject—Such testimony, whether favorable or unfriendly, being always regarded with suspicion and distrust by every sensible reflecting person.

Copy of a Petition to the House of Lords for the removal of certain disabilities affecting the East Indian community.

With respect to the Petition of certain East Indians, which has been sent to us by some kind friend, we shall merely say at present, that it is a temperate, well drawn up document, ably sustained by the testimonies contained in the appendix attached to it. We profit of this opportunity to express our earnest hope, that the British Legislature may give to the Petition of the East Indians, that calm and impartial consideration, to which it is so well entitled, both by the number, and worth of a considerable proportion of the East Indian Community.

M. B. M. G.

Whilst we entirely concur in the sentiments of respect and attachment expressed by V. C. towards the truly Apostolic Prelate he alludes to, We have to assure our Correspondent, that there are weighty reasons, for not noticing in the *Bengal Catholic Herald* at more length than we have done, the very censurable and criminal proceedings, of which he makes mention. Our Correspondent is no doubt aware, that public prayers are offered up every Friday in all the Churches of Calcutta, for the extinction of schism, especially at Bombay.

Let the faithful every where unite in this pious exercise, and very soon, please God, the blessing thus prayed for will be obtained. The knowledge of the fact, that the Catholics throughout India are united in prayer for him and for the great cause in which he is engaged, will afford the distinguished Prelate spoken of by our Correspondent, far more comfort and assurance of eventual success, than the publication of a thousand articles on schism, in any journal whatever. As to the Calcutta Free School, its principles and practice are too notorious, to deceive any Catholic, except one who wishes to be imposed upon for some unworthy motive.

SELECTIONS.

THE UNIVERSITY OF OXFORD.

In the adjourned debate on the Maynooth grant of this day, Serjeant Murphy made use of this illustration, that it was unfair to argue against Maynooth from particular instances of supposed misconduct of Priests, if such could be proved, as it would be from the occasional immoralities that prevailed at Oxford or Cambridge to argue against the lives and conversation of the Clergy of the Established Church. Now, the fact is, that if the whole case were stated fairly and frankly this is exactly the kind of comparison—if there were to be an inquiry into Maynooth—which would have to be most particularly insisted on. We know by the evidence taken before the Commissioners recently appointed to inquire into Oxford and Cambridge what those two Universities, the chief seminaries for the education of the Protestant Clergy, are; and if it could be shown that in the most essential points Maynooth bore any comparison to these two great Anglican establishments, every Catholic would wish—such is the difference of tastes and opinions—not merely that the grant should be withdrawn but that the earth should open and swallow up every stone of the building, and a very great number of the guilty inmates.

The peculiarity of these Protestant inquiries is, that the main point of moral discipline to which their attention was directed is, the question of pecuniary extravagance. In the Oxford Report this point is very prominent and predominant, but in the Cambridge Report it stands almost alone. Oxford, it seems, is very bad, but at all events it keeps alive a notion that something better is desirable; but Cambridge, which is said to be much worse, has not, or does not, show even the desire or instinct of amendment. The Oxford Report records a decided improvement within a generation or two.—“It is satisfactory to find, when we compare the discipline, the order, and the morals of the University with what they are reported to have been, even within the memory of living men, that a decided reform has taken place.”—(Report, p. 22.) Oxford, therefore, is not merely a Reformation University, but a reform on the Reformation. This being the case, I beg the reader's particular attention to the following undenied and undeniable statements of fact from the evidence appended to the Report from which the preceding sentence has been quoted:

REV. HENRY WALL, M. A., FELLOW AND BORSAR OF BALIOL, VICE-PRINCIPAL OF ST. ALBAN'S HALL, AND PROLECTOR OF L. GIC.

"Truth must not be obscured by remance; a useful measure must not be sacrificed to a theory. I have resided in Oxford for the last twenty two years, and I have some experience. *I wish I could say that the discipline of Oxford had much capacity for becoming worse.* I wish I could say that immorality had yet to be introduced among our students. I believe that their would be much less cause to fear the students who would come here on the scheme proposed, than to fear for them."—(P. 148)

"I know by my own experience and by that of others, that if a tutor ventures to communicate to a parent any suspicion of his son's society, expenses, or habits, he is pretty sure to receive the snubbing reply. that the parent has questioned his son, and feels perfect confidence in his explanation."—(P. 144.)

REV. W. E. JELF, CENSOR OF CHRIST CHURCH.

"The points in which the well-being of the undergraduates require to be protected by a stricter discipline than at present, seem to be *the houses of ill fame, intoxication, &c., &c.*

"With regard to the first (houses of ill fame), the evils need not be specified..... It seems to me that the University owes it to herself as a place of Christian education that those entrusted to her care shall be protected as far as her utmost power extends. It is true that *the utmost strictness or watchfulness of discipline cannot alter natures or stifle passions.....* but it is in the power, as it is surely the duty of the University and her officers, to diminish the temptations and remove the opportunities as far as possible. The abodes or the agents of vice should not be tolerated within the precincts where extraordinary powers are given her for the very purpose of suppressing them. The Commissioners will see that *I do not agree with those who look upon bad houses as a necessary evil, or with those who hold that purity is increased by the presence of temptation.*"

INTOXICATION.

"Intoxication, banished from civilised society, in the large world, still exists, though much diminished, yet, to a considerable extent, in the very last place where it ought to be tolerated."

CLUBS AND SUPPER PARTIES.

"The Bullingdon Cricket Club still exists,

and, unless it be very much changed from what it was when I used to hear of its proceedings, the scenes which take place, and the songs which are sung at its dinner, held, I think, once a week, are a curse and a disgrace to a place of Christian education. Nor are these clubs and supper parties evil, merely as being occasions of intoxication and obscenity to men already depraved; but they are violations of a principle which to my mind ought always to be kept in view by University and College authorities—viz., to keep the atmosphere as clear as possible from whatever may lead astray those entering on their academical life..... Take the case of a young man coming up from home with good intentions of living regularly, and working hard.....looking to the University as a place where, by God's grace he may carry out the solemn promises of making progress in religious and useful learning and training with which he gladdened his father's heart as he left home. He is invited by an old school-fellow to meet a few friends at supper. He goes in ignorance of what a supper party really is. The result is, that if not made drunk himself, he sees others drunk. He hears conversation and songs which no one can hear without pollution. He forms an impression of University life and University habits very different from what he expected, and unless he is of more than ordinary firmness, he becomes entangled in the vortex, and then, in his turn, entangles others. I do not know how the Billington Club is managed now, but I know that shortly before I left Christ Church school-boys, who came up to matriculate, were taken up there and made drunk."—(P. 182.)

THE REV. MARK PATTISON, M. A., SUB-RECTOR AND TUTOR OF LINCOLN COLLEGE.

"It is to be feared that the moral and religious standard with which a well-disposed youth comes up from a pious home would not be elevated by close and habitual intercourse with the senior common room..... The three great temptations of the place I suppose to be fornication, wine, and cards, or betting. Without exaggerating the turpitude of the first-named vice, yet every one who is aware of the amount of moral and intellectual prostration traceable to it HERE, must wish that every protection against temptation should be afforded to the weak and unsteady."—(P. 43.)

THE REV. FREDERICK TEMPLE, M. A., PRINCIPAL OF KNELLER HALL, LATE FELLOW AND TUTOR OF BALIOL.

"The direct discipline of the University is deficient in amount. The villages round

Oxford, within a circuit of five miles, are now hotbeds of temptation."—(P. 127.)

"The openings of vice are at present the bane of the system. It is frightful to think of the large proportion of the undergraduates who are tainting their minds, not unfrequently for life, with the effects of an impure youth."—(P. 126.)

THE REV. R. CONGREGRE, M.A., FELLOW AND TUTOR OF WADHAM COLLEGE.

"The real remedy for University extravagance lies in an improvement of the tone of public opinion and social morality of the classes who furnish the leaders of Oxford in point of expense. *If this could be raised to the standard advocated by Sir Charles Napier in India, a great change would be worked. Short of this, however, even as it is, in very many cases much good would result from greater communication between the parent and college authorities which has been hitherto much to slight.*"—(P. 152.)

THE REV. W. C. LAKE, M.A., FELLOW, TUTOR, AND SENIOR DEAN OF BALIOL.

"It may be desirable that there should be a *locus penitentiae* among us for young men whom the stricter colleges cannot retain on account of faults which are not of the worst kind. But it is surely a great evil that any college or hall should have even the character of being a *locus licentiae*. And certainly more than popular report asserts, that men are often received elsewhere when they may have been sent away from their former college for very great immorality, and that in their new abode they have an extraordinary amount of *licentiae*."—(P. 173.)

W. H. WILSON, ESQ., M.A., BODEN, PROFESSOR OF SANSKRIT.

"Discipline—As far as the public is concerned, whether in the town or within the precincts of the colleges, the maintenance of order and decorum is most successful. The discipline of many establishments of very inferior extent and importance is much less effectually enforced."—(P. 10)

REV. E. A. LITTON, M.A., LATE FELLOW OF ORIEL COLLEGE, VICE-PRESIDENT OF ST. EDMUND'S HALL.

"The absence of any efficient course of theological training at the Universities, which profess to feed the Ministry of our Church, is a crying evil which nothing but the acquiescence in anomalies, characteristic of the people of this country, could have suffered to remain. It is not too much to say that there is no country of Europe, Protestant, or Romanist, in which so anomalous a state of things exists."—(P. 177.)

REV. W. C. LAKE.

"Before endeavouring in any way to check

students from resorting to other places, we should remember what it is that they seek at other places. This is generally not so much instruction as *moral training*. And to such persons Wells and Chichester are said to supply this excellently, *while Oxford could never do so.*"—(P. 169.)

REV. ROBERT SCOTT, LATE FELLOW AND TUTOR OF BALIOL.

Recommends Cathedral Seminaries.—"The students themselves would have a *space of breathing-time in a more retired air*, before entering on their new and solemn calling. The separation from old social and local temptations would give to those who had yielded to such influences at the University a *locus penitentiae*, and a favourable opportunity of putting good resolutions into practice."—(P. 114.)

"A space of breathing time in a more retired air" is certainly a most exquisite phrase to express the necessity of a retreat from pestilence and moral pollution. The Greek mythical sea-nymph, to render her son invulnerable, seized him by the heel and dipped him in the waters of the Styx. The sea-nymph who acts as mother to the Protestant spiritual warriors of this day takes them, I cannot say whether by the head or heels, and plunges them, body and soul, into the infernal river. This process I have no doubt tends very much to render them spiritually invulnerable for the remainder of their lives; but the recipe is a bold one, and would quite frighten the College of Cardinals if such a thing were proposed to them.

Two other points also deserve notice. The first is the naive avowal of the Rev. Mr. Congreve that a great point would be gained if the moral discipline of Oxford could be raised up to Sir Charles Napier's standard of an Indian barrack. The second is the equally naive avowal of the Rev. Mr. Jelf, that "the utmost strictness or watchfulness of discipline cannot alter nature or stifle passions." In the education, then, of the Protestant clergy, it would seem that the contest against vice is deliberately and upon system abandoned.

Cambridge tells us nothing of itself; but the Rev. W. C. Lake, aforesaid, lets out a few words about the sister University which are more than sufficient:—"The practice at Cambridge of allowing undergraduates to reside in the town is said to produce a great deal of immorality (particularly among female servants) which is believed not to exist to nearly the same extent in Oxford."

Cambridge, then, is even worse than Oxford; and the alumni of these two Universities seek for an inquiry into Maynoth,

against which not even a breath of suspicion can be breathed.

REPORT OF THE SUPERIOR OF THE LITTLE SEMINARY.

TO THE RIGHT REV. THE LORD BISHOP OF VERSAILLES.

Little Seminary of Versailles, April 21, 1841.

MY LORD,

I had the honour, on Monday, the 14th of April, inatant, of stating *viva voce* to your Lordship the astonishing facts which have just taken place at the Little Seminary, and asking your permission to make them know to M. l'Abbe Desgenettes, Curé of Notre Dame des Victoires at Paris. I come now to present in writing the narrative of the same facts, with the remarkable circumstances connected with them.

Renaudt (Peter), born at Paris, July 3, 1825, entered the Little Seminary of Versailles in the month of October, 1838. During the summer of 1843, he was afflicted with palpitations of the heart, and went to spend some time at home. He wished to resume his studies at the end of the vacation of that same year, but soon experienced violent paroxysms and fearful convulsions, during which four men could scarcely hold him. The physician of our establishment spared no pains to recover him. All was useless. The paroxysms were repeated in a frightful manner, and the doctor did not think it right to leave me in ignorance of the serious nature of the malady. He informed me that there was continual danger of an effusion on the brain, and did not hesitate to say that, to effect the cure of the patient it would be necessary to make him a new heart, which exceeded the power of medicine. In consequence, in the month of April, 1844, we took advantage of a slight amendment in the young man's state, to take him to Montmorency, to some relations who had brought him up. There he improved a little, and in the month of October last, came to stay at Versailles with the Curé of St. Symphorian, his protector. Although we did not wish to take him again into our establishment, we nevertheless consented to allow him to take his place in the classes as often as his strength permitted him. In granting him this favour we were not without fear, for the doctor had declared to us that at any moment the terrible consequences occasioned by the disordered action of the heart might return. Our apprehensions were realised. The 24th of February last, Renaudt, on arriving for the morning class, was seized again by his complaint, and conducted immediately to the infirmary. In spite of the most assiduous attentions, the condition of the patient continually grow worse.

Finally, on the 1st of April, the convulsive beatings of the heart, compared by our physician to violent blows of the sucker of a pump, determined an effusion on the brain, from which resulted a paralysis of the optic nerves. Thenceforth, came complete blindness and absolute insensibility of the pupil, to such a degree that the doctor put his finger upon it without the patient's feeling the smallest impression. I saw him in this deplorable condition. The eyelids drawn

back left the ball of the eye uncovered, and showed it motionless as that of a marble statue. During three days and three nights the poor sufferer underwent pains which drew from him heart-rending groans.

The physician-in-chief of the civil hospice of Versailles, a doctor of great reputation, and of the most extensive experience, was consulted on Friday, April 4th. He examined the patient, thought that in all probability he would never recover his sight, said that he had an incurable malady of the heart, and added, that we might expect to lose him a little sooner, or a little later.

Disconsolate, we turned our eyes towards heaven. That same day a Novena to the Blessed Virgin was undertaken by the whole community. On Saturday, the 5th, a prolonged paroxysm, and the extreme weakness of the sufferer, determined us to give him extreme unction, a little before one in the afternoon. During this time, the scholars, assembled in the chapel, were saying the *Miserere*. As for the sufferer, he was insensible, his eyes fixed entirely open. A mustard poultice applied between the shoulders did not cause him any sensation. Respiration seemed to have ceased, and we made haste, fearing lest he should breathe his last before the end of the ceremony. His mother was there bathed in tears. About a quarter of an hour after the administration, Renaudt came to himself, and said that he felt no more pain. He who for so long a time had remained in bed without being able to take nourishment, after an entire prostration of strength, requested to get up from that same day, and was able to walk in the infirmary. This improvement, allowed him on Sunday the 6th, to be present at vesper, sermon, and benediction. The following days he rose at five in the morning, attended the meditation, and was able to hear several Masses. He suffered no more, but was still blind, although the eyelids had recovered their power of motion. He was led several times to the recreation, in the middle of the day, and being placed by his school fellows so as to face the sun, did not feel the slightest impression of light. He had already that delicacy of hearing which is peculiar to the blind, and recognized by their steps those who came to the infirmary.

On Friday, April 11, was called in a distinguished oculist of Paris, who after having acknowledged, like our physician, that the effusion on the optic nerves, determined by the disease of the heart, was the cause of the blindness, considered the case a bad one, and did not venture to promise more than that by means of an energetic treatment, he would endeavour to restore to our blind youth *a little light*.

The prospective view of this treatment was not encouraging. Copious bleeding, application of leeches, blistering, seton, &c. But our physicians had thought, eight days before, that Renaudt, exhausted by eighteen months of paroxysms and a treatment suitable, could scarcely be bled again without danger. I had also heard our doctor complain that his patient had become rebellious against all medical processes.

We had then but one remaining hope for the cure of the sight. The Novena was to finish on

Saturday, April 12. Our dear blind one communicated that day at the Community Mass, but his sight was not restored. After this, we concluded that we must resign ourselves to submit him to the treatment prescribed by the oculist; and not being able to apply it in our establishment, we took our measures promptly for confiding him to the maternal care of the Sisters of Charity of Versailles. The necessary steps were taken on Sunday the 13th, and it was decided that the poor youth should leave us on Monday the 14th of April, between nine and ten in the morning. On this day, fixed for his departure, he heard a first Mass at six o'clock. After the Mass he spoke to his confessor. He expressed to him how painful it was to him to think that many of his young school-fellows might be shaken in their faith, when they saw that, notwithstanding their fervent prayers, he had remained blind. He entreated him to speak to them, to reanimate their confidence; and he requested to be recommended to the Archiconfrérie. Afterwards he wished to attend at the Community Mass, which was said at seven o'clock, in order to communicate, a last time, in the chapel of the Little Seminary. He had in this a two-fold intention; first, to acquit himself by anticipation of the communion which had fallen to him, according to his number, as a member of the Sacred Heart; and secondly, to obtain the strength he needed in order to support a treatment of which he was ignorant neither of the severity nor of the duration. He was brought, therefore, to the Community Mass, wearing the ribbon and medal of the Association of the Sacred Heart, and was placed on my bench in the sanctuary. At the moment of the communion, the infirmarian, giving him his arm, conducted him to the altar. I placed on his tongue the Body of our Lord Jesus Christ, gave the communion to many other persons, and finished the holy Mass.

On my return to the Sacristy, I blessed a Crucifix which our blind youth had left before the Mass, and which he was to take with him. After this benediction, which was the business of an instant, the Infirmarian came up to me, and muttered some words which I scarcely understood. He said that, after the Communion, Renaudt had chosen to go back alone to his place. (This circumstance had not escaped me; but I had paid no further attention to it, than to remark rapidly within myself how quickly the blind become accustomed to localities.) The scholar charged with the care of the Sacristy, came to join the Infirmarian, to assure me that the young man, after returning to his bench, had taken and opened a book. I thought he was dreaming. "We shall see presently," I answered them, "what the case is;" and I hastened to put off the vestments with which I was robed.

At this moment the door opened; and I saw, with inexpressible surprise and joy, young Renaudt come down the six steps which join the floor of the Sacristy to that of the Chapel, then come and throw himself into my arms, and press himself to my heart. Sharing in his gratitude and wonder, I mingled my tears with his, and

said to him: "What, then, have you experienced: and what has happened to you?—What light is restored to you!"

"Yes," replied he; "when I was on my knees at the foot of the Altar, waiting for the holy Communion, a voice said to me, 'Believest thou? Believest thou?' And I answered, 'Yes, Lord; I believe that Thou canst work a miracle: Thou hast taken away my sight: Thou canst easily restore it to me.' As soon as the sacred Host had touched my tongue, I found myself dazzled. I saw every thing, and I saw nothing. As I remained there, motionless, the Infirmarian touched me gently, to remind me to get up. Then I perceived distinctly the step of the Altar. As I returned, I saw a bench, towards which I directed my course, declining the help of my guide. There were there several books; I took one of them and opened it, in order to try to what extent I saw clearly. It was an Imitation of our Lord Jesus Christ. The print was very small. I passed several leaves which contained the Ordinary of the Mass, and I fell on these words, which I read distinctly: '*Qui sequitur me, non ambulat in tenebris, dicit Dominus*'* Then I shut the book, and applied myself to prayer."

Such was the answer of Renaudt. I was astonished with the recital. We returned together to the Chapel, and made our thanksgiving side by side.

In the mean time, many of the two hundred scholars present at the Mass had perceived what had happened. They had remarked that the blind youth had returned without help to his place—they had seen that he had opened a book. The news passed quickly from mouth to mouth, and there was an universal enthusiasm when, at the recreation after breakfast, they saw appear in the courts, in the midst of the other scholars, whom he distinguished and called by their names, him who, twenty minutes before, as we all saw and knew, had been unable to take six steps to present himself at the Altar, without the help of another's eye. They surrounded him, they clapped their hands, they felicitated themselves, they gave glory to God.

At the end of the recreation—that is to say, at eight o'clock—Renaudt went to the Sisters of the laundry and infirmary. For my own part, I employed myself in despatching an express to the Curé of St. Symphorian, in order to impart to him the happy news. After these things, about nine in the morning, the mother of our scholar, who, for the ten or twelve days preceding, had fixed herself at Versailles, in order to follow from a nearer position the course of the malady, presented herself at our porter's lodge, with sorrow in her soul; for she came to proceed to the preparations for departure. On learning suddenly the sudden cure of her son, she hastened her steps in order to assure herself with her own eyes; but when she saw him, she was near fainting away, so powerful was her emotion.

About ten o'clock in the morning, at the end

* [He that followeth Me, shall not walk in darkness, saith the Lord. —John, viii. 12. Edit. B. I. c. l. beginning.]

of the class, the doctor, who had as yet heard nothing, arrived for the purpose of visiting his patients, with the intention of taking our blind youth in his cabriolet, and presenting him himself to the persons who were to apply the intended course of treatment. He was going up the stairs of the infirmary, when he saw coming to meet him a scholar, who was descending the steps two at a time, and who saluted him, pressing his hands. What was his surprise! It was Renaudt; but he did not stay; he was in haste to join the Assembly of the Sacred Heart. After the short daily prayer, the members, delighted to see in the midst of them him whom they thought they had lost altogether, intoned the *Magnificat*. On hearing them, the scholars, who were at recreation in the great court, went immediately to unite their voices with those of their school-fellows. Those who were in the infirmary did the same; and the doctor remained with one patient only, who was then in bed.

All this had been done spontaneously. For myself, my ears being struck in my room with the chant which rose from the Chapel, I descended with all haste to take part in the expression of the general gratitude; and when this desire of the heart was satisfied, I saw in the court young Renaudt. I addressed some words to him, and he soon left me, and ran to find the doctor again. The doctor did not delay coming to express to me his lively satisfaction. He related to me his unexpected meeting with the scholar, on the middle of the stairs; and depicted to me the excess of his surprise. He told me also that he had just examined Renaudt's heart, and that in spite of his agitation, and the powerful emotions of the morning, he found it in a very good state.

At noon, Renaudt came to the refectory. They had placed him at my side, and he dined with a good appetite. After our repast, we all went to the Chapel, and I had the dear Child placed in the Sanctuary, in the place where in the morning he had been seen take a bath, and we sang the *Regina Coeli* in testimony of gratitude.

This happened on Monday, the 14th of April, 1815. I would attest, if necessary, on the faith of an oath, the truth of all the facts contained in this report. They took place publicly, in a house which counts upwards of two hundred and thirty inhabitants. It will be very easy to proceed to an inquisition, if your Lordship shall judge it expedient.

I must not omit to state that Renaudt had put his full confidence in Mary the Mother of God; that we ourselves had had recourse to Mary to obtain his cure; and that the day before that on which our Novena began, M. l'Abbé Desgenettes had been written to, to recommend the sufferer to the prayers of the Archiconfrérie.

Since his cure, in so astonishing a manner, Renaudt has gone on as if he had never been ill. There has been no convalescence, and the return to light has been sudden and perfect, like the return to health.

I have been fulfilling a very delightful duty in

relating to your Lordship the principal circumstances of an event calculated to edify the faithful. I now conclude, laying at your feet the homage of the profound respect with which I am,

My Lord,
Your Lordship's most obedient,
Humble Servant,
LAMBERT,
(Superior of the Little Seminary.)

ORIGIN OF THE REBELLION IN CHINA.

A LETTER,

From the Right Rev. DR. DAUGIN, Coadjutor to the Right Rev. the Vicar Apostolic of Mongolia, to the Rev. Mr. Denavit, the Rector of the Great School of Lyons.

Ghang hai, 24th May, 1851.

"My dear and much esteemed Confrere,
Although my last letter is of so recent date, I have taken a fancy to write to you again, and the reason for my so doing is simply because I have additional news for you.

"A slight spark sometimes enkindles a mighty conflagration. In the province of Kouang-si, adjacent to that of Caouan, a merchant, with his bales of goods, arrived too late at the inn, and was refused admittance; the poor manufacturer went in consequence, and knocked at the door of a rich family in the neighbourhood, and begged to be accommodated for the night; moved with compassion the master of the house received him. A short time after some thieves came to steal the merchandise. The proprietor of the house went out and said to the brigands whom he knew; 'every time that you have asked me, I have given you something; is it right that when a friend comes and asks for my hospitality, you should come and plunder him in my own house? Would it not be more reasonable, that, in consideration of the assistance I have afforded you, you should not injure my friends any more than myself?' This argument appeared decisive to the bandits who at once retired.

"This mode of action does not show that the host was in collusion with the thieves; it is merely a means of coming to an agreement with them, and it is often necessary to have recourse to this system. It is also essential to treat them well whenever an opportunity offers itself, for they will then spare you, and ever render you services. Should you refuse them this tribute, they become your sworn enemies, go so far as to burn your houses, and in this case, the only plan is to denounce them to the magistrates. But as the mandarin, before administering justice, commences by exacting a sum in proportion to the fortune of the complainants, and that the case is always decided in favour of those who give the most, it follows that to have recourse to the tribunal is the very worst course to pursue.

"This man therefore, acted wisely by compounding with the thieves. Unfortunately, however, the mandarin heard of what had taken

place, and that he might not lose the opportunity of extorting money from a rich man, he sent his satellites to ask him, why he was in collusion with brigands. This message signified in plain Chinese—give me a thousand piastres, and I will say you have acted rightly. The whole affair seemed to be perfectly understood, and they had already begun to dispute about the sum that was to modify the magistrate's language, when the robbers, having obtained information of this negotiation, descended from their mountains, pounced upon the satellites and killed the mandarin in his house. Such is the spark—now for the conflagration.

“The rich proprietor said to the robbers, what have you done? In your desire to be useful to me, you have ruined me. Had you not come to my assistance, had you not killed the mandarin, I should have escaped by the payment of a sum of money, and the whole affair would have been at an end, whilst as it is, my family and I shall all be beheaded. Do you and your family join us, replied the bandits, and we will bring these dogs of mandarins to justice.’ No sooner said than done; the poor family to save their lives, had no alternative. The Miao-tse, who were at no great distance, were at once informed of their proceedings.

“These Miao tse are Chinese who have retired into the mountains, and who, ever since the extinction of the Ming dynasty, that is, for about three centuries, have never submitted nor paid tribute to the present dynasty of the Manchou Emperor. Intrenched in their mountains, whence they could never be expelled, they have always entertained the hope and the project of re-establishing the ancient imperial family.

“The Miao-tse who could not have desired anything more gratifying, lent them a strong hand, and seized upon the first town that presented itself to their rage. Thus commenced three years ago, the revolt of Koung si. Since that time after having, in numerous combats, assaults and skirmishes killed several mandarins and many thousands of soldiers, they not only conquered the whole province, which no longer obeys the emperor, but already occupies a portion of Ho-nan.

“Meanwhile, Tuo Kouang, the sovereign of the Celestial Empire, died in the beginning of the year 1850. According to one version of the story, the exactitude of which we have not been able to verify, the Emperor on approaching the hour for rejoining his ancestors, said to his son:—I am about to be gathered to my fathers, how shall I appear before them? I have not been able to maintain, as they did, the integrity of Celestial Empire; I have been conquered by the barbarians of the West, who have obtained a footing among us. I die, therefore, overwhelmed with affliction, I entreat thee to avenge my cause. He may, probably, have added some advice on the subject of the christian religion, this is not at all improbable, but I am not aware whether he did or not. The fact is, that of this no one doubts, that the old emperor and his son now reigning could never resign themselves to the humiliation of submitting to the will of the Europeans. Hence, in the last edition of the

imperial laws, drawn up after the conclusion of Mr. Legrence's treaty, the ancient edicts and statutes are renewed, and penalties awarded against the adorers of the true God, adding that they are just and must be executed.

“At the present time, the progress of insurrection, which is beginning to make its way into the surrounding provinces, tends to increase the emperor's fears, and cause him to believe all the calumnies that are circulated against the christians. In the first instance, there was nothing against us but the ordinary and local annoyance of the mandarins; but the rebels being at the gates of the province, it is said now, that the Right Rev. Dr. Balders, the Vicar Apostolic, must be at the head of the Miao-tse; a description of him has been furnished, and he is everywhere sought after, whilst he is with us here at the jesuits' school at Change-hay. In Ho-nan, a part of which the rebels already occupy, a Chinese priest has been thrown into prison where he is dying of hunger. Persecution is also said to be severely felt at Sutchuen, and as the Chinese are convinced that the christians are in the plot, which appears to them so much the more certain from the chief of the party being, according to what is said, a protestant, they are not aware, or are unwilling to believe, that at Kouang-si the rebels have imprisoned some of the christians because they refused to join the insurgents.

“At the present time, we are still three Lazarist Bishops at Chang-hay, the Right Rev. Dr. Mouly, administrator of the diocese of Pekin, the Right Rev. Dr. Balders, Vicar Apostolic of Ho-nan, and myself. We are going to separate in the course of a few days, and go to our respective missions; and if I should in the end be strangled in some corner, or dispatched in my other way, you will have the satisfaction of feeling that you were a true prophet, and I shall be thankful through all eternity. FIAT! FIAT!

“FLORENT DAUGIN,

“Coadjutor to the Right Rev. Dr. DE TROADE.”

THE LATE TRIAL—LETTER OF DR. NEWMAN IN REPLY TO CONGRATULATIONS.

[The subjoined letter has been addressed by Dr. Newman to the Very Rev. Dr. Whitty, V. G., Provost of Westminster, in acknowledgment of congratulations from the London Committee and his English friends on the issue of the late proceeding:]—

Edgbaston, March 2nd, 1853.

“My dear Dr. Whitty—I acknowledge with a full heart the congratulations which you convey to me from the London Committee and my other English friends on the issue of the late legal proceedings, through which they have so nobly supported me. The pleasure I feel on the occasion is enhanced by the circumstance that the channel of those communications is one who has been so highly valued by me ever since I was a Catholic,

and who even from an earlier date, has taken a warm interest in me and my concerns.

"But their message, welcome as it is of course, is but a small fraction of the claim they have upon my gratitude. It carries me back in thought to the long course of self-denying and persevering exertions in my favour of which it is the graceful close, and which could only have been found in that communion whose life is supernatural charity. A newly-established Hierarchy, amid a thousand duties and cares, has inaugurated its history by an act simply directed to the vindication of the Catholic name; and took occasion of its first Synod to become the champion of a cause whose special watchword (as one of my witnesses on the trial expressed it) was 'the glory of God and the honour of Holy Church. And, answering to its call, the poor remnant of a nation once Catholic. Priesthood and laity, amid a thousand needs and difficulties, have vindicated their place in the great family of God by a deed of large liberality towards an individual who to nothing could appeal in his behalf, except their love of truth, their abhorrence of hypocrisy, their impatience at wrong.

"General acknowledgments are at best unsatisfactory. I wish it were consistent with the due limits of a letter to indulge the special feelings, which are severally excited in my mind, by the various names which the subscription list contains. It is a lasting consolation to me to reflect how much of self-denying bounty, of retiring sympathy, of honest good will, of condescending approval, and of personal friendship, has there found its expression. Each contribution has a meaning of its own, and its own particular claim on my affection or respect, to which I must not be supposed insensible because I am not allowed to respond. One name, indeed, there is which I must make an exception to this imperative necessity—it is that of the illustrious personage who stands in the highest Ecclesiastical rank in this country, who has been faithful and constant to me all through my Catholic life, who has ever supported me and put me forward, and prophesied well of me, and done his best to bring about his own prophecies. He it was who, besides the effectual aid and impulse he gave to the charitable work at home; did what none but he could do, opening the Continent to that cry of indignation in the midst of which it was carried forward here, and making a cause, which in my own feelings, indeed, was never personal, of Catholic moment and concern.

"What is good endures, what is evil comes to nought. As time goes on the memory will

simply pass away from me of whatever has been done in the course of these proceedings in hostility towards me, whether on the part of those who invoked, or those who administered the law, but the intimate sense will never fade away—will possess me more and more of that true and tender Providence which has always watched over me for good—and of the power of that religion which is not degenerate from its ancient glory of zeal for God, and of compassion for the oppressed.

"I am, my dear Dr. Whitty, affectionately yours in Christ.

"JOHN H. NEWMAN,
of the Oratory,

"To the Very Rev. Whitty."

ST. BERNARD'S PRAYER TO THE B. VIRGIN
FOR DANTE.

O Virgin mother! daughter of thy Son, in humility and glory far above any creature, infallible object of the omnipotent will, it is thou who hast given so much dignity to human nature, that the Creator did not disdain to participate in its operation. In thy womb has been enkindled the love by whose benign influence this flower has been made to bloom in eternal peace. Thou art here for us the meridian sun of charity, and below for mortals a living fountain of hope. O my Lady! so great is thy glory, that whoever wishes for grace and has not recourse to thee, wishes in his vain fancy to fly without wings. Thy benevolence is not only favourably to him that asks, but oftentimes spontaneously anticipates his request. In thee is mercy, in thee piety, in thee munificence; in thee is combined whatever excellence can be in any creature.—(P. 515)

CATHEDRAL AND BOW-BAZAR
MALE SCHOOLS.

IN CHARGE OF THE CHRISTIAN BROTHERS.

The Summer Vacation commenced on St. John's day, and will continue till Monday 18th July, on which day, instructions will be resumed in both these Schools.

24th June, 1853.

B. C. ORPHANAGE, FREE SCHOOLS
AND WIDOWS' ASYLUM.

Mr. John Spence, for April, ...	Rs. 25
James Burnin, for ditto, ...	5
A. W. Spence, for ditto, ...	5
F. Mazaux, for ditto, ...	5
W. R. Lackersteen, for ditto, ...	5
Donation from Mrs. Augier, thro' Rev.	
James O'Hagan, ...	2
H. M., of Burdwan, ...	20

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JANUARY 1, 1853. [VOL. XXIV.

The *Morning Chronicle* (Dec. 21st) understands that Sreenath Sanyal, one of the Natives convicted on a charge of complicity in the late forgery on the Bank of Bengal, has promised to give information relative to other forgeries if allowed to remain in Calcutta for a short time longer. "The prospect of a trip to Martaban is anything but a pleasing one to the unamiable ex-ledger-keeper." We have been informed that the indulgence is to be granted, and that a committee will be formed,—of course such a splendid opportunity of calling into play this Governmental hobby could not be neglected—for the purpose of taking down this exemplary character's depositions. Of course we cannot now hazard a guess as to the probable nature or extent of the promised revelations, but the fact of their having been promised induces us to imagine what a precious set of utensils must have composed the Bengalee establishment of the Bank of Bengal.—*Eastern Star*.

THURSDAY, DECEMBER 16.

The *Hurkaru* states, that the Sudder Dowanny Adawlut has at length conceded to the pleaders of that court, the right to plead in any of the subordinate Civil Courts. Anything which is calculated to raise the pleaders in their own estimation and that of the public, must be of advantage to both parties, and the gentlemen employed in the Sudder Court, are generally very superior to the non-descript lawyers who hang about the Zillah tribunal.

A case came up before the Small Cause Court of Calcutta on the 15th instant, in which the First Judge found it necessary to punish a common Calcutta trick, rather severely. The action was brought for Rs. 204 for goods sold and delivered, and the plaintiff, a butcher, represented that the defendant, Capt. R. H. Goble of the *Royal Stuart*, leave the juri action. The latter thereof arrested, on a bench warrant, and his vessel was thus delayed for a day at a cost of Rs. 300. The claim turned out to be totally unfounded, the goods having been purchased by another person, and the plaintiff was accordingly fined Rs. 200 for the loss and inconvenience he had occasioned.

The *Delhi Amertizer* resuscitates a valuable suggestion from a Medical Treatise, published by a Bombay Surgeon in 1835. The Surgeon believes that Quinine, the most expensive of modern specifics, may be extracted from the Neem tree, the bark and leaves of which are already employed by the natives as a febrifuge. The experiment to the notice of Dr. Hare, ourselves, that it will be found easier to plant in Assam.

A correspondent of the *Citizen* confirms the intelligence originally reported in the *Englishman* of a large assemblage of Booties near Tezporo in Assam. All the local functionaries appear to be on the alert, expecting some movement from the Burmese side, and the Commissioner and his Assistants are running about in all directions. We are inclined to suspect, that occurrences of public interest are so uninfrequent in Assam, that the correspondents of the journals have been making the most of them.

FRIDAY, DECEMBER 17.

The *Hurkaru* mentions, that the Government has offered a free passage to a certain number of Europeans, who are required to act as constables over certain convicts on their way to Australia. We should imagine the post would be eagerly sought by the many strong active men, who are anxious to reach the gold diggings on any terms.

The same journal states, that Government has at length made an effort to secure to the poorer inhabitants of Calcutta, the means of procuring copper coin. From the 1st of January, any one will be able to obtain piece from the

Mint in sums of not less than two hundred rupees. We fear, the amount fixed will be too high to benefit the majority of the people, who will be still compelled to resort to the licensed money changers, who give 64 pie for the rupee whenever it is convenient, and quietly take down their sign boards when there is an egot on the coin.

The P. and O. Company's Steamer *Hindustan* arrived at Aden on the 21th November, having made the voyage from the Sandheads in 14 days.

The *Bombay Gazette* confirms the intelligence of a riot in the district of Candeish. Fifteen thousand of the ryots chiefly from the Sowda Taluk of Candeish have collected, at a place called Yawul, 110 miles from Mulligauum, where it is believed, they intend to resist the prosecution of the survey. Seven hundred men, of the 10th P. N. I. and the Blue corps are on their march from Mulligauum into the disturbed district, a force has been ordered from Seroor, and guns from Nugger, and the 22nd N. I. who were on the march, he had halt to. The cause of the enroute is said to have been an order issued by the Survey officers, compelling every ryot to fence in his field, but the rumour, appears to be absurd, and the poor people are more probably actuated by that vague dread of statistical enquiries so often observable in India. The mob is entirely unarmed, and the assemblage of so large a body of troops appears to have been almost unnecessary. The ryots have not, it is said, attempted to resist the soldiers, but they refuse to allow the officers to proceed with the survey.

SATURDAY, DECEMBER 18.

The *Citizen* states on the authority of letters from Assam, that the Army of Bhooteas, is about to invade India, and exterminate the outside barbarians, consists of 1,000 men with matchlocks, 1,000 with spears, and 1,000 with lances, while a reinforcement of 2000 more is moving up from the rear. The Bhooteah Rajah declares that he holds his appointment direct from the Emperor of China, and is independent of every one, and, if the fugitive Rajah is not surrendered,—no one knows what will happen. We may have to march an army to Lhasa yet, with M. Huc as Chaplain General.

SUNDAY, DECEMBER 20.

We notice from the Calcutta journals, that the American vessels in the harbour had their flags half mast high on the 19th instant, as a mark of respect to the memory of Daniel Webster.

The *Hurkaru* states, that the *Anglia* will convey no less than twenty-one European convicts to Australia, under the charge of twelve special constables, who are to be remunerated at the rate of Rs. 300 each. The agents of the vessel, however, have entered a protest against this arrangement, unless a commissioned officer is sent in command of the constables, and the objection certainly appears to be reasonable. One and twenty determined men, including several soldiers, and more than one man of education, might create a most formidable mutiny on board, particularly as they will fancy themselves safe if they can but reach the diggings. At any rate, we would advise Mr. Betts, who has chartered the vessel, to hold in reserve the means of arming his passengers upon an emergency. An investment of revolvers would probably find a ready sale at the diggings, and relieve the passengers from a risk which ought not to be lightly incurred.

THURSDAY, DECEMBER 23.

The *Delhi Chronicle* brings us the following extraordinary scrap of intelligence:—

"CIRCULAR.—The Subscribers to the *Sind News* are hereby informed, that Lieutenant Colonel Stark, C. B.,

Commanding Kurrachee, has placed an armed party over the Office, Press and premises of that paper, and has forcibly prevented the working thereof.

The Subscribers are consequently informed of these measures, and that until some arrangements are made they need not expect the receipt of that paper. All subscriptions, paid in advance, will be refunded, should Government not permit the paper to be continued.

CURSETJEE MERWANJEE AND Co.,

Proprietors.

Kurrachee Cantonments, 3d December, 1852."

The account is obviously ex parte, and it seems not improbable that the arrest is for debt, carried out by the assistance only of the cantonment authorities. Brigadier Stack would scarcely have ventured upon an act which, without adequate authority, might cost him his commission.

A correspondent of the *Englishman* says, that the water of the Irrawaddy at Prome has sunk twenty-seven feet below high-water mark, and that if the advance on Prome had been delayed for one fortnight, it could not have been made by water at all.

We regret to perceive from the *Hurkaru*, that the passenger ship, the *Nile*, has got on shore near Waltair. The vessel was running down the coast to Vizagapatam, and about seven o'clock in the evening of the 20th Captain Nisbett imagined he had reached the Dolphin's Nose, a high point of land at the entrance of that harbour. A light on shore, which he mistook for the light of a pagoda on the Point, confirmed the impression, and he was about to cast anchor when the vessel struck. Fortunately, the bottom was sandy, but the rocks he in every direction, and the vessel must be lightened before she can be moved.—*Friend of India*, Decr. 30. 1852.

ST. XAVIER'S CHAPEL.

Bow-BAZAR.

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 to-morrow Sunday, Jan. 2nd by those of the Society who besides Confessing and Communicating 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 to-morrow Sunday, Jan. 2nd at 10 o'clock A. M.

Just Published.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal, &c. &c. for A. D. 1853, with the approbation of His Grace the Most Rev. Dr. Carey, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Rev. Dr. Kennedy, Rector of St. John's College.

To be had at Messrs. P. S. D'Bozariq and Co.'s and at the Cathedral Library: Price Rupee One.

Dacca.

NAZARETH CONVENT, BOARDING AND DAY SCHOOL.

NEW accomplished NUNS from Ireland having lately arrived, the management of the School has become naturally more efficient. Terms very moderate.

Chittagong.

BETHEHEM CONVENT, BOARDING AND DAY SCHOOL.

THREE accomplished NUNS from Europe have just arrived for the above Institution.

CHURCH VESTMENTS FOR SALE.

At a reduced Price.

THE following very neat Church Vestments are imported direct from Genoa by a private individual.

Parties who wish to secure a neat and elegant suit of Church Vestments will find this a fair opportunity:—

	from	to
A suit of VESTMENTS for three Priests' Mass, with white flowered Damask, Cope included, ... Rs.	225	170
A ditto black ditto,	140	80
A white Damask Cope,	75	55
A ditto with elegant flowers,	70	55
A ditto with variegated colors, (white and red,)	70	50
A purple Chasuble, with small silver flowers,	70	50
A green Damask ditto,	35	30
A green ditto, <i>Tabet</i> ,	45	35
A Chasuble with variegated colors, (white and red,)	45	30
A ditto black,	30	20

Apply to the Printer.

TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

F. DeMonte, Esq., Patna, from January to December 1853,	Rs. 10	0
Sergt. Kavanagh, Benares, from December 1850, to June 1853,	30	0

SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JANUARY 8, 1853. [VOL. XXIV.

ARRIVAL OF THE OVERLAND EXPRESS.

No English Mail by the *Achilles*. It is coming in the *tub*; and may be expected early in 1853.

The Queen opened Parliament in person on the 11th November. The speech is what such things generally are, indefinite and mysterious.

Lord Derby has not gained the confidence of the Free traders and it is now almost certain that the Whigs and Free traders intend to unite all their strength against the Ministry. The Great event of November has been the funeral of the Duke of Wellington. The weather was propitious, the people were orderly, and the pageant was perfectly successful.

Like Marlborough and Nelson, the hero of Waterloo has been entombed.

The report gains consistency that Prince Frederick William, the heir of the Prussian crown, is betrothed to the Princess Royal of England. The Princess of Prussia, mother of the Prince, will make another visit to England next spring.

France remains as before; the Empire is determined upon, but has not yet been proclaimed.

Accounts from America are principally occupied with the death of Daniel Webster.

The office of President is likely to devolve upon General Polk.

Another Indian Railway is being projected, and has given notice of its intention to apply for Parliamentary sanction in the next session, under the title of the Baroda and Central Indian Railway Company. The line which the Company more especially propose to undertake is to commence, it appears, at Tankaria in the Gulf of Cambay, and pass through Baroda to Rutlam and Agra.

Wednesday, November 21.

MADRAS.—We have very great pleasure in informing our readers, of the safe arrival, by the Ship *Deronsshire*, which left London on the 8th September and anchored in these roads on the 25th instant, of the Right Rev. Dr D. M. Aloysius Vicar Apostolic of Hyderabad, and party.

His Lordship presided at Vespers on Sunday last, and officiated at the early Mass during the week.

We sincerely wish His Lordship and party, every success in their future labours in the Mission of Hyderabad.

It is our melancholy duty to announce the death of the Rev. Nathaniel O'Donnell, which sad event took place on yesterday at the Catholic Cathedral a few minutes before 2 o'clock. Mr. O'Donnell, after having completed his ecclesiastical studies in the Missionary College of All Hallows, reached Madras on the 30th August 1849. He spent the first year of his missionary life among the Telugoo Christians of the Guateor district. He was called down to Madras in October 1850, and was shortly afterwards attacked by consumption, which despite the unremitting attention of the most eminent medical practitioners has at length carried him off in the prime of life, in the 28th year of his age. Those only who knew him intimately, and who could best appreciate his great talents, his humility, his zeal, and other priestly virtues, are able to comprehend the great loss religion has sustained in the premature death of this young and promising Ecclesiastic. His remains will be interred at 8 o'clock this morning at the Catholic Cathedral. We earnestly recommend his soul to the charitable prayers of our Catholic Subscribers.—*Requiescat in pace. Amen.*—*Madras Catholic Examiner*, 11 Dec.

CHOLERA AT BARASET.

We hear from a correspondent at Baraset, that Cholera is raging to, a fearful extent in that district, particularly in

and about the village of Mohesarpore, where the people are dying in great numbers. The peculiar feature appears to be, that the disease attacks principally the very lowest orders of the people consequently such are most destitute of food and clothing. It is said that the whole country about that neighbourhood is strewn with dead bodies on which herds of jackals, dogs and vultures are feasting. Surely if such be the case, the local authorities ought to take some measures to have the carcases removed.—*Englishman*, 6th Jan.

THURSDAY, DECEMBER 23.

The *Maulmain Times* announces, that the King of Siam has become a subscriber to that journal, and has forwarded his subscription under a royal escort of soldiers.

The *Harkara* publishes a long and amusing story about a quantity of spices which it appears are forwarded every month as a present from the Company Bahadour to the King, of Delhi. They were originally forwarded to his Majesty in consequence of a fancy which he took to certain spices presented to him by the Governor General's Agent, and the gift was changed by the Court of Directors into a regular monthly present, at an expense of Rs. 110 per mensem. Some time after, however, the Government in an economical mood managed to save Rs. 77 by deteriorating the quality of the spices, and after a delicate and difficult negotiation, his Majesty was induced to consent to the alteration. Even this reduced amount appeared, however, too much to the present Governor General, who would have at once discontinued the allowance, but for a representation from the Agent that the King would feel deeply hurt at such a measure, and his Lordship therefore contented himself with ordering a reduction of ten per cent. in the price of the spices. We suspect our contemporary is hoaxing his too credulous readers.

A case has recently occurred in the Small Cause Court of Bombay which strongly illustrates the remarks published in these columns upon state of the law in connection with *exparte* decisions. Two Marwarrees brought an action against a Mahatta for the sum of Rs. 17, and as the defendant did not appear, they obtained a decree *exparte*. Owing, however, to the interference of a sepoy attached to the Court, it was discovered that the Mahatta, overawed by finding himself in a Court of Justice, had been in attendance all day in a lower room, waiting for a summons from the Judges, until quietly informed by the plaintiffs that the decree was against him. Fortunately for the cause of justice, the Marwarrees were so enraged at the sepoy's interference, that they assaulted him, and the Judges were enabled to fine them Rs. 25 for the assault. The case will of course be reheard. In a *Mofussil* Court in Bengal, the Marwarrees would have offered a douceur to the sepoy, and every one would have been satisfied, except the defendant—and justice.

FRIDAY, DECEMBER 24.

We are happy to perceive from the Calcutta papers, that the *Nile*, which had got a ground near Waltair, has floated off without any injury to her hull. A letter in the *Citizen*, however, mentions that a considerable amount of cargo has been thrown overboard, and we have understood that the amount of cargo thus sacrificed was between two and three hundred tons, and that there will probably be some difficulty in recovering the insurance upon the goods. The residents at Vizagapatam appear to have been most prompt in their sympathy with the passengers, every house was thrown open, and every one on board found a home. The cargo which was transferred to the shore, most of course be reshipped, but it is hoped, that within the next five days,

the vessel will be able to reach Madras, and after a thorough overhaul, proceed on her voyage.

The *Madras Athenaeum* mentions, that Fifty-four emigrants to Australia, all East Indians, embarked on the *William Proove* on the 10th instant. They appeared to be in good spirits, though the parting between them and their friends is said to have been an affecting scene. The result of the experiment will be watched with the deepest interest, for should they turn out in Australia to be capable of hard work, and of fighting their own way in the world without Government assistance, the problem of the future destinies of the class to which they belong will have been nearly solved.—*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-works, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting..... Rs. 5 per month.

Piano Forte,—(the charge for the repair and tuning of the Instrument including.)..... 12 „

Singing..... 8 „

Guitar..... 8 „

Italian..... „ „ „

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 Medicines, Washing, &c., Rs. 6 per month.

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 Tuition 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.

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5. During the Christmas, and other 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 in any season of the year.

Each month's education being paid for quarterly in

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7. Previously to the removal of a Child from School, a month's notice, or the payment of a month's pension is required.

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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.

Just Published.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal, &c. &c. for A. D. 1853, with the approbation of His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Very Rev. Dr. Kennedy, Rector of St. John's College.

To be had at Messrs. P. S. D'Rosario and Co.'s and at the Cathedral Library: Price Rupee One.

TO SUBSCRIBERS

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

T. W. Seyers Esq., *Futtypore*, from Jan. to Dec. 1853, Rs. 10 (

SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA, SATURDAY, JANUARY 15, 1853. [VOL. XXIV.

The Pope conferred an honor on the order of St. Francis this year. His Holiness went in full state to the Church of Ava Cœli on St. Francis' Day, was received on his arrival by the General and one hundred and fifty Franciscan friars, by many other Prelates, and members of religious orders.—

After Mass the holy father proceeded to the library where a throne was prepared for him. The General of the Franciscans delivered before him a short but most eloquent address, at the conclusion of which he presented to the holy father a rich and select bouquet of flowers, which the holy father received, and, after many complimentary observations, closed his reply with a fervent wish "that the flowers of humility, patience and charity may be always in season and full bloom amongst the members of that order of which so wonderful a saint was the founder."—*Tablet*

FRIDAY, DECEMBER 31.

The Hurka

Fr. de

Export to Melbourne a cargo of provisions (including apparel, horse blankets, shoes, and other useful articles). The dread of Australian gold seems to have influenced the merchants of Calcutta as much as the Government, and the port will lose the advantage of supplying the fleets at the time when their necessities are most pressing. India might relieve the Colonies at once from the dread of famine were the experiment of sending food thither commenced.

The *Lebanon Chronicle* quotes a second secular from the office of the *Secrétaire-Voyeur*:—"We hasten to acquaint our friends and subscribers that our intention, to act in conformity with the law established regarding the freedom of the Press in India, has, at last, brought us out of the cell, into which a shadow, for which we cannot now find any name, plunged us; and we now send out our issue, dated 19th instant, which was printed for issue on the day; but, in conformity to the law, prevented being published. Our next issue, we hope, will make up for this lost to our subscribers." The proprietors evidently intend to waive the seizure of the Press unexplained, which they would scarcely do unless conscious of their inability to make out a case.

A correspondent of the *Englishman* mentions a method of altering the numbers of a Bank note, which is not, we fear, generally known. The writer received from Burdwan, a note of the Bank of Bengal, bearing the number 35,418, and the value of Rs. 100. The note passed through several hands unnoticed, and even through one of the local Banks, but it was stopped by the Bank of Bengal, and on examination it became evident that the three first figures had been pasted in. The value was unaltered, but it was evident that the note had been stolen, and the number changed with the view of eluding the Bank's officers, by the insertion of a number not from a smaller note. There seems of late to have been a decided increase in the number of attempts at forgery.

The *Englishman* has heard that the Governor General's yacht has been ordered to Chittagong, to await his Lordship's arrival at that station. From thence it is rumoured, that the *Sonawokee* will be towed by the *Indus* to Rangoon, whence he will, it is said, proceed up the Irrawaddy to inspect the dominions recently added to the empire.—*Friend of India*.

The H. C. War Steamer *Pluto*, W. Burbank, arrived off the Mau Wharf at about 11 A. M. this day, from Rangoon the 21st instant.

A Flag at the mast head of the Steamer conveyed the very welcome intelligence that the Kingdom of Pegu had passed from the dynasty of the Alompra's and is now annexed to the British Indian Empire. The following is the Governor's General's proclamation on the subject, and below it we give a very graphic and heart stirring account of the forms and ceremonies gone through on the occasion. We give comments for our ordinary issue.

PROCLAMATION.

The Court of Ava having refused to make amends for the injuries and insults which British subjects have suffered at the hands of its servants, the Governor General of India in Council resolved to exact reparation by force of arms.

The Ports and Cities upon the Coast were forthwith attacked and captured; the Burmah forces have been dispersed wherever they have been met; and the Province of Pegu is now in the occupation of British troops.

The just and salutary administration of the Government of India have been rejected by the King. The ample opportunity that has been afforded him for repairing the injury that was done, has been disregarded; and the timely submission which alone could have been effectual to prevent the dismemberment of his Kingdom, is still withheld.

Wherefore in compensation for the past, and for the better security in the future, the Governor General in Council has resolved, and hereby Proclaims, that the Province of Pegu is now, and shall be henceforth, a portion of the British Territories in the East.

Such Burmah Troops as may still remain within the Province shall be driven out; Civil Government shall immediately be established; and Officers shall be appointed to administer the affairs of the several Districts.

The Governor General in Council hereby calls on the Inhabitants of Pegu to submit themselves to the authority, and to confide securely in the protection of the British Government; whose power they have seen to be irresistible, and whose rule is marked by justice and beneficence.

The Governor General in Council, having exacted the reparation he deems sufficient, desires no further conquest in Burmah, and is willing to consent that hostilities should cease.

But if the King of Ava shall fail to renew his former relations of friendship with the British Government; and if he shall recklessly seek to dispute its quiet possession of the Province it has now declared to be its own; the Governor General in Council will again put forth the power he holds, and will visit with full retribution aggressions which, if they be persisted in, must of necessity lead to the total subversion of the Burmah State, and to the ruin and exile of the King and his race.

By order of the Most Noble the Governor General of India in Council,

C. ALLAN.

Officiating Secretary to the Government of India,
20th December, 1852.

THE 2000 HALF-HOUR MATCH.

On Monday morning last James Searleas, the pedestrian, completed his herculean task of walking 2,000 miles in 2,000 consecutive half-hours. The great trial was to be the last mile, and large wagers were pending upon the time in which he should perform it. At a quarter past ten he appeared on the ground, looking remarkably well,

considering the arduous nature of the task. The first round of the course (one seventh of a mile) he accomplished in one minute. The same rate of speed he maintained, with occasional intermissions, completing the mile in seven minutes and a half. After finishing his task, he continued walking a mile in every half hour until four o'clock in the afternoon.—*Herald*,

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,—(the charge for the use, repair and tuning of the Instrument including,) " 12 " "
 Singing, " 8 " "
 Guitar, " 8 " "
 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 Medicines, Washing, &c., Rs. 6 per month.

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.

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THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 9th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Nov. A. D. 1852.

C. R. LACKERSTEEN,
 Treasurer and Secretary.

TO SUBSCRIBERS.

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Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendance of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JANUARY 22, 1853. [VOL. XXIV.

ARCHBISHOP CAREW, V. A. W. B.

His Grace, the Most Rev. Dr. Carew, Archbishop of Calcutta, sailed from Kingstown for Holyhead, on Tuesday last, on his return to India.—*Freema's Journal*, Oct. 23.

THURSDAY, JANUARY 6.

The *Englishman* publishes an account of another "unfortunate affair" between British officers and natives, which occurred in the neighbourhood of Dinapore. Two officers of H. M.'s 91th, named Walker and Perry, were out quail shooting, when Lieut. Walker in firing at a bird near a village, hit a little child in the cheek. The wound was very trifling, and the offender expressed his regret, and endeavoured to appease the father of the child, but the old man "set up a loud cry," and the village attacked the officers. The latter, with the most praiseworthy forbearance, endeavoured to reason with them, but Lieut. Perry received a heavy blow on the shoulder, and they found it necessary to use their fire arms. Both fired, and wounded two of their assailants, and taking advantage of the thick trees, gained their horses, and rode off to contempt. The Magistrates of Patna, it appears, expressed their conviction that the course they had adopted was necessary for their own preservation. It must be remembered in all these cases, that there is nothing which so greatly delights a native as the opportunity of insulting and beating a European with impunity.

FRIDAY, JANUARY 7.

The *Englishman* publishes a commercial letter from Canton, dated the 28th November, announcing that the price of Bengal Opium is still declining, and that the dealers have nearly two months' supply on hand.

The Calendar for the first Sessions of the Supreme Court already contains the names of twenty prisoners, of whom only one is an European. This is Mr. Finlay, who recently shot the Durwan of Ranees Kuttinnee's house, but the names of the remaining three cadets do not appear in the published list. Among the names of the prisoners, is that of the Rajah Unnada Persad Rai, who is accused of forging and uttering a piece of Company's paper.

A correspondent of the *Bombay Telegraph and Courier*, supplies us with what appears to be the true history of the Santee at Bhooj, which we mentioned some weeks since. The unfortunate victim was really rescued by some English officers, and placed in a neighbouring temple. On the third day, however, the woman still adhered to her determination, and refused to listen either to the entreaties of the officers, or the remonstrances of the Rao of Cutch, within whose dominions Bhooj is situated. She was accordingly burnt alive, but the strong representations of the Political Agent have induced the Rao for the future to abolish the rite within his dominions. It appears, that it was not provided for by the treaty between that power and the British Government.

SATURDAY, JANUARY 8.

A correspondent of the *Calcutta Morning Chronicle* informs us, that Tarucknath Dutt, the late Ledger-keeper to the Bank of Bengal, who was condemned to transportation for the life for his share in the Bank Forgery, is about to appeal to the Privy Council, and has engaged Mr. Leith to plead for him.

The *Straits Times* of the 7th December brings us a few

items of news from Batavia. The import and export duties levied at Batavia and Madura, amounted during the first nine months of 1852 to Rs. 5,362,159, from which however some deductions must be made, which leave the net total only Rs. 4,683,476. This sum is more than ten lakhs in excess of the receipts of a similar period in 1850, and two lakhs above those of the corresponding months of 1851. We should much like to see an exact statement of the finances of this island. We imagine, that the extent to which the revenue screw is applied, would put to shame the strictest of Indian financiers.

MONDAY, JANUARY 10.

Among the items of information contained in the Report of the Committee of the House of Commons, we find the following statistics of the number of Europeans at the Presidencies, but not in the service of the Company.

	Males.	Females.	Total.
Bengal	3,662	3,087	6,749
Madras	1,087	574	1,661
Bombay	989	616	1,596
	5,729	4,277	10,006

TUESDAY, JANUARY 11.

The price of Opium has at last fallen below Rs. 1,000 a chest, and as the accounts from China are still unfavourable, there is every reason to fear that the additional profits which were expected from the Opium of this season will not be quite sufficient to pay for the Burmese war. The following is the result of the first sale:

Behar Chests, 2,205 Average, 979-5 Proceeds, 21,59,425.
Benares, 1,085 " 979-6 " 10,62,650.

This shows a decline of Rs. 51-10 on the Behar, and Rs. 73-10 on the Benares drug.

The same journal republishes an extract from a London mercantile letter, in which the writer points out strongly the effect which has been produced upon the shipping interest by the discovery of gold in Australia. It appears from a Parliamentary report, that during the six months, ending June 1852, no less than 326 vessels with aggregate tonnage of 2,417 tons have sailed for Australia from different ports in Great Britain. Of these, 81 vessels measuring 50,419 tons have returned, and many more may possibly be upon their way home. Nevertheless, it is reported, that 172 vessels have been detained in two Australian ports, and the writer believes, that unless the ship-owners are assisted by the local Legislatures, their losses will be enormous. So great, moreover, has been the demand for shipping for emigrants, that foreign vessels have been taken up in considerable numbers, and it is feared, that many of them went to sea in a condition scarcely adapted to so long a voyage. The demand for shipping too to transport emigrants from Germany to New York and San Francisco is enormous, and we saw lately an official account of German emigration to the States, from which it appeared certain, that this great movement was rapidly increasing. It had risen in 1851 to 50,000 emigrants a year.—*Friend of India*.

THURSDAY, JANUARY 13.

Mr. Finlay, the young man convicted of manslaughter, for killing the Durwan of the Ranees Kuttinnee, has been sentenced to twelve months' imprisonment. The Court considered, that although there were many extenuating circumstances in the case, still Mr. Finlay had no right to enter a native's house by force, and moreover, when engaged in the affray, he ought to have employed every available means for extracting himself, which it was evident he had not done. The Court, however, did not consider

that the affair was one which reflected any deep stain upon the parties concerned, and hoped that the opportunity of study afforded to Mr. Finlay might be so employed, as to make him an excellent member of Society. It is becoming exceedingly desirable, that the India Legislature should decide by statute, the extent to which the law of self defence extends. At present, any one may be attacked by a gang of natives, while he is left in total ignorance as to his right to defend himself by fire arms, the only effectual resource against the club.

The *Harkara* under his local heading, records the death of a Hindoo widow, ninety-nine years of age.—*Ibid.*

THE ORIENTAL MISCELLANY.

A MONTHLY PERIODICAL, consisting of 32 8vo. pages. The first number, which has been published, contains the following articles:—"Introduction," "The healing Art," "The Wheel of Fortune," "Logic," "Life and death," and "The Dusserah Vacation," &c., &c. Subscription 4 Rs. per annum or 1 Rupee per quarter.

Apply to Messrs. P. S. D'Rozario & Co., 8 Tank-Square.

Catholic 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 an 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. 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 Brothers 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.

N. B.—A few copies of the *Annals of the Propagation of the Faith*, for the month of July 1851, are for sale, at 8 As. per Copy.

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C. R. LACKERSTEEN,
Treasurer and Secretary.

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TO CORRESPONDENTS.

The letter of a Catholic, on the subject of St. John's College, shall appear in our next.

PRINTING.

JOB and BOOK-WORK of every description executed at the *Catholic Orphan Press*, with neatness, correctness, and dispatch, and moderate terms.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Ensign, Quarter Master John Donovan,
Regt. of *Loodianah*, from Jan. to
December 1853. Rs. 10 0

SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, JANUARY 29, 1853. [VOL. XXIV.

THE SEA SERPENT.—(Extract from an officer's letter, written between the Cape and Madras.)—You will be surprised to hear that we have actually seen the Sea Serpent, about which there has been so much discussion. Information was given by a Sailor to the Captain just as we were going to dinner. I was in my cabin at the time, and from the noise and excitement I thought the ship was on fire. I rushed on deck, and on looking over the side of the vessel I saw a most wonderful sight, which I shall recollect as long as I live. His head appeared to be about 16 feet above the water, and he kept moving it up and down, sometime showing his enormous neck, which was surmounted with a huge crest in the shape of a saw. It was surrounded by hundreds of birds, and we at first thought it was a dead whale. He left a track in the water like the wake of a boat, and from what we could see of his head and part of his body we were led to think he must be about 60 feet in length, but he might be more. The Captain kept the vessel away to get nearer to him, and when we were within 100 yards he slowly sank into the depths of the sea. While we were at dinner he was again and again sketch of him of which I will send you a copy.—*Patriot*, November 19.

THURSDAY, JANUARY 13.

The *Seymour River Press* says, that the Opium and other Taxes of the island of Labuan have this year been sold at so profitable a rate as to cover a material portion of the expenses of the Colony. The quantities of coals imported from the mines, is estimated at 1000 tons a month, and the royalty of 2s. 6d. per ton will produce nearly £1500 a year.

The *Calcutta Morning Chronicle* says, that a supply of India rubber post-logs have been ordered from England by the Government.

Arrangements which have been some time in progress for lighting Port Louis with gas, have at length been completed, and the erection of the gasworks is to be immediately commenced. The Government has granted a site, but for every other requisite, the Company will depend upon their own resources.

The *Harkara* of yesterday stated, on the authority of a correspondent that one of the Noidka Zemindars who implicated in the recent affray in that district, has been sentenced by the Magistrate to six months' imprisonment. We hope this report is correct, for the most insignificant punishment to the instigators of these affrays, will do more to tranquilize a district than the deportation of hundreds of the hired ruffians actually concerned in them.

The same journal under his local heading, states that five thousand of the Oooyah bearers of Calcutta have presented a petition to the Chief Magistrate, in which they assert, that they are injured by the competition of the "Kerancher" drivers, whose nondescript vehicles attract a large portion of the carrying trade, which was formerly exclusively in the hands of the petitioners. They argue, therefore, in favour of taking a final leave of the metropolis. The truth is, we imagine, that the bearers are too numerous for the diminished work which now falls to their share, and they suffer as much from competition among themselves as from the coach-drivers.

The Lucknow correspondent of the *Englishman* yesterday informed us, that Captain Need, a gentleman who was formerly in the Outh service, but who is now travelling in the Nepal Terrace, for a London firm, has just returned to Lucknow from a district on the frontier. He has expressed his belief, that gold to a considerable amount

may be extracted from the sands there, and he intends to form a Company at Lucknow to commence the speculation.

FRIDAY, JANUARY 14.

The *Englishman* declares that the Regiment of Loodianah (Sikhs) now cantoned at Bernampore, has been so disorganized by sickness as to be totally unfit for duty. Nearly a hundred men are now in hospital, while two hundred more under the denomination of convalescents are utterly incapable of work, and it will be necessary to allow hundreds of the sick men leave to their own country. During the reign of the present Governor General, we have already had several Commissions, and we hope the Authorities will be induced to appoint one more to enquire into the sanitary condition of all the cantonments in Bengal. What with malaria, damp, and bad food Bengal is more fatal to our troops than Barnah will ever be.

The *Bombay Times* says, that a very considerable trade has recently sprung up in that Presidency in bloodstones, jaspers and corals. These stones are all brought from Cambay, not in small pieces, but in hundred weights, and they were formerly exported to England in great quantities. Lately, however, the trade with Great Britain has declined, while its place is supplied by an exportation to China to the extent of a lakh of Rupees a year. The native apparatus used in the work, of the stones is reported in a rough state, instead of being manufactured in the island.

The Court Martial upon Major R. L. Shawe, of the 22nd Bombay Native Infantry, which has afforded our contemporaries of the Bombay Presidency a subject for much speculation, has at length terminated. This officer was brought to trial for "conduct becoming an officer and to the prejudice of good order and Military discipline in having between the 2nd February and 9th August 1852, in breach of an express order of Government, No. 627, dated the 17th November 1848, and article 269, section 52 page 953 of Jameson's Code of 1850, entered into communication with His Highness Meer Ali Moorad, with the view of obtaining the reversal of a decision of the Government of India proclaimed about the 21st January 1852, by which decision certain portions of territory were forfeited by His Highness (the said) Meer Ali Moorad." The Court found him guilty upon this charge, and sentenced him to six months' suspension from Rank and allowances. The sentence is confirmed by the Commander-in-Chief, but not approved, as his Excellency considers it "inadequate." It is difficult to estimate the value of Major Shawe's offence without a perusal of the evidence, but the punishment is decidedly objectionable, as the suspension from Rank involves the loss of promotion, should it happen to fall to Major Shawe during the period of his sentence, and thus, of course injures his juniors more than himself.

SATURDAY, JANUARY 15.

The *Harkara* supplies us with some information as to the probable arrivals and departures of the Mails of Rangoon and the Eastward. The *Rattler*, it is said, will leave Calcutta on the 20th, the *Junna*, river steamer, on the 25th, with the State Yacht for Chittagong, the *Tennasoria* about the same date with Lord Dalhousie and his suite, and the *Fire Queen* probably in the beginning of February.

The same journal mentions a sign of the times, that a native is about to establish a chop-house on an extensive scale in the neighbourhood of Sobha Bazar, in the northern part of the native town. His object is to secure the custom of Young Bengal by furnishing him with English

dainties in a more convenient locality than those inhabited by the European confectioners. The taste for English gastronomical luxury has now extended so widely, that it has almost ceased to excite remark from the most rigid of Hindoos.

The charge of the Chief Justice in the case of the Queen vs. Finlay and others, has been published, but we do not perceive that it differs materially from the short summary published above. His Lordship it is evident, considers all the prisoners guilty, though not perhaps in an equal degree, and he lays down the law of self defence with considerable definiteness. He says, in effect, that the slaying of a man who has attacked another so as to place him in danger of his life, is lawful only when the attacked party has no other means of escape, and *has already tried to fly*. It was in this particular, that Mr. Finlay's error mainly consisted, for it appeared evident, that he might have made his escape in his buggy before he fired, as he did immediately after.

A case was heard before the Small Cause Court of Calcutta on the 12th instant, which is of importance to those who are in the habit of receiving goods from England. Messrs. H. L. Boyle and Co. claimed Rs. 10-1 from Messrs. Parrier and Co. as overcharge for landing certain merchandize from the *Indiana*. It appeared, that the goods were landed in the evening of the day on which the vessel arrived, and the plaintiffs consequently were unable to obtain delivery before the landing. The Judge decided, that by law, the plaintiffs were entitled to twenty-four hours time, for the removal of their consignments, and as the plaintiffs had landed the merchandize before that time for their own convenience, they were not entitled to landing charges. —*Friend of India*.

LETTERS from the Mauritius acquaint us that the emigration fever has overtaken the Crooles of that Island, who are making the most frantic arrangements in order to proceed to the diggings. The *Lioness* has left for Port Phillip, and was to be followed in a few days by the *Sir W. Scott*, *Sanspareil*, *Victoria*, and *Washington*; while several other vessels were about to be laid-on for the same destination. —*Madras Bazaar*.

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Jan. 20th 1853.

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FRANCIS CARLI, BISHOP.

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SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 5, 1853. [Vol. XXIV.

AVA.—The Steamer *Mozaffer* which arrived in Calcutta in the course of the week, we presume left Rangoon suddenly, for our contemporaries do not appear to be in possession of the usual amount of correspondence, and we are no better supplied. The intelligence which has been received is chiefly in the form of rumours, which only confirm the narrative we published last week, and of reports from London, announcing that overtures of peace have really been made by some one in authority at Ava. There is also a bill the *own Chronicle* of the 26th that at Sitang, with a "decided repulse" in the strong stockade of Sitang, but General Maitland on the 14th January, and it appears that the force should have been engaged at Sitang, the news should have been received in Calcutta at a period.

TRIDAY, JANUARY 21.

It is shown, asserts, that there is a steadily increasing demand for indigo in Europe and America, and the price of the most sale of re-exporting prices for some years, makes some chemist should discover a substitute for the dye. We imagine, the planters have at least as much to dread from this rapid increase of American influence in the

These rumours also of a Central America, which will produce indigo as well as Benne. Moreover, the plant is reported to be cultivated in the Philippines, and it may, therefore, in the probability, be cultivated to advantage in Java.

A London correspondent of the same Journal states on that no considerable authority, that Lord Jocelyn will be the next Governor of Madras, and Sir George Anderson of Bombay, and that Lord P. Fitzclarence will be the next Commander-in-Chief in India. We give the rumour for what it is worth, as it is not in itself improbable.

The *Edinburgh* says, on the authority of "a statement, which may be relied upon," that the number of vessels which entered the Highly in 1852, was less by 100 than that of 1851. The increase in tonnage, however, was only 8,000 tons, and may be regarded as almost nominal.

SATURDAY, JANUARY 22.

The *Englishman* and *Herkura* state that the great Burmese stockade beyond the Aungmy pass, has been taken. It was attacked at night by Captains Saibuland and Nuttall with 150 of the Arreim Local Battalion. Both gates were entered simultaneously, and the Burmese displayed their usual alacrity in escaping. The Aungmy pass may therefore be regarded as cleared, and the elephants will probably reach Prome in safety, as far as the enemy are concerned.

A case came up before the Supreme Court of Calcutta, on the 20th instant, which is of some interest to house-holders in Calcutta. A native gentleman erected a house upon a piece of land in defiance of an opinion expressed by the Conservancy Surveyor, that such building was an encroachment; and after warning had been given, a portion of the house was pulled down. The proprietor, therefore, claimed damages, and the Court awarded him Rs. 500, as there was no proof that the land in question was a common highway, so as to justify the forcible removal of the building.

The *Tribune* from Jiva to the 20th December; no fewer than nine Chinese firms in Batavia had failed in a few days, and the liabilities of the largest were estimated at more than a million of dollars. The loss will fall in a great measure on English and German houses, and it is believed, that the crisis has only just begun. The successive failures had created a

panic in the city, the Bank refused to discount bills with Chinese names on them, and the merchants demanded ready money in all their dealings. Mr. Gibson, the New York merchant, who was imprisoned twelve months ago, on some charge of exciting the natives to rebel; has not yet been released, although the Supreme Court of Batavia has three times pronounced him guiltless.

The same journal brings us news from California to the 14th of November, or considerably later than the most recent intelligence by way of Europe. The town of Sacramento was nearly destroyed on the 2nd November by a fire which broke out in a milliner's shop. More than 7 000 persons, or a moiety of the entire population were rendered homeless by this catastrophe, and so rapidly did the flames spread, that many of the inhabitants had difficulty in saving their lives. Another fire at San Francisco on the 9th November, destroyed property to the value of 150,000 dollars, but even these terrible occurrences seem unable to check for a moment the enterprise of the citizens. A Company had been formed to bring ice to the capital, and all the towns on the Pacific, and the first vessel had already started to procure a

The *Straits Times* publishes some further particulars of the loss of the Brigantine *Arreim* from Bombay. This vessel was with a

crew of 610 chests of Malwa opium, and a crew of 11 Chinese, Goanese, and lascars, when on the 21st instant, she struck on a bank about three miles from the island of Pa's Engano, near Sumatra. She soon began to break up, and in the attempt to reach the shore, Mr. Brown, the second Mate, and six of the crew were drowned. The remainder were seized by the natives, and carried into the interior, where they were separated, but otherwise treated kindly. The first Mate, Mr. Morgan, soon fell sick and died, and the Captain was so affected by the event, that he became delirious, and expired about a month afterwards. Nine of the crew also sickened with fever, and died, and the remainder were sold by the inhabitants to the Malays, and it was from Malay prahus, that the Dutch man-of-war rescued the seven men whose escape was lately reported, — *Friend of India*.

RANGOON.—The following is from Rangoon 13th January 1853. —

"Accounts from Prome mention that the Burmese evacuated the Stockade at Eshy Mhew, so that the force found literally nothing to do; sickness was raging to a great extent amongst the troops at that place."

It appears the same report is current at Prome as at this place that the King is dead; and that rival parties were contending for the throne; in the mean time it is said the whole of the army will be concentrated nearer the capital, and that no thoughts of giving in have yet been entertained. An attack was made on the Pagoda at Pegu; the Burmese of course were defeated; but we lost Captain Nicoll killed with four soldiers, and eighteen wounded; since which we learn that the Burmese Army in Pegu have been withdrawn to meet General Steel's force, which was sent to Mirtaban yesterday; by all accounts this force is very inadequate for the work cut out for them, and it is generally believed that more troops must be sent down.

In this place there is nothing now unless it be that the surveyors have had one half the town turned out to clear the way for making the road 100 feet wider. It is said a magnificent city is to be built, but we are not told when; I think we might have let things work on in their own legitimate course for the next three years at least; by

that time Government would have been better able to have seen what this place is likely to become.

RESTITUTION TO LORD DERBY.

The *Limerick Reporter* publishes the following correspondence between the Rev. J. Ryan, R. C. C., and the Earl of Derby:—

"Cashel, Oct. 31st, 1852.

"My Lord Earl—I am instructed by a penitent of mine to send to your Lordship the letter of credit on the opposite side for 3*l.* 'restitution money,' which he states he has, in the course of his past dealings with you, wronged you of. A line in acknowledgment is respectfully required by me, as a guarantee to this person that I faithfully transmitted his restitution to you—I have the honour to be, my Lord Earl; your obedient servant,

"JOHN RYAN, R. C. C.

"The Right, Hon. the Earl of Derby, &c.,
Downing-street, London."

"Downing-street, Nov. 2nd, 1852."

"Sir,—I am directed to acknowledge the receipt of your letter of the 31st ult., enclosing a letter of credit for 3*l.* sterling; and I am to acquaint you that his Lordship will give directions that this sum be paid over to some charity in Cashel.—I am, Sir your obedient servant,

"W. P. TALBOT.

"The Rev. John Ryan, R. C. C., Cashel."
—*Tablet.*]

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" January to December 1853, .. Rs. 10 0
Mr. Jas. Crohan, from Jan. to Decem-
ber 1853, 10 0

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, FEBRUARY 12, 1853. [VOL. XXIV.

CURE OF CHOLERA.

TO THE EDITOR OF THE BANGALORE HERALD.

SIR,—I have observed in your valuable paper of Friday last an extract from the *Home News*, recording a very remarkable cure of Cholera in its last stage by allowing the patient to drink a large quantity of cold water.

I trust that you will not deem it an intrusion, if I ask you to give publicity to the following case, which was brought to my recollection on seeing the paragraph in question.

While the left Wing of the 15th Hussars was marching from Cannanore to Bangalore, in March 1840, one of the men was seized with cholera, and after every effort had been made in vain by the medical officer in charge, the case was given up as utterly hopeless, and it was thought that the man had scarcely a quarter of an hour to live; when one of the assistants moved by his piteous supplications for water, brought him some, thinking that it could not then do him any harm. No sooner, however, was the water brought to him, than he seized it with which was thought a dying grasp, and drank most immoderately; and from that moment he began to improve and is now, after the lapse of nearly 13 years, doing duty in the same corps, a healthy, though not a strong man.

This fact can be attested by many of the men of the regiment, who perfectly remember the cure; as well as by the man himself.

I have the honor, to be, Sir,
Your obedient Servant,
V. RITTS.

Bangalore, Jan 17th 1853.
—*Bangalore Herald*, Jan. 18.]

SAINT PATRICK'S CHAPEL.—We are certain all the resident in and this really beautiful and chaste structure, which has recently been much improved by the addition of an entirely new Gothic front, in the centre of which stands the sacred emblem of the Christian religion—the Cross. When it is remembered that this building is the product of the subscriptions of Catholic soldiers, under the able and zealous management of the Reverend Mr. Carey, the fact will appear obvious that, notwithstanding we have working and pious clergymen of the Church of England in existence,—though Poona is almost destitute of such,—of all the ministers of the Christian religion in this part of the world the Catholic Priest here takes the lead in energy, in zeal, and in practical piety, as he does in all other places where his religion has a footing.

We have been requested to state that the foundation stone of a new Catholic Church has been recently laid here, designed for the accommodation of the Native Christians of this place. The cost of its construction will be entirely defrayed by private subscriptions.—*Poona Observer*.

THURSDAY, JANUARY 27.

The *Hurkaru* has published a detailed account, of the attack upon the stockade upon the Nareghain Hill, near the entrance of the Aeng pass. Major Maiting, acting upon information received from a native chief, despatched Captain Nuthall with orders to reconnoitre, previous to another attempt to carry the stockade. Captain Nuthall, accompanied by Captain Sutherland and a party of the Arracan battalion, reached Thorow on the 1st January, and there learnt from the friendly chief, that the removal of the battalion had

rendered the enemy careless. On the 5th, he started with all the forces at his disposal, and guided by the same chief, found himself early on the morning of the 6th within two miles of Nareghain. The force then moved silently forward towards the stockade, and Captain Nuthall having assured himself by personal observation, that the enemy were asleep, ordered Captain Sutherland to charge the gate in force. He himself, meanwhile, fired a volley upon the inmates of the stockade. The Burmese, just roused from sleep, and paralyzed by the suddenness of the attack, fled, abandoning even their guns. The whole affair reflects the greatest credit upon all engaged, and we hope, with the *Hurkaru*, that Captain Nuthall will receive some special token of the approbation of Government.

A correspondent of the *Englishman*, writing from Melbourne, on the 15th November, gives a curious account of the rice in prices. Bread has risen to 2s. 6d, the 4lb. loaf, meat is 8d a pound, and the rent of a little wooden room, ten feet square, is £5 a week.

SATURDAY, JANUARY 29.

The Horticultural Exhibition which was held yesterday at the Town Hall, appears to have been scarcely equal to those of past years. The show of flowers was fair, considering the reason of the year, but the vegetables did not elicit so much approbation as the specimens previously exhibited.

We are happy to perceive that the principal contractors for the Railway have appeared in the Small Cause Court of Calcutta against a man who had accepted advances for Rs. 200 on a contract which he had not fulfilled, while he declined to refund the money. We have long argued in favour of the propriety of making these evasions criminal offences. Perhaps the most common form of plunder in the Mofussil is for men to take advances for articles which they never intend to furnish, and then refuse to refund them, trusting to the reluctance of the injured party to commence a suit which may not terminate for two years. The system of giving advances is now too deeply rooted to be broken up, but it requires more regulation than our civil law is calculated to afford. Regulation VII 1819, Section 5, which provides a punishment of one month's imprisonment for refusing to perform work contracted for, would not, we imagine, extend to cases in which the promise is for goods to be delivered.

The *Madras United Service Gazette* mentions that an officer "at a frontier station" has been placed under arrest on a charge of having caused the death of his servant by a kick in the side. The officer is said to be a man of amiable character, and the act was committed in a fit of angry impatience while the servant was pulling off his boots. We fear such an excuse will not be considered valid either by a Court Martial or the Supreme Court of the Presidency.

The same journal states, that the Marine Society which was established some eighteen months since, to enable young East Indians to obtain employment in the Navy and Mercantile Marine has been exceedingly successful. No less than fifty-one lads have been provided for, the majority of whom are said to be well contented with their new mode of life. It would be received as a singular fact in Europe that in Madras East Indian lads with an inclination to go to sea would not follow it without the encouragement of a "Society." They have exactly the same advantages as European boys of the same age, and we really are unable to perceive the necessity for the existence of such a cumbersome machinery to assist them.

A correspondence of the *Bombay Gazette*, writing from Poonah, says that three kinds of copper coinage are in use in that city. Of the first or *Shewraee* piece, eighty-eight

are equal to the rupee, the second is the Company's pice of sixty-four to the rupee, and the third is called *Dubboo*, of which fifty-six are equal to the rupee. The writer appears to believe, that this is an evil, and advises that only the Company's pice should be received by the village officials. In Bengal there is only one standard, viz., the Company's, though native coins circulate by thousands; but the question of the copper coinage is yet unsettled. In every part of the Mofussil it bears a large premium over silver coin, and it would seem that the demand is really very much greater than any mint can possibly supply.

We perceive from the Bombay journals, that Mr Kight, the aeronaut, disappointed the inhabitants of that Presidency by deeling to ascend. On the appointed day the balloon was inflated, and the crowd was enormous, and at last the balloon ascended, but without Mr. Kight. The *Bombay Times* says, that the cause of the accident was the insecure condition of the safety valve, but the *Telegraph and Courier* and the *Gazette* give a different and far less creditable version of the story. The rage of the latter journals at the public disappointment has carried them, however, beyond all bounds, as they accuse Mr. Kight of being intoxicated and frightened. The second charge appears absurd, when applied to a man, who has already made several ascents, and we hope, therefore, that the first accusation may be equally erroneous, and the milder version ultimately confirmed—*Friend of India*.

THE NEWMAN INDEMNITY FUND.

L'Univers of 4th November publishes its 67th list of subscribers to this fund, acknowledging a total received at the office of that journal of 46,310*l.* 6*s.*, or 1,829,346*d.* This list includes 416*l.* 50*s.* received at the office of the *Revue des Bibliothèques paroissiales* of Avignon, amongst the subscribers of which are his Grace the Archbishop of Avignon, 100*l.*

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TO CORRESPONDENTS.

Want of space compels us to postpone publishing till next the excellent article entitled "The Catholic Life." We hope to be favored often by our kind Correspondent.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Rev. P. Savage, <i>Burrisal, Sheppora,</i>	from January to December 1853,...	Rs. 10 0
J. Finn, Esq., <i>Rourkee,</i>	from January to December 1853, ...	... 10 0
Rev. N. Barry, <i>Agra,</i>	from November to October 1853, ...	... 10 0

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 19, 1853. [VOL. XXIV.

THURSDAY, FEBRUARY 3.

The *Hurkaru* of yesterday published the following statistics of the number of European soldiers employed in the Bengal Presidency:—

Bengal: Queen's Service.

Officers, commissioned and warrant	..	..	880
Non-commissioned	..	..	899
Privates	..	..	15,596
		Total	17,375

Company's European Troops.

Officer, &c.	..	..	..	2,957
Non-Commissioned	..	..	..	961
Privates	..	..	..	5,311
		Total	..	9,229
	Grand Total	..	..	26,604

FRIDAY, FEBRUARY 4.

A correspondent of the *Banquore Herald* reports a case in which a private soldier of H. M.'s 15 Hussars was cured of cholera by the use of cold water. The man was seized on the march, and given up by the Medical Attendant, who, however, as no hope remained, allowed him to satisfy his thirst. He drank immoderately, and recovered. We saw recently a case of a similar character, which had occurred in Poland, and which appears to prove the efficacy of Dr. Masgrove's system under certain circumstances.

SATURDAY, FEBRUARY 5.

The Calcutta papers notice, that the P. and O. Company's Paddle Steamer *Pottinger*, and the Screw Company's Steamer *Calcutta* had a fair race to Madras. Contrary to general expectation, the Screw triumphed, beating her rival by about an hour and a half from the Sandheads. These Screw Steamers, it is evident, are not deficient in speed, and owe their misfortunes rather to mistakes and want of preparation than to any inherent defect.

The *Citizen* notices, that upwards of half a million sterling, in specie, chiefly silver, was brought to Calcutta, by the *Proteus*. The flow of bullion from Europe to India, appears to increase instead of diminishing with the fall in the rate of interest in Calcutta.

The *Madras Athenæum* is informed, that the Court of Directors have expressed their willingness to assist the East Indians of that Presidency to emigrate to Australia, should the result of the experiment now in progress prove favourable. If the East Indians, in a new climate, and with new associations prove themselves capable of hard and persevering labour, there can be little doubt, that the Colonial Legislature will encourage their importation, and with the assistance of two Governments, the stream of East India emigration may continue to flow until the numbers of the class become seriously diminished. At the same time, if the Court of Directors are really desirous of encouraging emigration, there can be no reason for confining their aid to East Indians alone. There are many of the poor class of Europeans, who require only the offer of a free passage to induce them to seek a home in Australia.—*Friend of India.*

DR. CAHILL'S LECTURE.

The public prints during the last year have placed the name of Dr. Cahill before society in rather a distinguished point of view; the amount of praise bestowed upon him by his friends being, perhaps, more than balanced by the political acrimony of those who may be called his oppo-

sents. Curiosity, therefore, has been considerably excited in the metropolis to see this Irish philosophical, polemical, and political Priest; and we must say that we, too, have shared considerably in this public feeling. We entered the Hanover Rooms on Wednesday evening, prepared for a treat of no ordinary kind, both in references to the man himself and to the sublime subject of his lecture. On his entering the room, and receiving the warm welcome of the tire audience, his unaffected manners and graceful knowledge of the compliment paid him convinced us the first, instance, he was a perfect gentleman; and, secondly, that he knew how to appreciate the character of his audience, and his own position. We noticed that the auditory, which nearly filled every seat in the room, was composed principally of respectable Irish residents in London, interspersed, here and there, with several high English names.

The subject of the lecture was most interesting, and, although a preliminary discourse may be looked upon as the very last question in physical astronomy—viz., the equilibrium of the solar system. There can be doubt that Dr. Cahill stands in the first rank of mathematical scholars, and in treating his subject evidences are occasionally given of his perfect familiarity with the varied departments of natural philosophy. Mechanics, optics, mineralogy, are glanced at with (if we may be allowed the phrase) such a careless cleverness as would indicate that the highest departments of science are mere playthings in his hands; and that he converses with indifference upon subjects that master the strength of even remarkable intellects. We do not wonder, therefore, that Dr. Cahill is a favorite lecturer, for he dilates so much light upon his subject by his singular clearness of expression that he places the most abstruse points within the easy intelligence of the humblest capacity. We must confess that we have been exceedingly instructed and entertained by his first lecture; and if the remaining series advance in scientific interest as they promise to do, we have no hesitation in saying that Dr. Cahill will leave London carrying with him the reputation of a gentleman and a scholar far beyond the most sanguine expectations of his warmest friends and most ardent admirers.—*Sunday Times.*

SOMERSTOWN.—SPIRITUAL RETREAT.—That indefatigable and truly holy man, Father Ignatius, commenced a spiritual Retreat on Sunday evening last, at the Church of St. Aloysius, Somerstown, which was attended by an overflowing congregation. At seven o'clock the church was so crowded that it was impossible to obtain a seat, and at a very few minutes after this hour the Reverend Father ascended the platform, which had been erected for him in accordance with the usual custom on occasions when the Missionaries conduct these religious exercises. The Rev. Father commenced his labours by explaining to his auditory the object of his mission, and the dispositions necessary on the part of the people for rendering it fruitful. Having proceeded so far, he called upon them to join in the Litany which was about to be sung preparatory to the meditation on which he was about to enter. The choir then, without organ accompaniment, and with very impressive effect, sang the Litany of the Blessed Virgin, after which the Rev. preacher entered on a meditation upon death, one of the four great subjects which ought to occupy the daily thoughts of all believers in a future existence. He contrasted the opinion of a Pagan philosopher (Aristotle), who said that death was the most horrible of all horrible thoughts, with that of a Christian philosopher, Saint John Chrysostom, who said that death was in itself an indifferent consideration, and was pleasing or fearful in proportion as the party viewing was in a state of grace or in a state of sin. He called the attention of the congrega-

tion to the manner in which, at the close of life, they would view sin, worldly goods, and God's graces, and at considerable length enlarged on those three points, showing that as regards first, the sinner would at that awful moment view with horror those indulgences of his passions which he now looks upon often with triumph and satisfaction; that, with regard to the second, he would feel that all those riches, honours, and distinctions, for which in health he risks so much, would appear to him as a worthless dross which he would part with for one hour's cessation of pain, or for a moment's power to breathe with ease; and that, as to the third point, those graces which he had rejected they would become to him the motives of despair, and would induce him to curse the hour of his birth, the sacraments of regeneration, the parents who pointed to him the way to eternal life, and the Ministers of religion who had warned him from the road that led to everlasting ruin. After a very fervent and impassioned peroration, Father Ignatius knelt to offer up a prayer for those who were about to enter on the Retreat, and the evening's devotions were concluded with Benediction of the Blessed Sacrament the Reverend Father officiating, assisted by the Rev. W. M'Avlin.

On Monday morning, at seven o'clock, the Rev. Passionist celebrated Mass, when the church was again crowded. After Mass there was a catechetical instruction to the children attached to the schools of Saint Aloysius. The subject was contrition, and was made the occasion of imparting practical instruction to the adult portion of the congregation as to the manner of making good confessions, and the dispositions necessary to effect a change of life.

After the ten o'clock Mass the Rev. Father gave a meditation on the Passion of Christ and the enormity of sin. Through the entire day he, with the exception of the time necessary for refreshment, remained in his confessional, and in the evening, at seven o'clock, he preached a very touching sermon on the Last Judgment. These religious exercises will continue through the week, and will terminate on Christmas evening.—*Correspondent.*

LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

For Young Ladies.

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Terms for Boarders... per month, Rs. 16
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For Day Pupils 6

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Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

Catholic Cathedral Circulating Library.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

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N. B.—A few copies of the Annals of the Propagation of the Faith, for the month of July 1851, are for sale, at 8 As. per Copy.

BOOK-BINDING.

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SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, FEBRUARY 26, 1853. [VOL. XXIV

GRAND TRUNK ROAD.—We are glad to hear that the Government begin to direct a great deal more attention than they used to the state of the public roads. It is said that orders have been passed for the construction of suitable accommodations for the Executive officers and overseers employed in the first and second divisions of the Grand Trunk Road.

ALLAHABAD.—A correspondent from Allahabad has favored us with the following intelligence:—"I have to inform you that orders have been issued that the nine iron boats constructed for the conveyance of gunpowder are to be attached to the Allahabad Magazine, and that they are to be used in despatching powder to the Magazines above Allahabad as far as water carriage is practicable, full crews being supplied by the Commissariat when under despatch."

The *Julia* river steamer left this for Rangoon yesterday. The *Madras Crescent* announces the departure of the ship *Euphrates* from that Port to the Mauritius, with two hundred and seventy-eight and a half coolies.

The *Englishman* having been informed "that Messrs Samuel Smith and Co., have tendered for the Government printing at rates 30 per cent less than those charged by the *Military Orphan Press* and have assured the authorities that "the firm" as proprietors of the *Hurkaru* and "the firm" Government printers will be separate and distinct bodies and that nothing that comes to the knowledge of the Government printer will be perceptible to the mental region of the proprietor and editor, offers more favorable terms. The *Englishman* engages to do all Government printing and job work 50 per cent cheaper than the rates they now pay, conditionally that he is allowed a discretionary power over the matter entrusted with him, and to make use of the information acquired in that way by either republishing it, or commenting on it in his paper.

The Electric Telegraph late last evening published the following news from Rangoon, brought by the steamer *Mosafer*. "By order from Ava the Burmese General is delivering over all the strongholds in Pegu to General Steel, Behng and Settung were occupied without opposition. Every thing quiet in that direction. At Prome Commissioners had arrived expressing great desire for peace. The revolution at Ava still continues under the superintendence of the King's younger brother who had besieged the King in his Palace, where it appears they have had him confined for some time. The army are in favor of peace. Capt. Rennie, I. N., at Basson had with the boats of the *Zenobia* and *Nemesis* steamers routed the Burmese forces out of Jananudis districts, capturing guns and doing tight good service."—*Eastern Star*.

THURSDAY, FEBRUARY 10.

The Malabar correspondent of the *Englishman* states, that cholera is committing great ravages in that district. It has extended as far as Tellicherry, particularly among the fishermen and Moplahs, and it is said, that the deaths average twenty a day.

The *Hurkaru* mentions on the authority of a Cape paper, that the *Lord Elgin* had arrived in Table Bay from Amoy with 110 Chinese coolies on board. Forty-three had died on the voyage from "debility" and dropsy. To the facts which are daily becoming manifest with respect to this trade, is now added another, namely an occasional repetition of the horrors of the Middle passage. The subject demands immediate investigation, before the

attention of the public is drawn to it by some terrible catastrophe.

FRIDAY, FEBRUARY 11.

General Orders of the 29th January contain the result of a Court Martial upon James Norton, a Private in H. M.'s Royal Irish, who was tried at Prome for having abused a Colour Sergeant, and thrown a pair of boots at him. He was found guilty, and sentenced to fifty lashes, and three months' imprisonment with hard labour. General Godwin, however, we think wisely, while confirming the sentence of imprisonment, remits the corporal punishment. We sincerely hope this example will be followed for the future, and that we shall get rid for ever of the transportation mania which has so long endangered the discipline of the European Army in India. The prospect of three months' imprisonment with hard labour in this climate, will do more to deter the soldier from petty acts of insubordination than seven years' transportation.

The *Bombay Gazette* notices, that the Screw Company have established an Agency at that Presidency. They do not, however, intend to run their steamers on that side of India, and the object of the Agency is only to facilitate the transit of passengers who wish to visit Mauritius or the Cape.

The *Mofussille* mentions, that Mr. J. Lang, formerly Editor of that journal, is now Editor of the *British Army Despatch*.

MONDAY, FEBRUARY 14.

The *Hurkaru* mentions, that there are now no less than five river steamers on the Irrawaddy, viz.—the *Mahanully*, the *Lord William Bentick*, the *Nerbuddah*, the *Dannoodah*, and the *Indus*, with a commolation boat, troop boat, and cargo boat. Five only remain upon the Ganges, and even these will, in all probability, be required exclusively for Government work.

The *Englishman* mentions, that the Merchants of Calcutta, connected with the China trade, have petitioned Government against an abuse which has sprung up in connection with the intelligence from China sent up by the Electric Telegraph. It appears that this intelligence reaches one merchant exclusively, the Captains of the Mail steamers refusing permission to the boats employed by other firms, to come alongside at Kedgerree. The Government has, it is said, referred the complainants to the Peninsular and Oriental Company, whose Agents have promised to remedy the grievance.

The Cairo correspondent of the *Bombay Times* brings us no intelligence beyond the fact, that rails were immediately to be placed for a "considerable distance" on the Egyptian Railway.

TURSDAY, FEBRUARY 15.

A correspondent of the *Englishman* informs us, that the total amount of specie transmitted from England to India and China, during the year 1852, amounted to

By the P. and O Company's steamers, ..	£1,755,564
By Screw Co's steamers,	185,790

£1,941,354

The *Hurkaru* informs us, that the nett profits of the I. G. S. N. Company for the six months, ending the 31st December 1852, amounted to Rs. 1,07,000 or very nearly twenty per cent, per annum on the paid up capital. The Company, it is reported intends to order two new steamers from England, and should it retain the monopoly it at present enjoys, it may yet redeem its previous losses.

The *Bombay Times* notices, that the P. and O. Company have resolved to abandon their line between the Presidency

and Adeb, until after the monsoon. The cost of the carriage of books and parcels becomes doubled by this arrangement, and the inhabitants are of course irritated by being left to the mercies of the Government steamers.—*Friend of India.*

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SAINT GEORGE'S SCHOOL.

MANOR HOUSE, MUSSOORIE.

UNDER the immediate patronage of His Lordship, the Right Rev. Dr. Carli Bishop, &c. &c. of Agra a new school for the Education of young gentlemen, will be opened in the above eligible and commodious building on the 1st of March, 1853.

The different classes will be conducted by the Rev. Messrs. Barry and Roorey with efficient assistants. For further particulars reference to be made to the Rev. N. Barry, Principal.

By order of

✠ C. CARLI, BISHOP.

Agra, Jan. 20th 1853,

Catholic Cathedral Circulating Library.

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Rev. Michael Angelo, Sirdhana, from Jan. to Dec. 1853,	10 0

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SUMMARY OF INTELLIGENCE.

No. 10.]

CALCUTTA: SATURDAY, MARCH 5, 1853.

[VOL. XXIV.]

ARRIVAL OF THE OVERLAND MAIL.

The Overland Mail by the *Oriental* arrived at half past seven, yesterday evening. We select from such papers as have come to hand, the principle items of intelligence, which will be found below.

Louis Napoleon is still unmarried, but the lady, this time in private life, is fixed upon.

Lord John Russell's ostensible holding of the seals of the foreign office till Lord Clarendon can take them has given offence to his constituents of the city of London, who are liberals.

Cardinal Wiseman has promised to attend a soiree of the Roman Catholic Literary Institute, in Leeds, on or about the 26th.

Dr. Higgins, the Roman Catholic Bishop of Ardagh, died on the 3rd instant.

300 Chinese have sailed from San Francisco for Hong-kong with upwards of 70,000 dolrs. in gold, dust.

The number Books in French and other languages published in 1852 was 7,787, in 1851 it was only

Count D'Oisay's Widow, the Lady Harriet D'Oisay, was recently married, at the British Embassy, in Paris to the Hon. Charles Spencer Cowper.

Longevity—John M'James died atly, Strontull, near Oban, Kilmore, at the extraordinary age of 1105; he possessed his faculties till the last.

Importation of Opium—In the month ended 31 December, the importation amounted to 55 27 lbs.; in the corresponding period of 1851 the quantity was only 19, 188 lbs.

Whales are known to descend perpendicularly from 4200 to 4,800 feet and at the latter depth large whale sustains a pressure of 137 tons on every square foot of its body.

The Oldest Living Printer in the United States is a man named Carley, in Yorkville, South Carolina, 97 years of age. He yet sets type by candle light.

THURSDAY, FEBRUARY 17.

Agra Messenger complains, that whole villages of depredated are allowed to find shelter on the borders of the Gwalior Territory, from which their trade is pursued around the city of Agra. Within the last three years, not less than eight horses have been stolen from the station, not to mention less valuable articles.

The *Agra Messenger* publishes the new census of the Agra district taken on the night of the 1st January. It appears, that the total number of the population is 1,000,961 who inhabit 206,542 houses, being, according to the universal proportion in India, a little less than five to each house. The statement proves, that the population has increased during the last six years at the rate of 28,300 or about 2 1/2 per cent. per annum. The proportion of souls to the square mile is 538, which is larger than the average of England.

The *Bharkaru* notices, that a meeting has already been held in Calcutta, to consider the propriety of permitting the re-marriage of Hindoo widows, and that it was resolved to refer the question to the pundits of Nuddea. This is as if the Ministry were to refer the Jewish Disabilities Bill to the Oxford Heads of Houses.

The same journal states, that for the future, the Mails between Calcutta and Bombay are to be carried through Mirzapore and Benares, instead of by the lower road via Midnapore. The distance between the two capitals by this route will be about 1350 miles, while the old road was only 1185 miles, but the latter is only passable for runners, and on the former the Mails may be conveyed the entire distance in carts. It is not very creditable to our Empire, that at this moment, the high road between its two greatest cities is impassable for anything except a runner.

FRIDAY, FEBRUARY 18.

By the kindness of a friend, we have received a complete file of California journals to the 22d November. They contain little news beyond that already received, and the public mind appears to be occupied with the firm, the death of Mr. Webster, and the arrival of the *Swan of Erin*, Miss Catherine Hayes, of whom an engraving appears in the *Weekly California Whig*, that would do no discredit to the *Illustrated London News*, *The Times and Transcript*, one of the journals received, however, mentions the interesting facts, that the new "Constitution" of the Sandwich islands, was to come into operation immediately, and that a "Mr. Foley had leased the Hawaiian theatre, and would open it with an efficient Company." Fancy a theatre and a constitution in "Owhyhee." After this, who need despair of representative institutions.

We have omitted to state, that Sir John Pakington, the late Secretary for the Colonies, in one of his latest speeches, declared that the Government of India had been requested to despatch licenses to Australia to bring away some of the ships, now rotting in the harbours of that continent from the desertion of their crews. We presume, that it is competent to the Indian Government in such a case to make new and stringent laws for the control of its own subjects. A regulation, authorizing the officers to prevent the departure of their seamen by force would, we conceive, be amply sufficient.

The *Bombay Times* publishes a translation from the *Trieste Zeitung* of the 8th January, from which it appears that the Austrian Lloyd's in communication with the Government of the Ionian islands, have resolved to extend their lines of communication with the Greek isles. For the future, therefore, their steamers will run:—

"I. Weekly from Trieste to Ancona, Molfetta, Brindisi, Corfu, Cephalonia, Zante, Patras, and Lutsaki.

"II. Weekly from Corfu to Messina and Malta.

"III. Weekly from Trieste to Constantinople, touching at Corfu, Syra, &c., as heretofore."

SATURDAY, FEBRUARY 19.

The *Hurkaru* reports, that Lolla Jocke Porshad, the great Contractor, is about to expend a lakh of Rupees in providing accommodation for pilgrims at Saugor.

The *Hurkaru* publishes an account of a new implement of destruction, invented by Mr. James Nasmyth, the inventor of the steam hammer, which bears his name. Mr. Nasmyth is a practical Engineer, and his plan is therefore more worthy of attention than the long ranges, of which two or three have attracted attention within the last ten years. The plan seems to be merely the construction of a floating mortar, capable of discharging an enormous shell, which is to be so made as to explode the instant it touches enemy's ship. Such a shell would, Mr. Nasmyth believes, leave a "hole as large as a Church door," and of course, sink the ship.

The *Bombay Telegraph and Courier* publishes some detailed statements, obviously from a most authentic source, as to the routes which will be selected for the Electric Telegraph. It has, it is said, been determined, that the line from Bombay to Agra shall pass through Bhowndy, Nasick, Mullagaum, Dhoolia, Indore and Gwalior, while the Southern line from Bombay to Madras will pass through Poona, Sattara, Dharwar, Bellary and Bangalore, with a branch line from Bellary to Hyderabad. The lines are all to be commenced by the 1st of October, by which time all the materials will be in readiness, and Dr. O'Shaughnessy will have reached Agra, at which city he will fix his Head Quarters. Agra will thus become the central point of all Indian Telegraphic intelligence, and in three years, the

nearest road to Madras will be by a detour of three thousand miles.

MONDAY, FEBRUARY 21.

The *Englishman* reports, that an Indian Boy Jones has been discovered. It appears that he made his way to the Governor General's room, apparently with no object beyond seeing his Lordship. The man is, we believe, a madman.

TUESDAY, FEBRUARY 22.

The following is the result of the 2nd Opium sale of the season:

Behar, Chests 2205 Average 989-8 Proceeds 21,81,926
Benares, " 1085 " 970-6 " 10,62,650

The Behar drug therefore has risen Rs. 10 a chest, and the panic may be presumed to have passed away, and we shall probably see the Opium, in spite of its increased quantity, rise again to Rs. 1000 per chest.

The same journal states—on the authority of the *Times*, we believe,—that *Ericsson's* Caloric Engines have been working well for ten hours consecutively. They consumed only 423 lbs. of coal per hour, and the fires continued to augment during the whole time. The Speculators are determined to test the new invention in every way, before placing the engine in the hull, which is ready to receive them. We have little doubt, however, that the *Ericsson*, Cal. S. S. will be noted among the arrivals at Liverpool in the course of another mail or two.

The *Citizen* states, that the Oriental Bank have resolved upon establishing a Branch Bank at Melbourne. As they have already revived their Branch at Singapore, we presume the directors hope to obtain no small share of the trade between the Australian Continent and India.

WEDNESDAY, FEBRUARY 23.

We perceive, that the firm of Tullou and Co., one of the oldest and best known in Calcutta, has been dissolved, and reappeared under the name of Tullou and Seal. The members of the new firm are Mr. Forlong, and a son of Baboo Nutty Lal Seal.

The *Hurkaru* mentions, that on the authority of a correspondent, the Government have directed the Magistrate of Bancaorah to make a further investigation in the case of the *Suttee*, said to have taken place in the house of the Rajah of Pachete. The authenticity of the statement is however rendered doubtful by the last sentence:—In consequence of the mal administration of the province by the Rajah, the Magistrate has applied for the aid of the military to oust the Rajah from his *guddee*, or to check him in his oppressive career." It is scarcely probable, that the Authorities would find it necessary to employ military force against a man, who might be stripped of all his possessions by three lines in the *Gazette*.—*Friend of India*.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

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 to-morrow Sunday, March 6th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanage 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, March 6th at 10 o'clock A. M.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

The Catholic Standard.

A few copies from January 1st 1853, are available at One Rupee Four Annas per month, or Fourteen Rupees per annum, payable in advance.

P. S. D'ROZARIO & Co.

EXERCISE of the **Via Crucis**, price annas 8.

To be had at Messrs. P. S. D'Rosario and Co's. and at the Cathedral Library.

** Profits accruing from the publication of the above work are to be appropriated to the B. C. Orphanage.

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Mrs. M. Shillingford, Purneah from February 1853, to Jan. 1854, 10 0
M. O'Sullivan, Esq. M. D., Manbhoom from Jan. to Dec. 1853, 10 0

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SUMMARY OF INTELLIGENCE.

[No. 11.] CALCUTTA: SATURDAY, MARCH 12, 1853. [VOL. XXIV.]

The following items are extracted from a private letter from England, dated 16th December, 1852.

Lord Thynn, son of the Marquis of Bath, with two prominent Clergymen have lately become Catholics.

Yesterday's paper inform us of the Conversion of the Protestant Minister, belonging to the Wells Cathedral, he is now of the late Bishop Law.

This is a good victory for us as he was a very leading and important man in the established church, and very wealthy.—*Madras Examiner, February 18.*

RANGOON.

By the Steamer *Procurator* we are in receipt of late intelligence from the seat of war in Pegu.

The King of Burmah is no longer dead as was formerly reported, but has been deposed by his brother Prince Memon, who now rules in his stead, with the approbation of the Chiefs and Army. He had dispatched an Embassy accompanied by two Roman Catholic Priests to Captain Phayre, the British Commissioner at Prome, in order to treat for peace. Captain Phayre replied that we were quite desirous for peace with themselves, and hoped the Prince would send duly accredited agents of proper rank to conduct proceedings.—*Madras Examiner, March*

THURSDAY, FEBRUARY 21.

The *Madras Spectator* informs us, that the result of the investigation into the cause of the recent conflagration of the Governor's Magazine leaves no doubt that it was the work of incendiaries, but the crime has not been brought home to individuals. Are we to have another series of ship burnings, and another Committee?

FRIDAY, FEBRUARY 25.

The *Englishman* notices, that so great has been the spread of influenza in Ceylon, that upwards of two hundred horses were sent on the 21st instant, to Messrs. Cook and Co's stable for treatment. One of the Transit Companies, also, has already lost thirty-five horses from the effects of the disorder.

The Calcutta *Morning Chronicle* states, that the elephants destined for Prome, reached the Fougoo Pass, on the 19th instant.

The *Bombay Times* notices, as if it were an event of every day occurrence, that a large party of passengers sent out by the Railway yesterday afternoon to Fanna.

The opening of the line, however, it is said, cannot take place till April as no rails for shikhs, or pumps for the watering tanks have yet been received.

MONDAY, FEBRUARY 28.

The *Englishman* understands, that orders will be almost immediately issued for raising levies in Pegu, which will be suffered from the three Presidencies indiscriminately, and placed as far as possible upon the footing of the Punjab Irregular Regiments. It is said, that arms for the use of the levies have already been despatched from the Arsenal. We question whether the selection of officers will extend beyond Bengal and Madras, more especially as it is believed that the latter Presidency alone will furnish the regular garrison.

We regret to perceive from a letter in the *Hurkaru* that cholera broke out on board the *Prince of Wales* before she had reach the Sandheads. Seven of the Invalids had already died, one of the Sailors, and a European female servant, but it was hoped that the sea air would soon extirpate the disease.

The *Sandian* notices that the Bombay Government have sanctioned an outlay of fifty thousand Rupees for the con-

struction of a jetty on piles and a Custom house at the port of Kurrachee.

The *Lahore Chronicle* asserts, that orders have arrived in India for an increase of twelve second Lieutenants and twelve Captains in the Artillery. It is the Engineer corps which needs an accession of strength at present more even than the Artillery. The officers of that arm, it is said, are weighed down by an amount of work, which it is utterly impossible for them to execute, works of the last importance are entrusted to young men just out of Addiscombe, and the subordinates are left without efficient supervision; with

the expenditure on public Works alone can show, the Bombay Police have prohibited Mr. Knight, the aeronaut, from making his intended ascent, as it appeared certain that he must be driven out to sea.

TUESDAY, MARCH 1.

The intelligence from the Cape has but little novelty, though the war appears to be dying out. The farmers near Graham's Town were returning to their homes, and agriculture beginning to revive. The Chief Mosheah had not complied with the demand made upon him by the Governor for 10,000 head of cattle and 1000 horses, and accordingly General Cathcart invaded his territory and seized the cattle. The casualties were, however, very severe, the enemy presenting a force of six thousand well armed savages. Mosheah was defeated, and sued for peace, which was granted to him, and the Commissioners of the Sovereignty were ordered to re-organize the Burger force for self-defence. Sandilli and Macomo have it is said, offered terms, but were informed that nothing short of unconditional surrender would be listened to. The Chiefs, we suspect, have at last begun to comprehend, that they are warring with an Empire, and not merely with the Cape Colony. The best expedient that we know of to tame them, would be to send them to London for a month, and then restore them to their tribes.

The *Tenasserim* returned to Calcutta yesterday with the Governor General, after a visit to Khyouk Phyou, Akyah, and Chittagong. It is said, that intelligence from Prome had been received in Aracan in six days, and that the time would be diminished to three days as soon as certain arrangements had been completed. The elephants were expected to arrive in Prome on the 21st February.

We regret to perceive from the Singapore papers received via Bombay, that another of those terrible outbreaks which are the disgrace of our name in the China seas has recently occurred. The *Spartan*, Captain Marshall, bound from Amoy to Sydney, put into Singapore on the 21st January with 251 Chinese coolies on board. These men were engaged by Captain Marshall to serve as shepherds at Australia, at a fixed rate of wages for five years, and the contract was trusted into Chinese and carefully explained to those who signed it. All went well for eight days, but on the ninth day, 17th January, the coolies mutinied, wounded the Captain and Mate, and compelled them to resort to fire arms. After a desperate conflict, in the course of which ten Chinese perished, the Europeans were victorious, and the *Spartan* was accompanied by an American clipper to Singapore. In this case not the slightest blame appears attributable to the Captain or his officers, but there is evidently something more at the bottom. The Chinese are neither brave men, nor good sailors, and not by any means likely to rise when nine days at sea, except for some cause deemed by themselves sufficient.

Another ship, the *Berenice*, has also been destroyed by a mutinous crew. This unfortunate vessel left Singapore for Shanghai in June last, and then proceeded to Java, where the Captain informed his crew, who consisted of 12

Javanese, 2 Malays and 1 Bugis, that he was going to Sydney—contrary to his engagement with them—and promised an increase of wages and rations. The men at first grumbled, and when they found the increase was not made, they broke out into open mutiny. On the night of the 2d December, they murdered the Captain, his Mate, and the Captain's wife, and threw the bodies into the sea. A French passenger and a Bungalowee servant jumped overboard, and the mutineers after setting fire to the ship, went on shore at Tagal in Java, where they were arrested by the authorities.

WEDNESDAY, MARCH 3.

The *Fire Queen* arrived in Calcutta from Rangoon yesterday evening but she apparently brings no intelligence, beyond a rumour, that the Usuper had been successful in his attempt to seize the throne.

The *Lahore Chronicle* reports, that affairs in Bhawalpore are becoming serious. Hajee Mohamed, the elder brother of the Nawab, has succeeded in collecting a force of some five thousand men, and it is probable, that the reigning Prince will be either murdered or surrendered by his own servants. A requisition to the British Government for aid was hourly expected.—*Friend of Ind.*

ANALYSIS OF CRIME AND DISSIPATION IN LONDON.

16,000 children trained to crime; 5,000 receivers of stolen goods; 15,000 gamblers by profession; 25,000 beggars; 30,000 drunkards; 180,000 habitual gin-drinkers; 150,000 persons subsisting on profligacy; 50,000 thieves. Thus, we have the tremendous total of 471,000 individuals steeped in crime, demoralisation, and vice, out of a population of 2,350,000 souls.—*The National Temperance Chronicle.*

Departure of the Mail.

Via Bombay,

Saturday, March 19

Catholic 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 an 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. 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 apart for the improvement of the Orphanages and Free Schools. The Christian Brothers

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C. R. LACKERSTEEN,
Treasurer and Secretary.

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SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, MARCH 19, 1853. [VOL. XXIV.

ARRIVAL OF THE OVERLAND MAIL.

THE Double Company's Steamer *Jelar*, W. Balfour, Commander, with the Overland Mail of the 8th ultimo, was signalled a little after ten o'clock, and came to an anchorage, at noon this-day. She is from Suez, the 21st February, 3-30 P. M.; and Aden the 1st March, 8-39 P. M.

The European intelligence, received by this mail, is not of any consequence. Parliament is on the eve of being assembled, and one of the first measures it is said will be a bill for the emancipation of the Jews. Lord John Russell is also expected to give public notice of a new Reform Bill. A gigantic scale has been held at Manchester.

The Irish invasion still gains ground amongst country politicians.

Dr. Newman has been fined £100 for the Achilli libel.

The English press is full of speculations on the New India Charter Bill.

The foreign intelligence is barren of interest. Prince Louis Napoleon has been married with great pomp and splendor, and has proclaimed a general amnesty.

The Oriental Bank, it is said, will declare a dividend of 12 per cent.

THE REVIVAL OF THE GOA SCHISM BY THE BISHOP OF MACAO.

Amongst the passengers who left Bombay for Europe on Tuesday last by the H. C. Steamer *Ventura*, was Father Ignatius, the Secretary to Dr. Hartmann, the Roman Catholic Bishop of Bombay. The unfortunate schism which has for some years existed amongst the Roman Catholics in Bombay and Setette, must be well known to many of our readers. Recently we give an article from the "*Catholic Freeman*"—a bi-monthly publication devoted to the interest of the Roman Catholic Church in these parts—which gives a very clear account of the state of affairs amongst the members of the above Church in Western India, and shows very plainly that is Dr. Hartmann and his priests are acting with the concurrence of the Holy See, and the Gomara party at direct variance with that authority, the former must be considered—by all Roman Catholics at least—to have erred on their side. The local government—as also the Court of Directors—are particularly anxious that the anomaly of Bishops or Archbishops—whether of Macao or of Goa—owing allegiance to the Crown of Portugal and claiming ecclesiastical jurisdiction within the confines of British India, should cease, and Father Ignatius, has been furnished by Government with a free passage as far as Suez in order to help him on his way to Rome, where he confidently hopes that the matter may be settled by the Pope. The late visit of the Bishop of Macao to Bombay has, so we are told, revived the schism more than ever, and has greatly scandalised all true followers of the Roman Catholic Church. In the article copied into this morning's issue we think it very clearly proved that Bishop Hartmann has the Pope's authority on his side, and that the other party are without that—to Roman Catholics—most essential moral power.—*Bombay Telegraph and Courier*, March 3.

THURSDAY, MARCH 3.

The *Madras Athenæum* of the 5th February, had an article, which seems to prove that our system of transportation needs improvement as much as that of England. Our readers may remember that a Mr. MacKertich, a confidential clerk to Messrs. Binny and Co. of Madras, was recent-

ly convicted of embezzling Rs 15,000 from his employers. He was sentenced to transportation for the life to the Peninsular Coast, and we, in common with some of our contemporaries, considered the sentence singularly severe. It now appears that this individual has been allowed to remain in Madras on a sort of ticket of leave, rioting on his employer's money, and planning the establishment of a House of Agency. He actually requested while on his voyage across the Bay, to be allowed to dine at the cuddy table with "other gentlemen," and nothing but the "crustiness" of some of the passengers, prevented the Captain from acceding to the demand.

A correspondent of the *Englishman*, recently called attention to the perfectly enormous quantity of luggage carried by the Invalid soldiers on board the vessels, engaged to carry them back to Europe. The *Hulk* of this morning, hints that a great number of these packages, trunks, and chests are filled with liquor, and calls the attention of the officers in command of the invalids to the necessity of a strict examination. The men, it is said, frequently appear before the Medical Committee in a state of intoxication, are never sober in Calcutta, and even carry with them on board the means of indulging their taste for liquor. This fact may perhaps account in some measure for the recent outbreak of cholera on board the *prince of Wales*.

We receive from a report, published in the *Englishman*, that a public meeting of the European inhabitants of Rangoon has been held, for the purpose of petitioning the Commissioner to accelerate the allotment of building lands, and to grant parcels of land on a quit rent for two years, after which they are to be paid at a stipulated price.

FRIDAY, MARCH 4.

The *Poltinger*, P. and O. Company's steamer, arrived at Aden on the 6th ultimo; having been only fourteen days on her passage to that port.

The *Colombo Observer* publishes an excellent summary of the latest news from Australia. The output of gold from the Sydney diggings, is estimated at 11½ 655 ounces at month, or £190,000, and the aggregate export from that port of to the 1st November, had been 776,112 ounces or three millions sterling. The output from the Melbourne diggings during the nine months from 1st February, 1852,

31st of December, had been 1,997,955 ounces, seven millions sterling, and it is calculated that the amount raised yearly now amounts to fifteen millions sterling. The increase of population in the Colony of Victoria had been 32,306 in the three months ending November 30th, and it is stated, that agricultural occupations by no means been abandoned although the rate of wages has enormously increased.

The *Bombay Times* declares, that the three great steamers ordered by the Court of Directors for the conveyance of the Mails between Bombay and Suez, are to be fitted up with the old fashioned beam engines, each with eight boilers, and requiring twice the space of modern engines. He observes also, that every vessel built for the Indian Navy, since 1837, has invariably come out fitted up with gilt mirrors, dinner and breakfast services of China, and other elegancies, which are sold as soon as they arrive. Lastly, "the day," a huge machine arrived from England for crushing old iron. No one knows why it was sent, what it is for, who is to use it, or of what possible utility it could be, if put up,—and it has been quietly laid aside. The bill must, however, be paid, and the expense is said to have been so great, that it would have built the wharf so long required at Tankaria. Our contemporary believes, that the secret

of these mistakes is to be sought in the fact, that the contractors are possessors of India Stock. They certainly appear to require a little explanation.

The *Overland Friend of China* states, that the Revenue of Hong-Kong for the year 1852 amounted to £21,331, while the expenditure was no less than £31,765, shewing a balance against the Colony of £13,434. The chief items of expenditure appear to be the salaries of the officials who draw £26,114 or more than the entire revenue of the dependency. The Police Force costs £1000 a year, and is not considered sufficiently large, while Hongkong continues to be the refuge of every Chinese who finds his own country dangerous.

MONDAY, MARCH 7.

No less than nineteen cases were heard in the Insolvent Court of Calcutta on Saturday, the 5th instant, but none of them were of any public interest. Mr. T. Kieyn, a stable keeper, applied for his discharge, but was opposed by his partner a Mr. R. F. Peach, on the ground that he had not accounted for the property of the firm, which had been in his possession. The Insolvent explained, that it had been expended in paying grooms, coachmen, and the food of the horses, while his conveyances were but little employed. He had however, kept no books, and was ordered by the Court to amend his schedule.

The *Englishman* affirms, we presume on good authority, that the profits of the Bank of Bengal during the last two months have amounted to Co's. Rs. 3-15-3 per cent. per annum. This will scarcely yield a dividend of three per cent. to the majority of the shareholders, and we see little chance of any great increase, while money continues to pour into Calcutta from Europe, as is at present the case.

The *Penang Gazette*, in an article upon the recent massacre by Malays of the Europeans engaged in seeking gold near Mount Ophir, calls the attention of Government to the present position of Johore. He declares, that there is nothing whatever in our treaty with the Sultan of that country, to prevent His Highness from selling the whole or any portion of his territory to the Americans, or any other nation, and that the discovery of gold may possibly quicken the desire of some foreign Government to obtain possession of the province, such a purchase, for instance, would give the Emperor of the French, the footing he has so long desired in the East, and we need scarcely say how dangerous such a neighbour might prove, if the French Government took up the project in earnest.

The current estimate of the amount of gold produced from California from the discovery of the diggings to September 1st 1852, is said to be 183,851,405 dollars, or £45,930,000 sterling.

We perceive from the *Bengalee Recorder* that an officer is under arrest at Calcutta, upon charges of repeated acts of cruelty towards his native servants.

The *Bhubay Gazette* republishes a tabular statement, shewing the "sickness, mortality, and invading" in the Madras army, native and European, during year ending 31st March, 1852. The percentage is

	Deaths by	Cholera	Invading.
H. M's Europeans	18	.2	47
H. C.	1857	.658	0-809
E. C. Sepoys	1,197	.367	1.030

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TO CORRESPONDENTS.

The little sketch under the head of the *Churchyard* is declined.

The poetical effusions of our constant correspondent T. P. M. are received and will be attended to.

R. D. B. declined. His feelings do him credit but their publication would do no good.

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SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, MARCH 26, 1853. [VOL. XXIV.

The following account of the confirmation of an ex-Protestant Bishop, by His Holiness the Pope, is taken from the *Catholic Standard* of January 15th.

"On Sunday, the 26th ult., his Holiness administered the Sacrament of Confirmation to Dr. Ives, lately Protestant Bishop of North Carolina, U. S. His Holiness then said Mass, at which the new convert received his first communion from the hands of the Sovereign Pontiff. The whole function was quite private. At its conclusion, the distinguished and learned American presented to the Pope, as a token of his duty and submission, his pectoral cross, ring, and episcopal seal, used by him in his former capacity. They were graciously accepted, and are to be hung, as mementoes of the first Protestant Bishop's conversion, at the shrine of St. Peter.

"Mrs. Ducker, a lady who is travelling with Dr. Ives as lady's maid, has also been received into the Church, and is an English gentleman, whose name we, for the present withhold."

SATURDAY, MARCH 19

The Bombay Express of the 6th Inst. arrived in Calcutta at half past seven in the evening on the 11th March. The P. and O. Co.'s S. V. *Prinzinger* was telegraphed yesterday afternoon. The Government sent down a small steamer to meet the ship.

General Stafford is expected on the 20th, and the Bazarrae is expected from the Bazaar sales of the Province.

TRIPAK, MARCH 18

The *Post Office* has heard of a report that two inland steamers have been lost in the Strya; the boats in that neighbourhood are in a condition of the boats may have been destroyed, that they were swamped.

The *Post Office* has heard of the fever in Manipal, which says to be in its spring. It is a disease and not far from Pains in the M. D. which has been found to be a great headache to the body. The medicine has been several times tried, which are let furnished for the convenience of the body, and the pain is not through the ground; some of the best of the best is being tried. M. D. is a great deal for his health but is not advised to try these water, if they, after a short time he goes so well that he does get his.

The *Review*, *Brother*, in undertaking to describe the symptoms of hydrophobia, and for the benefit of correspondents, writes as follows: "When a dog happens to be very cowardly, and which has frequently led to the most fatal consequences. On a common case, says: 'A dog that retreats and runs away from water or other fluids always to be suspected; for although the dog is subject to a variety of diseases, none of them except hydrophobia does he manifest an abhorrence of fluids.' On a contemporary will be surprised to learn that dogs when suffering under the disease called hydrophobia, 'Shew no fear of water or any other fluid whatever; in fact that hydrophobia in the etymological acceptance of the term, does not affect the canine race.' A mad dog, whose bite will communicate hydrophobia in its stic eat sense to the human subject—that is, on the same account by fear of water will himself drink water, and swim in it with the most readiness. Hydrophobia is itself plucky a man who when applied to come in, and it is, as we have hinted, a most mischievous insinuator. Every school boy with its uttering of Greek terms to translate 'Hydrophobia' into 'fear of water,' and so to the end of his days goes on believing, very naturally, that a dog afflicted with the disease absurdly called hydrophobia will shun the water. Hence have arisen scores of fatal mistakes. A dog is seen to dis-

play every symptom of madness, but so long as he drinks water freely he is pronounced to be a safe companion, though perhaps rather peculiar in his habits. He is accordingly permitted to run about until perhaps he bites his own master; or runs 'Ayok' through the village streets. When the master dies, the mistake is found out.

It was frequently being used by those who have studied the subject, that the dog, when a libration on her the disease, which renders his bite so fatal, instead of an aversion to water, betrays an unqualified eagerness to approach it, to put ake of it or to drink it. This point is, we believe, disputed; but there is no dispute whatever among those who are well informed on the subject, as to the fact that an aversion to water is not one of the symptoms of canine madness.

How come it then, the reader will ask that this fatal, and yet almost universal popular error, has lived so long?—*Eastern Star.*

FRIDAY, MARCH 11

We perceive from the same journal, that the profits of the India General Steam Navigation Company during the half year, have amounted to Rs. 1,01,861. Of this amount Rs. 49,147 have been added to the capital account, which is now within Rs. 32,758 of the amount of value of the shares, and Rs. 25,000 to the reserve and bar account. The next year will show a decrease of the rate of six per cent. on the amount, which is not to be increased until a Rs. 1,00,000 is received. It is not a very large sum, but a very good one, especially as with a 2 per cent. discount, and we should be glad to see that they have thereby turned their attention to the new year, which Mr. De Souza has become Director to be in the world. They also have several holders of the company, and the new season has been through his tested, and since their intention of employing it, we should be glad to see that it has not yet been tested in the world.

In a column of *Review* 'Miscellaneous' published in the *Standard* of this morning, we are given the following little paragraph:—"The Emperor of Russia has dispatched an expedition to Japan, well calculated of keeping an eye on the progress of the 'Great Eastern' squadron." We should be exceedingly sorry, when in this statement is made by a person of a liberal cast. The King's interests are unquestionably to be kept in the eye of the Emperor, but such an expedition by it is scarcely probable that he would be the cause of his fleet from Europe for such a purpose, at the present time.

SATURDAY, MARCH 12

A correspondent of the same journal furnishes a sketch of the condition of society in Melbourne, by no means calculated to increase the attractions of the gold diggers. The greater part of the year, as might have been expected, to fall solely to benefit of those accustomed to read natural history, and society is utterly disorganised by the habits of men, who return to Melbourne to spend their sordidly accumulated wealth. Robbery and murder are of perpetual recurrence, the possession of a doubtful coat is a grave offence, and every man not willing or able to protect himself with his own hands, is liable to insult and annoyance. We suspect that the picture is exaggerated, but if true, the orderly portion of the community have only themselves to blame. The Government is of course powerless, but it would be no longer so if the well disposed were united in an armed band, and prepared to enforce the law at all hazards. The South Sea Islands are said to detest the Americans, but they will yet be compelled to organize something very like Committees of Vigilance.—*Friend of India.*

NOTICE.

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Clergy Aid Fund.

EASTER SUNDAY MORNING, a Collection will be made in favor of the *Clergy Aid Fund* during Divine Service, in the Cathedral and its dependent Chapels, in the Church of the Sacred Heart, and also in St. Thomas' Church.

ST. THOMAS' CHURCH.

From the 28th March inclusively and afterwards during the Hot Season, the Mass on week days at St. Thomas' Church will be celebrated at 6½ A. M. On Sundays and Festivals of obligation the first Mass will be celebrated at 6½ and the second at 7½ A. M.

During the same period Vespers on Sundays will begin at 7 o'clock P. M.

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We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

S. FACKEN, Esq., Moulmein, from July to December 1852, Rs. 6 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendence of CHARLES A. SERHAO.

SUMMARY OF INTELLIGENCE.

No. 14.]

CALCUTTA: SATURDAY, APRIL 2, 1853.

[VOL. XXIV.]

LATEST FROM RANGOON.

The following is from Rangoon, March 24, 1853:—

"I send you a list of the unfortunate fellows who were killed and wounded in the attack against the Burmese Chief Mung-Myat-Poon.

It is reported that a great number of the enemy were killed by the bayonet. The Chief himself with 300 followers made his escape towards Bassien. The *Fire Queen* has been detained a few hours to convey this intelligence to the Governor General, and the *Tenasseria* is detained to convey any further intelligence which may arrive of importance from Sir John Cheape.

Captain Phayre returned to Prome by the Steamer *Inlus* after remaining in Rangoon about a week. I believe he expects to meet the Burmese Commissioners to settle the terms of the New Treaty.

It is however confidently said by the Burmese, that the King will not make a Treaty on the terms of the Proclamation.

Rice is very scarce at Prome, 70 Rs. per bag, here it is about 5 Rs. per bag, we expect Rice will be imported shortly from Calcutta.

The Admiral seems to have been sadly disappointed at the wretched appearance of Rangoon, and well he might as the assemblage of miserable bamboo huts and half-buried brick buildings led him to a stronger, the most disgusting appearance imaginable. The authorities in their anxiety to build up an immense city seem to have taken nothing into consideration. Their works of the inhabitants have been turned out to allow the Engineers to survey and mark off allotments. The great Strand Road is at a stand still, only 100 feet has been thrown up which still requires to be washed away by the rains.

Mr. Edwaid, the Burmese Interpreter, proceeded with the Commissioner to Prome.

March 18, 1853.

OFFICERS KILLED.—Ensign Boileau, 67th B. N. I., Lieut. Taylor, 9th Madras N. I., and Sergeant Major 4th Scobh.

OFFICERS WOUNDED.—Lieut. Woodrigh, (1st day) Majors Weston, Armstrong and Reid, Lieuts. McGrath, Artillery, Trevor Foster, (so mortally), Woolley, 80th, Williams, 80th, Cockburn, 18th, (so mortally), Reeves, 4th Scobh, Clarke, 67th, Lesley, Cominander, Rockets, and 78 men killed and wounded.—*Morning Chronicle Extra*,—*Thursday, March 31, 1853.*

OPPIUM.—We give the subjoined rumour a prominent place in our columns, though, without vouching for its authenticity. If true, it is of importance, as it proves that the Cabinet of Peking is thoroughly alarmed, and perplexed, at the progress of the insurgents. The bitter hostility of the Emperor to any relaxation of the prohibition can only have been overcome by some strong necessity, though the reasons which are believed to prevent his legalizing the cultivation do not in this case exist. At present so excessive is the price in China, that the use of the drug has scarcely extended below the shopkeepers, but if cultivated in the country, it is feared, that even the peasantry of the interior would adopt the habit, and to use the expression of our informant, the "strength of the Empire be sucked away." Whether the duty imposed, and the removal of the restriction on the imports will greatly affect the price of opium, and consequently the Indian Revenue we leave to the consideration of the Sudder Board. We incline to think the smugglers will still defy the Revenue officers:—

"A report is in circulation, and from the source whence

we have it we believe it to be truthful, that, pressed for money to carry on the civil war, the Emperor of China proposes to legalize the import of Opium—and, from the commencement of the fourth month (8th May) drug lauded at either of the Consular ports will have to pay some Forty dollars (Taels) a chest."—[*Friend of China, 19th Feb.*]
Forty dollars would be about Rs. 90, and forty taels about Rs. 133 per chest.

THURSDAY, MARCH 17.

The *Bombay Telegraph and Courier* publishes a letter from a passenger on board the *Lord Elphinstone*, the vessel which recently left that port with two hundred discharged soldiers on board. It appears, that these men, relieved from military control, have got intoxicated at every port at which the vessel has touched, and the most disgraceful scenes have occurred on board. Seven men were left at Cochin, another was drowned at Trevandrum, the Surgeon has been obliged to threaten an appeal to the Horse Guards on account of the neglect of medical stores, and the crew are getting intemperate. Altogether we should not be greatly surprised to hear of another "emigrant catastrophe."

FRIDAY, MARCH 18.

Moulmein, it appears, is again to be without a paper. The *Times*, the only one remaining has stopped, the Proprietor assigning as his reason, that his subscribers will not pay the amount due to him. An advertising sheet will, however, be continued.

A correspondent of the *Englishman* mentions, that a mineral spring has been discovered in the Mauritius.

The *Commercial Gazette* of the Mauritius records an instance of cool courage on the part of Capt. Timearne of the *Alcilaide*, such as is rarely witnessed even at sea. On the 4th February, in broad ocean, it was discovered that the cargo, chiefly Wool and gold, was on fire, but the Captain determined at all hazards to hold on for Port Louis. The crew encouraged by his cheerfulness and decision, worked hard to get the fire under, the winds were favourable, and after some days of intense anxiety, the *Alcilaide* arrived a safety. The passengers on board immediately after their landing, signed a letter, in which they express their deep sense of the "unvalued courage, energy, and perseverance," which had brought them safely into port.

The same journal reports, that the Calcutta Docking Company after placing Rs. 27,000 to a Reserve account for entailing the Howrah Middle Dock, have declared a dividend of five per cent. per annum.

SATURDAY, MARCH 19.

The *Englishman* states with confidence, that it is the intention of the Governor General to proceed on a tour in Assam.

The *Hurkaru* of yesterday noticed the belief so generally current among the native community of Calcutta, that the fires which at this season are of such perpetual recurrence in the Metropolis, are caused by the gras and rush-sellers. The *Citizen* does not believe this statement, because he cannot credit the existence of such an extent of depravity, and because the crime would be so dangerous to its perpetrators. As for the depravity, a native thief will at any time destroy an instrument worth hundreds of Rupees by stealing the brass screws, worth four pice. As for the danger, it is sufficiently slight, if the popular superstition on the subject is correct. A bit of lighted native coal is tied to a bone or a piece of meat, and the crows flying away with it, scatter destruction over all the native quarter.

MONDAY, MARCH 21.

At least a dozen different suggestions have been offered as to the derivation of the name of Calcutta, which still remains a mystery. A native correspondent of the *Hurkaru*, however, asserts on the authority of an octogenarian, that the place was originally called Kolikatta on account of the number of *Koli-Lattas* or cut-purses with whom it abounded. The interpretation is at least original, and agrees exactly with the present native pronunciation.

The *Ceylon Times* quoted in the *Hurkaru*, gives the following account of the strength of the American expedition to Japan:—

Vessels.	Guns.	Men.
Vermont, 3,000 tons.	95	800
Mississippi, steam-frigate, 1,700 tons	—	375
Susquehanna, " 2,550 "	—	369
Princeton, " 1,500 "	—	190
Alleghany, " 1,500 "	—	190
Saratoga, sloop of war, first class	23	190
St. Mary's, " "	22	150
Vincennes, " "	23	190
Razee frigate Macedonian	23	450
Brig of war Porpoise,	10	120
Storeship Southampton, 32lb. guns	4	—
" Lexington, "	4	—
" Talbot, "	4	—
Total number of men		3045

TUESDAY, MARCH 22.

The *Calcutta Morning Chronicle* publishes a list of the dividends declared by the Bank of Bengal, for the last forty-two years. During the last twenty, the average has been $8\frac{1}{2}$ per cent. per annum. The highest rate was 19 per cent. declared in 1836, and the lowest 1 in 1825. It appears probable, that the dividend for 1853 will be lower than has been the case for the last ten years.

A correspondence of the *Colombo Observer* calls attention to the prevalent practice of adulterating Cinnamon exported from that island. He says, that the Szechuan substitute the bark of other trees, and particularly that of the Guava, for the genuine spice. The bark is peeled, and inserted in the interior of the pipes, and so exactly does the counterfeit resemble the original article, that even experienced eyes can scarcely detect the difference.

The *Englishman* says, that since the arrival of the Mail, a report has been current, that Sir J. Hogg is to the Governor General of India.—*Friend of India*.

NOTICE.

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday May 15th 1853, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday, 22nd May, at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral

and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

ST. XAVIER'S CHAPEL.

BOW-BAZAR.

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 to-morrow Sunday, April 3rd by those of the Society who besides Confessing and Communicating 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 to-morrow Sunday, April 3rd at 10 o'clock A. M.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

CHURCH OF THE SACRED HEART,
DIURRUEMTOJJAH.

From Sunday next the 3d instant, and until further notice, the first Mass on Sundays, and the daily Mass on weekdays, will begin at 6½ o'clock, and the High Mass on Sundays at 7½ o'clock.

TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also needful.

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, APRIL 9, 1853. [VOL. XXIV.

ARRIVAL OF THE OVERLAND MAIL.

In the meanwhile we hear of warlike intentions on the part of Austria against Piedmont and Switzerland, who have offended the Imperial power of harboring its enemies; and this piece of gossip (which seems somewhat loose and doubtful) is balanced on the other side by news of an abortive attempt made on the life of the Emperor by a desperate Hungarian. It appears that his Majesty was walking on the Bastion at Vienna, when the assassin suddenly approached, and struck at his Majesty's poignard, inflicting a slight wound on her the ear. The man was immediately arrested, and his Majesty walked home on foot.

The mildness and dampness of a long winter, followed by an ice cold that seizes on the old and feeble, has produced its natural results, and the bill of mortality for the last two weeks present a corresponding increase. Several accidents, also, have marked the transition in the season. Many of the weak and others have perished in the bleak wastes of the Desert, and the old and feeble have perished on their way from Liverpool to Dublin, buried in a cloud of snow, his struck upon the rocks within a short distance of the shore, and hardly a moiety of the souls on board has been saved.

The grand ceremony of the Pope blessing the candles came off at the Cathedral of St. Peter's, on the 21st of February, which as usual attracted a large concourse of citizens.

What appeared a little extraordinary on that occasion was, to see Englishmen in the uniforms of Deputy Lieutenants of Counties carrying lighted candles before the Pope.

Dr. Manning's late lecture caused a great sensation, and it is hoped by the promoters of the speculation, that the new series of sermons will add to the Popecy.

An electric telegraph has just been established along the French coast from the Bourgne to Calus, which will greatly shorten the communication between Paris and London.

France.—Rumours were prevalent in Paris on Monday, that the Austrians had entered Ticino. A report was again circulated of a treaty in contemplation between the English and French Governments to prevent the dismemberment of the Ottoman empire, which was favourably received. The Empire presided on Monday at the Council of State, which met for the discussion of the Budget. The sitting lasted for five hours. On Tuesday a report was circulated on the Bourse that the Austrian Government had proposed to Louis Napoleon to occupy Geneva, while an Austrian division should enter the Canton of Ticino. It was not known what answer had been given.

Turkey.—Letters from Constantinople of the 6th inst., announce that the Envoy Extraordinary of Austria, the Count de Leinington, had received on the 3d an ultimatum for the Divan respecting Montenegro, to which he required a categorical answer within five days. The Envoy demanded the session to Austria of the two ports Kieck and Sutorina, which Turkey claims, as forming part of her territory. Austria would, it was said, make a *causis belli* of it.

The Queen held a Court and Privy Council on Monday afternoon, when Lord John Russell resigned the seals as Secretary for Foreign Affairs, and the Earl of Clarendon was sworn into office, after which he had an audience of her Majesty and received the seals as Foreign Secretary.

FRIDAY, MARCH 25.

We have placed among our extracts part of a lecture delivered by Mr. G. Crisp, at the polytechnic, upon Ericsson's Caloric Engine. It contains a short account of the inventor, who was born in Vermland, a Swedish Province, and who sent the first account of his discovery to his own Government, by whom it was published, twelve months since, in the official *Gazette* of Stockholm. Notwithstanding M. Ericsson's undoubted ability and occasional success, he was regarded in England, we believe, as an "unsafe" man, who was always devising clever inventions which never came to anything. He appears to have found his true sphere in America, where every third man has a patent for something or other, and where capital seems always ready to back any new discovery.

The *Hurkaru* publishes a letter from a young man, lately in Calcutta, but now at Melbourne, giving a most glowing description of his prospects at the diggings. For the first three weeks, he was only able to maintain himself, and buy a few tools, but at last his party struck upon a good "hole," from which they extracted 7½ pounds weight of gold. From another hole previously worked, they took out twenty-six pounds, equal to £2115 in a single day, and another man before dinner took out 61 pounds or £2820. It may assist our readers in noticing the accounts from the gold fields, to remember that if they multiply the pounds weight by 45, they obtain the nearest possible approximation to the saleable value of the gold in pounds sterling.

MONDAY, MARCH 28.

The *Bombay Telegraph and Courier* informs us, that the emigrants who left that Presidency, have not found Australia so perfect a land of promise as they expected. Many of them were offered situations in shops at Melbourne on salaries ranging from one to two pounds a week, but unfortunately the charge for board and lodging in Melbourne is £194 a year, and the emigrants were compelled to make their way to the diggings. They were of course compelled to arm themselves, and started off very disconsolately. It is obvious that men of this class, who are leaving India in very considerable numbers, are unfit for the hard rough life which is at present the only road to competence in Australia.

The *Bombay Gazette* notices a recent forgery of a note of the Commercial Bank, so admirably executed, that the Bank itself issued it to an applicant. The note was for Rs. 500, and it was feared, that when the circumstance transpired, there would be a panic in the Bazar, and a consequent run upon the Bank. Would it be impossible to put a final stop to these forgeries, by printing the Bank notes upon the paper used in England for stamped envelopes? No native could imitate the line of silk which runs through the covers, and the only danger would be from the paper being stolen from the Bank vaults.

TUESDAY, MARCH 29.

The *Hurkaru* publishes the following table of the gross revegue obtained from opium during the last five years:—

	Rs.
In 1847-49.	2,67,41,636
1848-49.	3,51,45,838
1849-50.	3,51,33,079
1850-51.	3,22,50,639
1851-52.	3,72,45,135

Rs. 16,69,14,347
Equal to an annual average of Rs. 3,33,65,665. It appears from a careful comparison of the prices obtained at the sales for the last few years that August is by far the most profitable month to the Government.

The adjourned half-yearly meeting of the shareholders in the India General Steam Navigation Company came off on Monday, the 23rd instant. It was resolved to declare dividend of only six per cent., although the profits would have permitted a much higher rate, and to place the remainder to the wear and tear account. The meeting however, voted among other things, that the Directors should receive five per cent. upon the net profits of the year, a rule admirably calculated to give those gentlemen a direct interest in the prosperity of the Company. The Directors themselves disapproved of the proposition, but it was carried in spite of their reluctance, and might be imitated with advantage by other bodies.

ERICSSON'S CALORIC ENGINE.—John Ericsson is a native of the province of Vermeland in Sweden. At a very early age his great talent attracted the attention of the celebrated Count Platen, through whose agency he was appointed a cadet in the corps of Engineers; and at the age of 19 years, a mechanic, at the great ship canal, under the count. Several works of a meritorious character emanated from him at this time—amongst others, an engine to work by the application of flame. The hope of propagating this contrivance brought him to England in 1826, but success did not attend him; he found that the clear and vivid flame of pine wood could not be obtained by mineral coals, and this proved fatal to his scheme. He afterwards became connected with Messrs. Blauthwaite, the eminent engineers, and invented the "Novelty," one of the locomotives which competed for the prize upon the Liverpool and Manchester railway in 1825. This was followed by the steam fire engine, and the screw propeller.

The Caloric engine, his last work, has been it may be said his hobby for very many years, and an immense amount of both labour and capital has been expended in bringing it to its present form, which after what has been said will doubtless be at once understood. A working cylinder, with its piston, slide valve, &c., is fixed in a vertical position, and a fire tube beneath it so as to elevate its temperature to a red heat. At the side of the cylinder and communicating with it by a passage a reservoir is placed of about three or four times its capacity. Inserted above the working cylinder is a supply cylinder or air pump (the capacity of which is to that of the cylinder as 14 to 22), for the purpose of supplying the reservoir with air. And between the reservoir and working cylinder the regenerator is placed.

The action is this: atmospheric air is first pumped into the reservoir, by hand, until it is 8 or 10 lb. upon the square inch; the slide valve being then opened by the usual hand gear, this compressed air makes its way under the piston and forces it to the top of the cylinder; the piston of the air pump also being attached to that of the cylinder, is forced up by it, and the contents of the pump are, in consequence, driven into the reservoir; but now by the ordinary mechanism the slide valve is reversed and the air which in the cylinder has become heated to about 500 deg., makes its escape through the regenerator into the atmosphere, leaving its heat behind it in the manner already described; the piston having no longer anything to maintain it in its elevated position, sinks of its own weight pulling down with it the piston of the air pump, which consequently receives a fresh supply of air; and upon the piston once more reaching the bottom of the cylinder the slide valve is again reversed, cold air passes through the now hot regenerator, and reaches the working cylinder almost at the temperature required to repeat the operation; and so it goes on so long as sufficient fuel is supplied to the furnace, which for the reasons given amounts to scarcely 1 lb. of coals per horse power per hour.

But while we can but admire the beautiful principles which are involved in this engine, and the admirable arrangement of parts for the production of the required effect, yet certain difficulties which present themselves lead us to pause, and ask, can this invention ever succeed? The difficulties are certainly of a mechanical nature merely, and we may, therefore, hope to see them removed. The most prominent are these:—

First, the high temperature of the cylinder renders lubrication very difficult, in consequence of the fatty matters employed becoming viscid. Then the fire being applied

directly under the metal has been found by others to be fatal to its durability, and a kind of oven has been substituted; but this is not done in Ericsson's engine. The low pressure also which can be obtained under the circumstances

renders it necessary in obtaining the requisite power to increase the piston surface enormously. In the best Ericsson, for example, there are four cylinders, each 11 feet in diameter, and also their attendant supply cylinder, each between 11 and 12 feet in diameter; whereas, in a steam engine of equal power two cylinders of seven or eight feet in diameter would do the same work. This enormous extent of piston surface is attended with several evils, such as great friction, increased chances of breakage, &c.; and since in the Caloric engine leakage is of much more importance than in the steam engine, this becomes a matter for serious consideration. There is also some difficulty in starting, &c., in consequence of the necessity for keeping a supply of air in the reservoir, but whether these practical difficulties will be found too formidable a character, practice alone can tell. We sincerely hope not, for the advantages held out by the extension of the principles involved are of no ordinary character."—*Daily News, February 7.*

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

The Subscribers and Donors for the above named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

C. R. LUCKLESTEEN,
Treasurer and Secretary.

ST. THOMAS' CHURCH.

From the 28th March inclusively and afterwards during the Hot Season, the Mass on week days at St. Thomas' Church will be celebrated at 6½ A. M. On Sundays and Festivals of obligation the first Mass will be celebrated at 6½ and the second at 7½ A. M.

During the same period Vespers on Sundays will begin at 7 o'clock P. M.

TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also useful.

We beg to acknowledge with thanks the following sum for the Bengal Catholic Herald. Durgaiah Catholic Chaplain and Convent, Darjeeling, from Feb. 1850 to Jan. 1853, 30 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghy-hutta, under the superintendance of CHARLES A. SERRAO.

SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, APRIL 16, 1853. [VOL. XXIV.

MONDAY, APRIL 11.

AVAR.—The *Tinasserim* brings us little intelligence from Burmah, beyond a few more details of the victory over Mvatt-Too, and a report strongly confirmatory of the views we have expressed, as to the reluctance of the King to accede to the terms offered by the Governor General. The precise nature of these terms does not appear to have transpired, but it is of course certain that they include the cession of Pega, with a boundary considerably to the Northward of the true limits of that kingdom, and we presume a free navigation of the Irrawaddy throughout its entire length. A pecuniary contribution appears also to have been demanded, and if the King has been required to reimburse the expenses of the war, his reluctance may be readily explained. The Rangoons who arrived at Prome on the 5th March—two days beyond their time—have accordingly, it is said, returned to Ummaragoot, professing their inability to accept such severe terms without specific instructions from their masters. Negotiations, therefore, have been for the present suspended. Should this be correct, the King will tarry, and we have little doubt that the Ambassadors will again request Captain Phayre, again make conceivably of trifling importance, and again return to Ava for fresh instructions.—*Friend of India.*

TUESDAY, APRIL 7.

The *Englishman* publishes a number of extracts from Australian journals, containing the most astonishing accounts of the wealth of the Melbourne diggers. At one place, called Crane, in Colbe, near Geelong, a mass of gold has been discovered, weighing 121 pounds, and worth nearly as gold £400. As a specimen, it is probably worth much more, and the fortunate discoverers intend to proceed with it to England. They were four in number, two of whom had but just joined, and when they had discovered the mass, they offered to sell the whole for £300. It was refused. They descended again into the hole, and picked out 76 oz. more, or £273 and then obtained them. Two new discoveries have been discovered. Sydney, and one called Albany is said to be the richest yet worked. We are happy to perceive that the Colonists have not overlooked the claims of Mr. Huxtable, who originally discovered the auriferous nature of the soil. A great meeting was to be held, at which members of the Legislative Council, and a large body of the Colonists were to attend, and present him with a gold cup worth £250. The price of lead stuffs appeared to have fallen.

The same journal publishes the following analysis of the emigration from the port of Liverpool during the year 1852. Out of the entire number, 100,000 were Irish, 2,000 Swiss, 31,600 Germans, and the remainder, we presume Scotch and English.

WEDNESDAY, APRIL 9.

A correspondent of the *Englishman* says, that the Eastern Steam Navigation Company are only waiting for the result of Mr. E. Ross's experiments to commence the construction of their Leviathan steamers for the Indian trade. They have, it is said, applied for permission to the Court of Directors to construct Docks at Diamond Harbour, and a railroad from thence to Calcutta. According to our contemporary, a reference has been made to India to know whether such a work might not be profitably undertaken by the Government itself. He also revives a project, submitted by Mr. Duncan Calder to the Government in 1850, for cutting a canal from Golden Beach to Diamond Harbour. The details will be found among our selections, but it is calculated that such an undertaking would diminish the river route by 20 miles, and obviate the greatest dangers now existing. The estimate of the expense is in round numbers sixteen lakhs.

The *Rangoon Chronicle* mentions, that three European children have been seen on the Car Nicobar by some of the sailors on board the *Colonel Burney*, which was recently in that neighbourhood. It is believed, that a ship has been recently cut off at these islands, and the children alone saved from destruction. We sincerely hope, that the Government will make some enquiry into the matter, and that diplomatic difficulties about obsolete Danish claims will no longer be allowed to interfere with the settlement of the islands. As coarcted depots, they might be made of the highest advantage, at present they are simply a disgrace to the Government, which has the command of the shores of the Bay.

The *Delhi Gazette* mentions a report, that Dost Mahomed Khan has written to the Prime Minister of Persia, requesting aid in money and troops to banish the British from Peshawar, while he has also written to the British Government, begging for similar assistance, to drive the Persians from Herat. The old Chief is said to be alarmed at the progress of the Persians, and the Brethren of Candahar dread a religious revolution among their subjects, who are Saadians, while the Affghans are Soones.

The *Eastern Star* publishes the annexed anecdote, for the truth of which he is ready to vouch, as a whimsical illustration of the social changes which have occurred in Melbourne since the discovery of the diggings:—A gentleman, who has recently returned from Melbourne, had occasion during his residence there, to get a small parcel carried a short distance, and seeing a ragged young boy in the street, he offered him half a crown if he would carry it for him. "Look here!" replied the young rascal, tucking up his trousers and discovering his feet—"if you will clean my shoes I'll give you ten shillings!" We will not add to this one word of comment.

THURSDAY, APRIL 12.

We regret to perceive that the Brig *Shah in Shah*, bound to Rangoon has been burnt within the port of Calcutta. According to one account the crew were not on board at the time.—*Ibid.*

On Sunday last Mr. George Bridges, another of the converts that the close reasoning and earnest application of law studies have added to the Church, was ordained Sub-Deacon at St. Austin's Granby-row, by the Right Rev. the Bishop of Salford. On the second Sunday of Lent, we were, in the Cathedral, the Holy Order of Priesthood.

THE CLEARANCE SYSTEM.—The clearance system is still carried on upon an extensive scale in various parts of the county of Galway. The *Gateway Indicator* gives the following as a "Diary of Evictions" for the last week:—"The sub-sheriff, accompanied by a strong police force, have been engaged for the past week as follows—Friday, 21st instant, evicted 92 persons, and levelled 13 houses on the lands of Clybane and Meneloon. Saturday, 22nd instant, 41 persons were evicted on the same townlands, and 7 houses levelled. Monday, 24th instant, 55 persons were evicted at Carrabrownne. Wednesday, 26th instant, 28 persons were evicted on the townlands of Oranmore. Thursday, 27th instant, 45 persons were evicted on the townlands of Oranmore, and some houses levelled. The week's work—231 evictions."

MRS. CHISHOLM ON FEMALE EMIGRATION.—Last Friday evening Mrs. Chisholm delivered a lecture on female emigration at the Sussex Hall, Leadenhall-street, to a great number of members of the Jewish persuasion, for whom the lecture was especially intended. Mrs. Chisholm, on

proceeding to address the meeting, was received with loud cheers. She stated that it was a fact that rates of wages in Australia were very high, and from letters she had received

20s. per week. Ladies in the highest ranks in the colony were obliged to do their own work. But high wages would not influence her; the female character needed something more. That would not satisfy the mind of British parents, who were anxious that their children should have that moral protection which such an occasion required. She stated that she could not advise single females to go to Port Phillip at this season of the year, for house room there was hardly to be obtained. Satisfying offered greater accommodation, and wages were also better of the selling anything on their arrival at the colony, as there were many deceptions practised to rob the emigrant to induce him to sell things for less than their value. She considered one of the worst features of the present system of emigration was the separation of husbands from their wives and families, and she lamented that the accommodation offered to men to rent home money to their wives was so limited, Mrs. Chisholm then gave some useful domestic advice to those present as to their outfit, the care of children during the voyage, the selection of berths, &c., &c. In alluding to taking houses with them to the colony, she said that by doing so nothing would be lost, while the expense of gaining something was saved. She advised them, on taking a berth, to stipulate with the shipowner for 12 or 15 per cent. more space than the act of parliament required. At the conclusion of Mrs. Chisholm's address Mr. Goldsmith moved a vote of thanks to her, which was heartily responded to, and the meeting, which was so large that crowds were outside unable to obtain admittance, separated.—*Daily News.*

The Rev. James Connelley, Rector of Beaufort, in Gloucestershire, lost his life on Monday week, in consequence of reading in bed; the book had been placed on a reading-stand at his bedside, and it is supposed that he had dozed off for a few minutes, as the inmates of his house were suddenly alarmed by hearing screams and on rushing into the room they found the bed in flames and the room filled with smoke. He was found to have been badly burned, and on the Wednesday following expired.

THE ASSAULTS—Matters are not proceeding very smoothly at this notorious establishment, near Bridgewater, and it is not improbable that some of its mysteries may shortly be exposed. It appears that about five years ago Mr. James Rouse, an attorney of North Curry, Somersetshire, became in private with his wife, of the "Mode of Love," conforming, of course, to one of its paramount conditions by conveying all his property in favour of that institution. Wearied, at last, of the usage, he experienced, and disgusted with the conduct of those around him, he contemplated his escape, but, aware of such intention, he was vigilantly kept in surveillance, and no opportunity of effecting his object presented itself until the night of Sunday the 16th ult., when he managed to make his way over the walls of the building, and, leaving his wife thereon, he succeeded in reaching the house of his brother, a respectable farmer of North Curry, where he was luckily received, and congratulated on his return. The retention of Mrs. James Rouse's brother. Accordingly, with a companion, they left North Curry in a light carriage, and were proceeding towards Charluch, when, at a four crossway on the road, they encountered one of the vehicles belonging to the Assamone, driven by a servant on the box, and Mrs. Rouse in the rumble, who was delighted at the prospect of her release from captivity. A few words sufficed to announce Mr. Rouse's intention, but it was vehemently resisted by the Assamone charioteer, who resolutely refused to admit of her leaving the carriage. Mr. Rouse, however, was not to be deterred, and, brandishing a stout oaken cudgel, contested the matter too sternly to render his victory doubtful. The struggle, however, continued for some time, to the great terror of the poor woman, whose habits were disordered in the contest and it was not until she was dragged out from the hind part of the carriage that Mr. Rouse ultimately succeeded in placing her in his own vehicle, in which she rapidly drove off to North Curry. The head of the Assamone and cohorts to flaunt about the neighbourhood in a carriage and four, with outriders in rich livery, and escorted by

bloodhounds. It is not improbable that Mr. Rouse will seek to recover his property, and obtain redress for his coerced detention. It is stated that several other inmates have avowed their determination of quitting the establishment.—*Tablet.*

Catholic 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, uninjured 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 Brothers in charge of the Cathedral School and Library, will be most glad to see them on every day (Sundays excepted) from 9 A. M. to 3 P. M., to receive Subscriber's names and to supply such Books as may be called for.

Donations and Receipts of approved useful literary, Historical, Religious Books for the above named Institution, will be thankfully received.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 10th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of Feb. A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

TO OUR SUBSCRIBERS.

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, APRIL 23, 1853. [VOL. XXIV.

Paragraphs were very current last week to the effect that Lady Leel and her daughter, had gone over to the latter with Mr. Stour, son of Lord Canons, and we have the usual amount of of sneers and regrets which follow such announcements. The statement has since been contradicted, but only in a half-hearted sort of way, and I am inclined from what I hear privately to believe that the affair is only a question of time. We balance the account by a few scores of plebeian converts from Catholicism, who come over, in Beumondsey and similar neighbour, the weeks when charitable Protestants give away coats and blankets, though they relapse, I am told, as the weather gets warmer.

We give below the essence of the news received from Burmah by the *Muzaffer*, which has brought however, but a scanty mail. The Bazaars of Calcutta are inundated with reports of disasters resting on little foundation, but it is apparent that the state of affairs is unsatisfactory and that more troops are required. Orders have been issued for the embarkation of 300 of the Fusiliers on board the *Muzaffer*, which will sail on Tuesday morning to Moulmein which is threatened by the enemy from the direction of Belling.

We believe the report of the treaty having been signed is entirely without foundation. The Burmese offer to

RANGOON CHRONICLE EXTRAORDINARY.

11th April, 1853.

We are sorry to have to record the disastrous intelligence brought from Moulmein by the steamer *Medusa*, the particulars of which we have not been able to learn, but the main fact is that Belling has been attacked and retaken by a large body of the King's troops who we regret to say have cut up our small garrison there. Only a few of our soldiers are said to have escaped.

The *Muzaffer* is ordered off immediately to Calcutta, for the purpose we suppose of bringing more troops, to render secure the several posts which we have occupied but we fear with danger, owing to the very small force at each which we have been able to afford.

We have received the following letters from the Secretary to Government, and publish them with the reports they relate

TO THE EDITOR OF THE ENGLISHMAN.

SIR,—I have the pleasure to send you a copy of a letter which I have just addressed to the Editor of the *Morning Chronicle*, and request you will be good enough to use your best endeavours to correct any impressions which may have got abroad in consequence of his Extra, and which I believe are without foundation.

I am, Sir,
your most obedient servant,

C. ALLAN.

16 April,

TO THE EDITOR OF THE MORNING CHRONICLE.

SIR,—I have just seen the extra issued by you quoting a paragraph from the *Rangoon Chronicle* dated 11th April, 1853, in which it is stated that Belling has been attacked and retaken by a large body of the King's troops, who we regret to say have cut up our small garrison there, only a few of our soldiers are said to have escaped.

I am happy to be able to inform you that there are special dispatches from Moulmein dated as late as the 9th instant; these mention that the head men of one of two

of the villages have been attacked, but there was no report of any attack on the detachment at Belling or the much catastrophic, as the *Rangoon Chronicle* states.

I am Sir,
Your obedient servant,
(Sd.) C. ALLAN.

The 16th April, 1853

Locomotives.—The speed with which the Mails can be conveyed in Bengal, seems at last to have reached its limit. According to the table, recently published, the rates for the last quarter of 1852, scarcely varied from those of the same period in the previous years. Along the Western or Grand Trunk Road, with its separate staff of engineers, overseers, and workmen, it hurls along easily at more than nine miles and a half an hour, a rate surpassed only on the granite roads of the North West Provinces, where we believe, eleven miles an hour has frequently been attained. More than this can scarcely be expected, unless the Company who have just commenced operations in England, should succeed in their scheme of running locomotives on ordinary roads. This has already been effected once, a carriage constructed on this principle by the elder Stephenson having proved perfectly successful, although the persevering opposition of interested parties made him unattractive

however, is the only road upon which a good speed has been attained, remarks being attached to all of the remainder strongly indicative of the want of improved means of communication. From Shergotty to Gwah, and Gwah to Patna, for instance, the pace is $4\frac{1}{2}$ miles an hour, but "then the road is rutted, and the slightest shower of rain renders it puddly, and impracticable for speedy transit." From Patna to Benares, the official account is the same, but the rate increases at one stage to five and a half miles. The southern roads are, however, in the worst condition, the Mails travelling to Jellapore at three miles an hour, or less than a gnomon can walk, and even between Calcutta and Baraset, the rate rises only to four miles and half an hour, while everywhere we have such notices as "road intersected by numerous unbridged rivers, and nullahs," "road has not been repaired for these many years," "road not repaired for years," the "road in so bad a state, and so much intersected by rivers and nullahs, that so great improvement in the speed of the mails can be effected." And yet the surplus Ferry Funds might, one would think, if economically administered, be sufficient to pay at least for the maintenance of the roads already in existence. New roads, we fear, are hopeless until Parliament fixes a minimum, which must be expended on them, and even then it may be allowed to accumulate, as the Parliamentary grant for Education has done at Madras.

THURSDAY, APRIL 14.

The Singapore Free Press asserts, that the Dutch claim a large part of the island of New Guinea, and the groups called the Aia and Kei Islands lying to the Eastward. A settlement has also, it is said, been formed at Humboldt's Bay, though no one appears to know anything either of its condition or prospects. We had always been under the impression, that New Guinea belonged to England, and we imagine it will be found that such is the case as soon as the island is required. Paper rights, however, do not in this case signify much. New Guinea belongs to Australia, and as soon as those Colonies require a tropical entrepôt, they will take it, whether the Dutch approve of the proceeding or otherwise.

The *Mississippi*, the second great war steamer of the Japanese expedition, has arrived in China.

An English correspondent of the *Madras Athenæum* furnishes us with a short sketch of the evidence recently given before the Committee of the House of Commons. The subject of enquiry was the Military Department, but the evidence appears to be of little interest, and the replies vague and uncertain.

FRIDAY, APRIL 15.

Another communication from Mr. J. F. Henley, refers to the manufacture of the green vegetable dye, called Green Indigo, manufactured in China, in thin plates of a blue colour. It is soluble in water, and with the assistance of mordants produces various shades of green of great beauty and stability. It is suggested, that the plant from which it is derived, may be successfully introduced into this country, but no information is forwarded as to its name or character, or the localities in which it may be discovered.

The *Hukaru* mentions, that a Corporal and four Privates who have recently come down from the North West by the bullock train, give a most melancholy account of the aspect of the country. The heat is said to be terrific, the country parched up by the long drought, and the cholera prevailing to a terrible extent, especially on the lower part of the *Uranu* trunk *kosu*. Village after village is said to have been deserted, the men having either died of the disease, or fled from their homes. If the drought does not break up in a few days, there appears to be every prospect of a famine.

The *Englishman* states, that a man named Dwyer, employed as a cook or cook's mate on the *Proserpine*, has, while dying, confessed himself the actual murderer of Mr. Knox, the assistant at the Calcutta sea house, for which the sad *Very* was hung about two years ago. He was one of the two men concerned in that tragedy, who were known to have escaped from Calcutta, but the remorse for his crime never quitted him, it was remarked that he could never bear to be left alone, and that his health was sinking under want of rest. He sunk under a consumption, but his secret was kept up to the last moment, when he revealed it to an officer of the *Proserpine*. The facts even if strictly correct, by no means exculpate *Very* who, if not the actual murderer, must have been present and consenting when it was committed.

SATURDAY, APRIL 16.

The following is the result of the fourth Opium sale of the season:—

Behar, Chests 2205 Average 1041-3 Proceeds 22 95 927

Bengal, .. 1085 .. 1051-12 .. 11,41,200

This is equivalent to a decline of Rs. 80 per chest on the Behar, and Rs. 75 on the Bengal's drug. The news from China appears at last to tell upon the market. Had the drug been subject only to the ordinary laws of commerce, there would have been a heavy fall two months ago.

The *Madras Spectator* supplies us with some further particulars of the injury, caused by the gale of the 27th March. Six French vessels lying in the harbour of Pondicherry, viz., the *Florine*, *Simplanti*, *Rama*, *Marius*, *Hortensia*, and *Hercule* were driven on shore during the night with the loss of many lives. The *Buccaneer*, the *Cleanthe*, and a native vessel are said to have been stranded. The damage done on shore appears to have been equally great, the whole of the country from Tranquebar to Trichinopoly being one scene of destruction. Tanjore in particular has been most severely visited, the high roads are said to be almost impassable, and the great *agoudes* which have been tended so carefully for years, are all destroyed. The destruction of huts and houses has been almost incalculable, and the cocoanut trees have been blown down in hundreds.

The Singapore Local Reporter states, that he has himself seen some of the gold from the Ophir diggings near Malacca, and is satisfied that the quantity is sufficient to repay any digger for his labour. The Europeans at the mines, however, are said to be exceedingly anxious to conceal the results of their labour, though, as they persist in their efforts, in the midst of privation, disease, and death, it is obvious that they have been successful. The men appear to suffer greatly from jungle fever, and the want of medical attendance.

MONDAY, APRIL 18.

The same journal states, that Rangoon is about to be fortified, and one hundred long thirty-two pounders,

with five hundred rounds of ammunition, will shortly be despatched thither from the arsenal at Fort Warren.

The Bombay papers inform us, that the 16th April has been finally decided upon as the day for opening the first section of the Railway at that Presidency. The Governor has authorized a public holiday, but it does not appear, that he intends to be present at the ceremony. A "monster train," containing three hundred passengers, will, it is said, be put on the line, and the concourse of spectators will probably be enormous.

The rates of travelling on the rail from Bombay to Tannah, have also been published.

	Rs.	As.	P.
First class,	2	10	0
Second class,	1	5	6
Third class,	0	5	3

The rates appear to be exceedingly low particularly for natives, who alone will make use of the third class. At present, it appears, that only two trains a day will leave Bombay, one at half-past seven A. M., and one as a quarter to three P. M.

THURSDAY, APRIL 19.

The *Englishman* says, that an officer who has just been sentenced to loss of rank for mistreating a native, is again under arrest on a charge of having struck a sepoy.

A correspondent of the same journal writing from Dinapore says, that two Companies of the 44th have been ordered to hold themselves in readiness to march at a moment's notice into Tirhoot, where, it is said, serious "difficulties" has arisen among the planters.

At the last monthly meeting of the Asiatic Society of Bengal of the 6th instant, a communication was read from Capt. A. Cunningham, announcing that he hopes to have the plates of the Ho-deo coins in his possession, engraved as soon as possible. They will form a complete collection of the ancient coinage of India, and comprise coins of Brahmical empires, such as B. M. Mitra, Vishnu Mitra, Jato Mitra, and Anni Mitra. They are among the Vedic deities. It is evident from the nature of the characters employed in the inscriptions that they are struck at or about the commencement of the Christian era. — *Friend of India*.

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Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also needful.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Right Rev. Dr. Batna, Mountmein, from January to December 1852, including

Postage, Rs. 28 5

Rev. D. Torolly, from January to December 1852, including Postage, ... 14 2 8

Printed at the *CATHOLIC ORPHAN PRESS*, No. 5, Moorchoo-lutta, under the superintendency of CHARLES A. BURROUGHS.

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, APRIL 30, 1853. [VOL. XXIV.

We are indebted to a friend for the following piece of important news:—"A Passenger on board the *Fiducia* informs me that just before he left Malta in the P. and O. Company's Steamer, a fast Steamer from Constantinople came in with the intelligence that War had been declared by Russia with Turkey, and the whole of the British fleet immediately left for the Dardanelles. It is expected France will join England to prevent the dismemberment of the Turkish Empire, and if this prove the case, a European War may be expected; for Austria, it is supposed will side with Russia. You may rely on the correctness of this information, the gentleman from whom I got it saw the British fleet leave the harbour of Malta in haste."--*Bombay Times*.

THURSDAY, APRIL 21.

General Orders of the 18th April contain the final decision of the Court of Directors upon the case of Lieutenant Tottenham. On a careful examination of the evidence on the trial of Lieutenant Tottenham, and on the trial of

and honorably acquitted of the charges preferred against them consequent on his allegations, we have no hesitation whatever in approving of the course you have taken, and in deeming that Lieutenant Tottenham's name may be removed from the list of the army, from the date when the order to this effect shall be published at the station at which he resides. In what position does this place the Court Martial which acquitted Lieut. Tottenham of everything except a trifling dereliction of Military duty? The Court Martial and the Home Authorities must have had precisely the same evidence to decide upon, yet they have arrived at diametrically opposite conclusions, and this upon a question of Military honour.

The *Bombay Gazette* quotes some statements from English and Singapore journals, proving that the coffee leaf is extensively planted in Sumatra instead of tea. An old European planter of that island states, that it is in a high degree nutritious and palatable, and has not the heating effect of the berry. The natives roast the leaves and suckers, reduce the whole to a coarse powder, and prepare it for consumption by infusion in the same manner as tea leaves. It appears that the removal of the leaf does not injure the berry, the growth of which is frequently checked by a superabundance of foliage.

FRIDAY, APRIL 22.

The *Agra Messenger* states, that according to the accounts which have reached him of the recent disturbance in Gwalior, the Maharajah only ordered his men to fire, and the fire was returned, a Naik and a Sepoy having been killed, and five Sepoys wounded on the side of the Prince.

The same journal mentions, that Captain R. Morrison, of the 52d N. I., is to have charge of Bhutpoote during the minority of the young Rajah.

SATURDAY, APRIL 23.

It appears probable, that the great problem of producing an Electric light, which shall be at once permanent, and cheap, has at length been solved. According to the *Globe*, Dr. Watson has succeeded in producing a light, which will burn for hours without alteration, and is employed on a great scale without any expence whatever. The uncertainty of the Electric light is produced by the gradual wearing away of the points from which the lights flow, thus increasing the distance between them, but this has been corrected by the addition of substance less liable to wear, and by the action of a magnet placed in the base of the lamp, which, by its attractive powers, restores any deviation which may have taken place in the relative positions of the electricity under the influence of the light."

The sentence is not particularly clear, but a lamp thus constructed has been tried, and give steady and beautiful light for several hours. The expence is reduced, first by the use of platinised lead for the battery, instead of platinum, and secondly, by the fact, that the decomposition of the metals employed, produces colours which have a saleable value, sufficient to cover all the cost of the process.

The *Mofussille* mentions a report, that the Home Authorities are about to sanction an increase of two Captains to every Regiment of Native Infantry. It is much more probable, that a scheme will ultimately be matured for the information of a staff corps.

The *Englishman* states, that the direct saving to the State by the abolition of the Dacca Commissionership of Abkarce, is not less than Rs. 39,388, while if we add to this sum the allowances for traveling, the cost of stationary and other smaller items, the entire saving will not be less than Rs. 50,000 a year. The abolition of the Presidency division will produce a similar result, but it still remains to be proved, whether there will not be a partial falling off in the revenue derived from the monopoly.

MONDAY, APRIL 25.

The *Englishman* suggests, that instead of a canal to Diamond Harbour, which has been proposed, a communication might be made between the Hoogly, and the Muttah, which offers no obstacles to safe navigation by a wide channel with plenty of water for the largest ships, and a safe anchorage within twenty-three miles of the open sea. The advantage of such a canal would be, that when once through it, ships would have an open passage to the sea clear of all the dangers which appear to be increasing in the lower part of the Hoogly.

The *Mofussille* mentions, that Lalla Jotee Pershad, the great contractor, has taken over the "Golden Cross Horse Dawk," and intends to carry it on with energy.

TUESDAY, APRIL 26.

The same journal understands, that an extra Superintending Surgeon will be appointed for Pegu, from the Bengal Service, and not from Madras, as was at first expected.

The Screw Company's Steamer *Queen of the South* arrived in Calcutta yesterday, after a voyage from England of only seventy days. This is, we believe the best trip that has yet been made, and proves what we have all along maintained, that the greatest obstacle to the success of the line is the almost reckless haste with which it has been commenced. She overtook the *Hydaspes* at the Mauritius, that vessel having damaged her machinery, and brought on her passengers and cargo.

WEDNESDAY, APRIL 27.

The *Queen of the South* brings us intelligence from Cape to the 19th March. Peace has been proclaimed, the rebel chiefs have submitted, and a territory has been assigned to them within the boundary. They complain however, that it is too small, but the Governor has sternly refused to increase the grant, and especially to allow them to re-occupy the Amatolis. Certain of the Colonists, it appears, indignant at the termination of so profitable a war, have been forwarding threatening messages to the chiefs. General Cathcart, therefore, in a public proclamation, declares that if caught, they will be liable to the penalties of High Treason.--*Friend of India*.

PAGANISM IN ENGLAND.—On Monday morning a most extraordinary scene was presented at the church of St. Peter's Walworth, in King's-row, Walworth, a small

building, ordinarily used as a cooper's shop, is occasionally occupied as a sort of chapel by a congregation akin to the followers of the late Johanna Southcote. The leader of this band, an elderly, female, named Vaughan, deemed it advisable to become betrothed to a young man named Peacock, said to be one of the priesthood of the above sect. Accordingly on Monday morning, about eleven o'clock, a procession was formed, and set in motion towards St. Peter's Church; some of the males wore jackets of light material, others a species of corset, and several singular-looking caps; while around the waist and across the shoulders of most were polished leather and other bands and belts, inscribed with apparently, cabalistic and zodiacal characters. The females, about twelve in number, were attired in white, with various singular decorations, and from the head of each depended long shaggy veils. In this singular procession were borne sixteen various banners, comprising the standard of England, the union jack, one of each of the twelve tribes of Israel, one of the sun, and one of the moon and stars. In the midst of these was a sort of shepherd's crook, and the bridegroom, who together with his venerable companion, headed the procession, bore on his shoulder a species of mace surmounted by a crimson velvet cap with velvet fringe. On reaching the church porch the bridal party were compelled, by order of the minister to deposit their flags, &c. The Rev. F. F. Statham the incumbent, performed the marriage ceremony and the entry in the registry at the vestry was John Clear-light Peacock Peacock, aged thirty years, married to Elizabeth Fair-light Vaughan, aged sixty years. At the conclusion, the bride conversed very freely with the minister, whom she urgently endeavoured to convert declaring that it had been revealed to her that she was to introduce which to the world. The procession then departed in the same order as it had arrived, amidst the hoarse shouting, and peering of the assembled crowd.—*London Paper.*

FRANCE.

The *Moniteur* of Friday was looked for with greedy anxiety by thousands of families, to ascertain if their relatives were included in the Emperor's promised political amnesty. Never probably have so many copies of the government journal been published in a single day. Pardons are decreed to no less than 1,312 persons (*contamnes*) by name, exclusive of the generals and the representatives du peuple, who were proscribed or sentenced to banishment, in consequence of the events of December, 1851, and the exiles are to be forthwith restored to freedom. There was much rejoicing, and a better state of feeling in all classes of society throughout Paris.

The Emperor, in the name and at the special intercession, it is stated, of the Empress, has liberated a great number of minor offenders, who were condemned to less than six months' imprisonment each, for venial crimes.

SPAIN.—General Narvaez has received orders from Madrid to proceed to Vienna at once, under the penalty of being regarded as a rebel.

The Ambassador of France, General Aupick, and all the persons attached to the embassy, assisted on the Feast of the Pentecost at a Solemn Mass, and "Te Deum," celebrated in the Church of St. Louis of the French, in thanksgiving for the protection extended by Divine Providence to the Queen, last year, on that day.

SWITZERLAND.—The Council of the states of Berne, have reinserted in the new Federal Penal Code the 13rd clause, which the Chamber of the National Council had rejected by a considerable majority. It is to this effect:—

"A public insult offered to a foreign nation, sovereign or government, shall be punished with a fine, to which when the case is ~~serious~~, an imprisonment of two years at most may be added, provided similar reciprocal measures be adopted by other states with regard to the confederation."

A letter from Bellinzona states that Austria demands a penance for each of the Austrian Capuchins banished from the canton of Ticino.

§ The *Narrateur* of Freiburg contains a "communiqué," stating that pending the conclusion of a concordant with the Pope respecting the future relation of the Church and the cautious government, which both are seeking to

bring about, an agreement has been arrived at, relative to the diocesan seminary and the Ecclesiastical benefices. The dispute between Mgr. Mandly, Bishop of Lausanne, and the Radical government of Freiburg, dates from the Sunderbund war. The Prelate has resided for the last few years on the French side of the frontier.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 11th Quarter's Subscription for the purchase of the Intally Premises will be due on the 1st of May A. D. 1853.

C. R. LACKERSTEEN,

Treasurer and Secretary.

NOTICE.

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday May 15th 1855, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday, 22nd May, at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

TO OUR SUBSCRIBERS.

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SUMMARY OF INTELLIGENCE.

No. 17.]

CALCUTTA : SATURDAY, MAY 7, 1853.

[VOL. XXIV.]

ARRIVAL OF THE OVERLAND MAIL.

Parliament had been adjourned over the Easter recess. The attention of both houses was occupied with Indian affairs, a strong and unexpected opposition had arisen to the renewal of the Charter for any longer period.

Walpole Castle has had a narrow escape from destruction by fire.

The Steamer Australian has put back for the 3rd time as scheduled.

The Railway in Egypt is reported to be nearly complete. A line of about twenty miles, will be open for the conveyance of passengers.

It was reported in Egypt that a Russian army of 100,000 men had crossed the Turkish frontier, this however requires confirmation. — *Floating Telegraph Extra, May 4*

The O.S. Congress, is expected to leave England about June. The line of Telegraph between Bombay and Calcutta may be expected to be completed in the next cold season.

MONDAY, APRIL 20.

The *Frederic Chapman* of the 16th informs us that Col. Smith, the *Ministry of Calcutta*, has asked the *Commissioner of the Government* to present the *Traveling Asylum* with a *proposed donation* of 2,000 Rs. The *Government* has given his consent. The *Ministry's* list of donors was one list, and our contemporary supports that both were given as an acknowledgment of Sir H. Lawrence's obligation to the donor.

The *Illustration* says, the long-tailed Boomerang property is at length to be fairly tested, and we may expect to see the animal or two. The following is in the *Illustration*, 7th volume:

An interesting problem as to the efficiency of the new Boomerang screw propeller, invented by Sir Thomas Mitchell, the late Surveyor-General of New South Wales, will, it is stated, be solved by private enterprise in the course of a fortnight. Messrs McKean, Maclarty, and Co., of Liverpool, are about to try the instrument on some of their steamers, and especially on one of considerable size called the *Geopha*. It is understood that the invention is to shortly to be treated by the Government on a ship of war.

It is expected that this invention of Sir Thomas Mitchell, the Surveyor-General in Australia, who has gone home to obtain a patent for it, will add greatly to the speed of our steamers.

Calcutta was visited yesterday afternoon about 3 o'clock by a storm of some violence which has considerably cooled the atmosphere, and will, no doubt, be productive of much good. The storm lasted in its intensity for an hour, during which time the rain came down in torrents, "the wind blew as if it had blown its last." We regret to observe from the *Morning Chronicle* that several native crafts were wrecked in the Hoogly.

TUESDAY, APRIL 26.

A correspondent of the *Englishman*, writing from Madras, says that some of the hailstones that fell during the storm of the 21st instant, were considerably larger than a pea. "The hail," he says "with wind from the south east, about 3 P.M. and lasted for three quarters of an hour,—great damage must have been done.

put one in mind of home. I collected during the storm

about three moulds of hailstones, which I calculate will cool my beer for some time."

THURSDAY, APRIL 28.

The following letter has been addressed by Mr. Weston to the *Morning Chronicle* from Port Louis, Mauritius. It is dated December, 1852. — My attention has just been drawn to a correspondence in your papers of September and the 21st, October last, headed *Gas* by which it appears, from a desire on the part of the inhabitants, some attempt has been made to establish a Company for the purpose of lighting Calcutta with Gas: this subject is more particularly of been the first to introduce Gas to the continent of Africa viz. Cape Town and being now at the Mauritius for the express purpose of making the necessary preliminary arrangements for the introduction of Gas to Port Louis.

As I have long contemplated a visit to Calcutta with the same object in view, I should be happy to communicate farther with those Gentlemen whose names appear, if still in Calcutta, or other parties who may feel interested in such a desirable undertaking."

We are informed, says the *Parliamentary*, that it has at last been determined to take the contract for printing from the Orphan Society, and that Mr. Samuel Smith's tender will be accepted by Government. It may still be possible that a *company* will be left to the Charity and that if they can find some to work on the same terms as others, they may yet keep the contract: but we hear that the Government-General has expressed his opinion that it would be much better to throw the business of printing open to competition, and it necessary to compensate the Orphan Society by an annual donation.

PEACE WITH BURMA.—In our last issue we briefly alluded the principal points of interest contained in the was brought by the *Phlegethon* from Burmah. It will be in the recollection of our readers that the Burmese Envoys had had an interview with the English Commissioners on the 13th instant, and that the former had demurred to the signing of the treaty on account—some reports and—of their being shut out from the sea, and their anxiety to be allowed to ret in Bassora: and—according to others—that they objected to our keeping possession of Teughon and Meeday, a being contrary to the letter and spirit of the Governor-General's proclamation of the 30th of last December. The latter, it seems, was the cause of the delay. Without particularly referring to this subject, we may remark *en passant* that the protracted resistance offered by the Burmese to our arms and authority even in the province which was annexed by the publication of that proclamation may in opinion of many justify our retention of even more than was then declared to be a part of the English Empire in the East. But our wish at present is merely to record the accession of events since the publication of our last issue.—*Eastern Star*.

PIEDMONT.—English influence has at length received a blow in Savoy; and the enemies of the Church are out of power. M. d'Azagho having retired, and M. Cassegar, another of the Siccardi party, having failed in his attempt to form an administration, the King sent for Counts Casar Palbo and Revel, two strenuous opponents of the Siccardi boys, and of the Civil Marriage Act, and sincere friends of the Church. The Radical papers of Turin are confounded by this happy reaction against irreligion and sinister Protestant influences. Under such a Ministry as this one in course of constitution when the last accounts left Turin, there would be little difficulty in coming to an amicable arrangement with the Holy See.

NAPLES.—The King of the Two Sicilies—that monarch whom Mr. Gladstone so outrageously labelled and Lord Palmerston and his organs so scandalously traduced both before and after the noble Lord failed in his abominable attempt to dethrone that sovereign or at all events dismember his kingdom,—this reviled king has recently signalled his reign by a noble act of clemency. He has spared the lives of all those whose treason had been capitally condemned,—he has mitigated the severe sentences that were pronounced upon others; and he has at one swoop pardoned no less than 750 subjects who had been mixed up with seditious movements against their sovereign.

This anti-Catholic Press did not dare to suppress this fact, but they have passed it over in sullen silence.—*Cath. Colonist.*

BELGIUM.

A ministry has been at last formed, under the presidency of M. de Broekere. The colour of the Cabinet is semi-liberal, but we may anticipate an end of the war which the Roger Cabinet, under the perverse influence of Piere Orban, waged against the Church.

NOTICE.

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Catholic Cathedral, on Pentecost Sunday May 15th 1853, immediately after the first Mass, at the Church of the Sacred Heart on Trinity Sunday, 22nd May, at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

ST. JOHN'S COLLEGE.

THE Parents and Guardians of the Pupils at St. John's College are respectfully informed, that a course of Lectures on Chemistry will be devoted to their Children and Wards at that Institution, by Doctor O'Brien of the Royal College of Surgeons, Ireland. The Lectures will open on Tuesday the 5th day of April. The Archbishop Vicar Apostolic having returned to Calcutta, the weekly examinations of the Pupils will be resumed, as heretofore in the presence of Grace's presence and conducted in the same order, in which they were carried on, before the Archbishop's departure for Europe.

NOTICE TO THE CLERGY AND FAITHFUL, OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the Solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACCABE Secy.
Cathedral House, April 23d, 1853.

NOTICE TO THE CLERGY OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

The very general apprehension of serious injury to the health of the Community at large in Bengal and also to the fruits of the earth occasioned by the long continued drought of this season, has induced the Archbishop Vicar Apostolic to direct that the Collect for rain be added by each Celebrant at Mass to the other orations of the day.

J. MACCABE Secy.
Cathedral House, April 17th. 1853.

NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 11th Quarter's Subscription for the purchase of the Intally Premises, will be due on the 1st of May A. D. 1853.

C. R. LACKERSTEEN,
Treasurer and Secretary.

PRINTING.

JOB and BOOK-WORK of every description executed at the Catholic Orphan Press, with neatness, correctness, and dispatch, and moderate terms.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

John McNamara, Esq., Balassore from
Jan. to Dec. 1853, Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghutta, under the superintendance of CHARLES A. SERBAU.

SUMMARY OF INTELLIGENCE.

No. 20.]

CALCUTTA: SATURDAY, MAY 14, 1853.

[Vol. XXIV.]

ARRIVAL OF THE EXPRESS

The Bombay express arrived about six o'clock this morning, rather unexpectedly, we hardly calculated upon it before Saturday. We have thus two consecutive expresses without any mail, but surely one of the steamers will make her appearance to-day or to-morrow. The Bombay steamer we observe is direct from Suez, but unless the P. and O. Company's Steamer *Oriental* is taking the *Bentuck* to tow, there is no reason for delay.

The principal items of news will be found below.

The Queen of England gave birth to a Prince on the 7th April.

Parliament had re-assembled.

Indian questions continue to be discussed with sustained interest.

A commission has been appointed to inquire into the conduct of Sir James Brooke.

The English Fleet was at Malta waiting orders.

It was believed that the Coronation of the Emperor of the French will take place on the 8th May.

ACCOMPLISHMENT OF HER MAJESTY'S BIRTH OF A PRINCE.

Buckingham Palace, April 7.

This day, a quarter-past one o'clock, the Queen was safely delivered of a Prince.

There were present on the occasion, in Her Majesty's room, her Royal Highness Prince Albert, Dr. Lusk, and His Lady, the monthly nurse. In the adjoining apartment, were the other medical attendants (Sir James Clark and Dr. Ferguson), where her Royal Highness the Duchess of Kent, the Lady in Waiting on the Queen, and the following officers, states and Lords of the Privy Council, viz: The Earl of Aberdeen, Earl Grouville, the Duke of Norfolk, the Duke of Wellington, the Duke of Newcastle, the Marquis of Lansdowne, the Marquis of Bredalbane, the Duke of Argyll, Viscount Palmerston, and the Lord Chancellor.

OVERLAND SUMMARY.—The Express from Bombay with the Mail of the 24th March, arrived in Calcutta on the evening of Wednesday, the 4th instant, after a long passage of thirty-one days. Neither letters or papers have, however, as yet reached us, as the *Bentuck* broke her shaft in the Red Sea, and reached Aden paddling with only one wheel. Next to the altered aspect of the Indian question, referred to in another column, the most important intelligence relates to the situation of affairs in Eastern Europe. The Montenegrin difficulty has been settled, the Sultan having consented to withdraw his troops from that district, to send his refugee officers into the interior, to pay an indemnity of £10,000 to Austria, and to abandon the ports of Kleck and Sutornia, the only ports open to British manufactures in the Adriatic. This treaty, by which Austria gains every thing, and Russia nothing, does not appear to have been acceptable at St. Petersburg, and prince Menchikoff, a diplomatist of some reputation, was despatched to Constantinople to lay before the Porte, the demands of the Czar. These are said to have included a recognition of the right of the Emperor Nicholas to the protectorate of all the Christians in the Turkish Empire, to the exclusive guardianship of the Holy Shrines, and to the appointment of the Greek Patriarch at Constantinople.—*Friend of India.*

sounded them that if the little garrison at Belling were once cut off, the entire country would rise in arms against the English. The sepoys were accordingly attacked and Belling seized, but the Burmese officers had fatally over-estimated their influence. One of them endeavoured to stir up an insurrection among the Karens, and a tribe called the Toung-thaus, and upon receiving an absolute refusal to assist in any such design, attempted to cover them. He was instantly attacked and slain, his head packed in salt, and sent to the Commissioner, with a message from both tribes, that if permitted they would retake Belling without assistance, and suppress the insurrection. The rural population have not, it is said, offered the slightest assistance, or expressed the smallest sympathy with the insurgents, who were instigated solely by the promises and threats of a few men, who ought to have been politely conducted beyond the frontier when the proclamation was first posted up.

THURSDAY, APRIL 28.

The *Bombay Telegraph and Courier* informs us, that upwards of fifty Parsee ladies have been accommodated with a special train for a ride upon the rail and expressed themselves delighted with their trip, and with the privacy of the first class carriages. The Railway traffic has now commenced in earnest, the trains running morning and evening. The papers, we perceive, are now despatched to Tanjah by the Railway train.

The same Journal quotes a statement from a Marseilles paper, announcing that a Civil Engineer of Rouen, a M. Belleville has invented a new Steam Engine, which is to surpass Ericsson's invention. The steam generator without, it is said, occupy more than one-tenth the space of an ordinary boiler, and the saving of fuel will be one-half.

The Geelong papers refer to the discovery of two more immense masses, or as they are called, nuggets of gold, one of which weighed 83 lbs 9 oz. averdupois, and the other 93 lbs 2 oz. The *Advertiser* evidently considers such a discovery highly creditable to the Colony, and declares that the "eyes of the world are upon Geelong."

FRIDAY, APRIL 29.

The *Englishman* publishes an extract from a letter from the Cape, warning Indian residents against a visit to the Colony. Living is said to be most expensive, butter 3s, 6d, a pound, eggs 1s. 6d. a dozen, a small furnished cottage £10 a month, a cook £2-10s. a month, and every thing else in the same proportion. We imagine that the number of Indian visitors to the Cape, has of late very much declined, and it will decrease still farther as soon as it is equally easy to proceed to Australia.

The *Madras Athenaeum* publishes a terrible narrative of the sickness and suffering among the Invalids, despatched by the *Sir George Seymour* from Rangoon and Amherst to Madras. Cholera broke out almost immediately after their departure, and in a few days the invalids were lying in all parts of the ship, struck down by the terrible disease. So virulent was it in its character, that in two instances sailors who were attacked at eight in the morning were dead in less than three hours. The solitary apothecary of board, without even a dresser, without sleep or rest for days and nights, was at length utterly prostrated, and unable to exert himself. At last the disease abated, but not till five of the crew and nineteen of the emigrants had been sacrificed to its fury. An immediate enquiry ought to be instituted as to the accommodation and medical comforts provided for this vessel, and some notice should be taken of the Apothecary, to whom alone it appears to have been owing, that any of the sick escaped.

The *Bombay Times* informs us, that more than a thousand persons were transported by rail to Tanjah on the

Old Ava officials, partly by bribery and partly by threats, had collected together a few hunted Burmese, and per-

third day after the opening of the line, and the clerks and writers of Bombay are about to petition for an alteration in the time table. They wish that the train should arrive a little earlier in the morning, and a little later in the evening for their accommodation. A Railway Hotel is already rising at the end of the line, and our contemporary believes that the passenger traffic alone will be found to yield enormous returns. It is too early to predict anything of the kind. The gloss of novelty is not yet worn off, and we must wait for the traffic returns of June, before we can obtain anything like a correct average.

SATURDAY, APRIL 30.

The *Hurkarn* warns the public against placing too implicit a confidence in Messrs drafts on the Government Treasury. The bills may be easily counterfeited by a clever forger, and it is said, that an accepted draft for Rs. 2,600, apparently from Subathoo was recently discounted by a native Banker. Suspicion was excited, and the discount presented the bill at the Treasury, where it was once pronounced to be a forgery. The only security against such frauds, as we have remarked over and over again, is to abandon all attempts to defeat forgery, by intricacy of pattern or careful signature, and to employ a different material for the paper. A native forger can imitate anything written or printed, but he cannot reproduce a substance, requiring the most delicate machinery. Declaring would produce a cheque in six weeks, which would baffle the utmost resources of native art.

The *Mulras Athenaeum* reports that the Rajah of Mysore has resolved to discontinue the races, held for many years at his own expense.

MONDAY, MAY 2.

The *Moulmein Advertiser* notices that a Royal Steamer of 1034 tons, called the *Maiaca*, has recently been launched at that port. Her extreme length is 218 ft., and her breadth 31 ft., and she is said to be one of the most perfect models ever turned out of a dockyard.

The *China Mail* republishes the official report of the Secretary to the United States Navy relative to the expedition to Japan. The report states, that the object of the expedition is to compel the Japanese Government to respect the rights of humanity in the persons of shipwrecked American sailors, and to demand that Japan shall be opened to the commerce of the world. "Christendom," says the Secretary "is constrained by the pressure of an increasing necessity to publish its wants and declare its rights to the heathen, and in making its power felt, will bring innumerable blessings to every race which will acknowledge its mastery." In order to render the expedition "equal to any emergency" which the delicate nature of the trust committed to the Commodore may present, it has been increased. It now consists of the steam frigate *Susquehanna*, the steam frigate *Mississippi*, the line of battle ship *Vermont*, the steam frigate *Powhatan*, the steamer *Alleghany*, the corvette *Macedonian*, and the sloops of war *Andalus*, *Saratoga*, and *Plymouth*, a force which it is thought the Japanese Authorities will scarcely resist. Every line of the report, quiet and official as it is, shews that the Cabinet of Washington intend in the last resort to employ force, on a scale which will break the prestige of the Empire to pieces;—a fact we have for the last twelve months endeavoured to impress on our readers in China.

TUESDAY, MAY 3.

We regret to notice that the Steamer *Phlegethon* has been obliged to put back with cholera on board. According to the *Huller*, six men had died on board, and 21 ten more were in hospital when she arrived, and according to the *Englishman*, the mortality had been even larger.—*Friend of India*.

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same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

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J. MACCARTHY Secy.

Cathedral House, April 23d, 1853.

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C. R. LACKERSTEEN,
Treasurer and Secretary.

TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also needful.

Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorhuttia, under the superintendance of CHARLES A. SERRAO

SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, MAY 21, 1853.

[VOL. XXIV.]

REFUSAL OF THE COMMISSIONERS TO SIGN THE TREATY.

Our advices from Prome by the *Mozuffor* reach to the 11th instant. One of our latest letters speaks as follows:

"Although hard pressed for time as the letters are called for at once, I must not forget my promise of sending you what I have been able to gather, regarding the conference just concluded. The Commissioners from Ava have cleared out of this, and have departed homeward without signing the Treaty. The conference took place yesterday morning, and after the Commissioners had refused to sign, they were allowed 24 hours to clear off. They did not wait half the time, but were all off by 5 1/2 p. m. The conference took place with closed doors, so I cannot detail what actually occurred; but on the best authority I may tell you our Politicals yielded the point as to Meayday, withdrawing the British boundary to within seven miles North of Prome. As usual the Commissioners asked for 30 days leave, when refused this, they pleaded for 3, which were also denied to them, and they were peremptorily made to understand that they must sign then and there, or clear out of Prome, on their 24 hours having elapsed. They then formally refused to sign, and were told by the Political Officer that they might inform the King of Ava, that having refused all our terms, we should now take the law into our own hands, that Meayday was now ours, and should be retained amongst the British possessions as a portion of Pegu.

"The *Mohase* starts this morning, with a large gun boat for Meayday, and will be sure to pass the Envoys on their way up, which will show them we are in earnest. It is fully anticipated that they will turn yet, but they must not now expect any concessions on our part. One of the Envoys at the moment of leaving said to one of the Politicals, "If we wish to be heard again, shall we be permitted to stay our way?" The answer was, "yes, but you must not expect such favourable terms as we now offer you."

The death on the 18th ultimo, of Captain Bying of the 1st Fusiliers, is reported.—*Englishman Extra May 18.*

THURSDAY, MAY 5.

The same journal states, that the Commodore has ordered the Superintending Engineer, at Rangoon, to prepare ten steamers for an advance on Ava, a contingency which both the Naval and Military authorities appear to consider exceedingly probable. With this number, it is believed, that four thousand troops may be conveyed to Ava in ten days, a force, however, which appears to be scarcely sufficient for the work to be accomplished, should the King attempt to defend his capital at all.

The Calcutta Post Office has issued a notification, informing the public, that the express Packet of the 30th ultimo for England, has been lost somewhere between Nagpore and Kuringah. The disaster might six months ago have been of serious importance, but we imagine, that at present the public generally give the preference to the P. and O. Company's steamers.

The *Ceylon Times* states, that Mr. Ondasje, a well known botanist of the island, has succeeded in obtaining the gum kino, used in medicine, in the island. Hitherto all the kino imported into Europe, has been apparently from Amboyna, but according to the *Times*, it can be procured in any quantity from the Highlands of Ceylon.

The same journal states, that the mangosteen, the most delicious of Asiatic fruits, and which has been supposed to be peculiar to the Straits, grows in some of the gardens of Bombay, and has been found wild in Khandalla.

FRIDAY, MAY 6

The accident to the *Bentock* will, it is believed, delay her at least eight days, but it seems more probable that she will be overtaken by the next steamer which will be due on the 14th. She was at Aden on the 16th, and as the voyage from thence to Ceylon generally occupies ten days, she will hardly reach Galle in her crippled condition before the 1st instant.

The contract for Government printing, which has been held for some years by the Military Orphan Press, has been given to the Proprietors of the *Harkara Press*, and the *Harkara* of this morning furnishes the reason for the alteration. At the beginning of the year, the Government as usual requested an estimate of the rates which would be charged by the Orphan Press, and it was of course supplied. The Managers were informed that the terms were too high, and they accordingly offered to reduce them some twenty per cent., but in the meanwhile a still lower offer had been received from the *Harkara Press*, and the contract was accordingly assigned to them.

SATURDAY, MAY 7.

Correspondents of the same journal represent, that the long continued drought is likely to have a most injurious effect upon the indigo crop, particularly in Jessore. Throughout many of the districts of Lower Bengal, the crops are said to be in great danger, though the panic is not quite equal to that of 1850.

The *Scimitar* mentions a rumour, that the *Bombay* has been taken up by Government to proceed to the Persian Gulf at an expense of nine thousand rupees a month, in order to counteract the designs of Russia in Persia. If the latest news from Europe is correct, the Czar will have quite enough to do in settling the questions connected with Montenegro and the Holy Serbs, without interfering in Persia, and the contest, should it ever be commenced, will be fought out in Europe, and not in India.

MONDAY, MAY 9.

We perceive that the *Calcutta Literary Star* has been changed into a ladies' newspaper, and that it is now edited by a lady, who addresses herself more particularly to her own sex. The "*Ladies' Newspaper*" in England, edited by Mrs. Louisa, has been, we believe, remarkably successful, and we see not why a similar undertaking should not prosper in this country also. We have unfortunately no space for the opening address, but the annexed paragraph gives a fair impression of the design of the new journal. "Any suggestions for improvement, or contributions to our pages, which we wish to embrace all that is good and beautiful and true, in the wide range of science, literature, and the arts, will be gratefully received. The "*CONVERSATION TABLE*" is especially recommended to the kind attention of the readers, as a means more and more adopted in periodical literature both in England and on the continent of Europe, for spreading and obtaining a variety of knowledge. One distinctive feature of the *Literary Star*, as mentioned more fully in the *Eastern Star* of this date, will be to supply a want, hitherto unattended to, by devoting part of it to subjects for the more special amusement, interest, or, it may be, benefit of female society, connecting with its lighter matter of taste, pastime and the minor parts of domestic life—anything that may touch on the duties and pleasures of a woman's nearest sphere of influence and dearest centre of happiness, resting it on the basis of Christian truth, and tending to foster the beauties of a Christian character."

The *Bombay Gazette* notices that the Government of British Guiana has ordered an investigation into the causes of the mortality on board the *Lord Elgin*, on account of

which reached us some time since from the Cape. This vessel left Amoy to July 1853, for Demarara, with about two hundred Chinese coolies on board. She reached her destination on the 17th January last, having lost sixty-nine of her passengers, or thirty-three per cent., a mortality scarcely exceeded in a slaver. It is said, that she sprung a leak in the China Sea, and the water having reached the cargo of rice, generated gases, which produced a pre-disposition to disease. She was of only 357 tons, and must have been fearfully overcrowded.

The *Lahore Chronicle* states, that an epidemic of the most dangerous character is at present ravaging the Euzofye country, and the banks of the Cabul river, and it is feared that it may ultimately reach Peshawar. Many villages are said to have been depopulated by the disease, and it is suggested that it may have some connection with the terrible Mahanuree of Gurhwal.

TUESDAY, MAY 10.

A correspondent of the *Englishman* publishes the height of the thermometer in the shade at Gorakhpore during the ten days ending 30th April. The average appears to have been about 102°, the maximum being 108°, and the minimum 98°. In Calcutta, we believe, the thermometer has frequently stood at 106° and in Serampore we have had an average of 97° for many days past.

The Cairo correspondent of the *Bombay Times* states, that the Egyptian Railway is advancing rapidly to completion, and were the bridges finished, might be opened to the public by Christmas. Even as it is, however, it will probably be opened in the beginning of 1854, and Overland travellers will be finally relieved from the disagreements of the voyage down the Nile. He reports also that the Sultan has recently acknowledged the steady support afforded him by the Pasha, by granting him the viceregency for life, with powers equal to his own, and a right to control the junior members of his family, who are always foremost in any conspiracy against him. The first concession is merely titular, as the right of the Pasha to the Viceregency is secured by treaties.

THE GUM KINO.

That indefatigable and clever Botanist, Mr. Ondaatje of Badulla, who by the way has had awarded to him the high compliment of the *special* thanks of the Ceylon Branch of the Royal Asiatic Society, 'for his extremely interesting contributions to the Society and that he be requested to devote himself to researches in the Vegetable Products of Ceylon' has forwarded to us a sample of the extract or gum called Kino an astringent used in Medicine, and which hitherto has been noticed as indigenous to Ceylon, or for any useful purpose.

The specimen forwarded to us consists of a quantity of gum of a brittle texture, of a deep ruby or garnet colour which on trituration becomes of a pale pink—the taste is strongly astringent like the gambler of the Straits but much more powerful. It dissolves readily in water to which it imparts its own beautiful colour.

We are not aware if it is in extensive use in Europe, but if so, and the expense of collecting it is not great, it may become an article of export from Ceylon of great value. The Kino tree we imagine is the ugly scrubby tree seen dispersed amongst the *Patenas* on both sides of the road to Pucchea and Rambodde, and as it is seen also in immense quantities in other parts of the elevated portions of the Island, the gum could be collected in any quantity.

The Kino which finds its way to Europe comes from *Siam*, the East Indies, Africa, and Australia, and is said in Thomson's Dispensatory to be the produce of the *neuclea gambir*, the branches and twigs of which are bruised and boiled in water and then evaporated to the consistence of an extract, that this is erroneous is shown by Mr. Ondaatje who says 'it is a gum obtained by making longitudinal incisions in the bark by which large quantities of the gum could be collected.'

McColloch says that it is imported into Europe in Chests containing from one to three cwt. and on the inside of each chest is a ticket inscribed with the euphonious name of 'John Browne' whose habitation is Amboyna. The origin of this 'trick' and the reason for its continuance we cannot ascertain, but it is probable that it is for the purpose of keeping John Browne's kino the favourite of the market. Mr. Ondaatje should collect a cwt. or two and consign it to a Mercantile House here for transmission home, keep-

ing an account of the actual expenses involved in its collection and preparation. The result would show at once, the estimation it may be held in and also prove the possibility of its being a profitable article of export.

To us it appears that it would be impossible to produce a gum of a finer quality than the sample we have—*Ceylon Times*, April 8.

The Catholic Standard.

Price to Subscribers, 14 Rupees per annum, payable in advance, or 1-4 per mensem. Cardinal Wiseman's Sermons are published in the CATHOLIC STANDARD—the last No. received contains his Eminence's two Sermons preached on Easter Sunday, March 27, 1853.

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C. R. LOCKERSTEEN,
Treasurer and Secretary.

NOTICE

The Archbishop, Vicar Apostolic of Western Bengal will administer the Sacrament of Confirmation at the Church of the Sacred Heart on Trinity Sunday, 22nd May, at the same hour and at St. Thomas' Church on the 2nd Sunday after Pentecost 29th May immediately after the first Mass.

No Candidate will be admitted without a written testimonial of fitness signed by an approved Priest of this Vicariate. This early notice is given in order to enable Parents and Guardians to provide for the due religious instruction of the Children under their care, by sending them at stated times each week for that purpose to the Schools at the Cathedral and Bow-Bazar, under the direction of the Christian Brothers and of the Sisters of the Loretto Institute.

SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, MAY 28, 1853.

[Vol. XXIV.]

THURSDAY, MAY 12.

The *Hurkaru* has republished two accounts of the first trip performed by the Caloric ship *Ericsson*—one written by the inventor, and another by the official Surveyor to the United States Government. The vessel sailed from New York Harbour to the mouth of the Patnana in most severe weather, without the slightest derangement of her machinery. The speed attained was inconsiderable,—about seven miles an hour,—but this was owing to accidental circumstances compelled *M. Ericsson* to limit the pressure as far as possible. The Government Inspector declares himself to be perfectly satisfied with her performance, and believes that the introduction of the principle into the engine will deliver our customers from the danger of being blown up by a chance shot through the boiler. Only one accident is on record of a kind, and he had only to supply a small quantity of coal occasionally.

FRIDAY, MAY 13.

The same journal publishes the report of a case heard in Nazamut Adawlat on the 26th April, which appears to be intended to illustrate the absolute necessity of requesting the aid of the Mussulman Law officers in the criminal cases. The accused, a man named Saig, had quarrelled with a woman, and in order to bring her into trouble, took his wife and child to the river bank, and dated it on the 12th of the month. The child died soon after, and the father was brought to trial for wilful murder. The evidence was clear and conclusive, but the "Putwa" of the Law officer convicted the prisoner of wilful murder, but as the child was his own, he considered that sentence of death was barred. Such an opinion is open to but one objection. The Mooltrie obviously considers that the father had some kind of a right, however slight, to kill his own child. If not, why make any difference between his own and that of another. In fact he acknowledges that the act was wilful murder, and then like a French Jury brings in "extenuating circumstances," those circumstances being, that the father had violated all natural feeling as well as the laws of God and man.

The *Malta Times* of the 12th April states, that the Porte, not content with the difficulties, which even now threaten the existence of Turkey as an independent State, is about to take forcible possession of three Greek villages of no particular importance, but which were left undetermined by the Commissioners, when the boundaries of the two States were laid down. Two thousand Greek soldiers have already left for the threatened villages, and it is said burning with eagerness for the attack.

SATURDAY, MAY 16.

The *Englishman* states on the authority of letters from Canton, received via Bombay, that up to the month of April, Opium continued unsaleable at Shanghai.

The Calcutta papers inform us, that the P. and O. Company's Steamer *Madras*, when in charge of the Pilot, ran on the rocks outside the harbour of Galle, and sustained some serious injury. The Mails and passengers were accordingly transferred to the *Singapore*, which proceeded on her voyage to Suez.

MONDAY, MAY 16.

The Roman Catholic Archbishop, taking into consideration the prevalence of disease in Calcutta, has, we perceive, relaxed the obligation of fasting on the 14th and 21st of this month.

The *Madras Athenaeum* publishes a long account of the illness, and death of the Queen of Siam, written by the hand of the King himself. The unfortunate lady had given birth to a Prince on the 21st August, and according

to the custom in Siam,—and Bengal also—was placed before a fire, continually kept up. From this time to the 6th October, Her Majesty was attended first by Dr. Bradley, who practises homœopathy, then by a Siamese physician, then by Dr. Bradley again, then by the official native physician, and lastly by Dr. Bradley. Of course, under such rapid changes of system, the fire, the strong drugs, and the infinitesimal dose, her Majesty rapidly grew worse, and expired on the 6th October. The event appears to have been a source of great sorrow to the King, and will probably eradicate from his mind, the lingering belief in native sciences which has had so melancholy an effect.

The *Mofussilic* mentions, that it has at present been found impossible to continue the Golden Cross Horse Draw, as the contractors for the horses are in arrears, and are seizing all the carriages they can find. Fifty bullock carriages have also, it is said, been impounded for the benefit of the creditors of another of the Bullock Train Companies, and the Government train has not yet succeeded. What with delays, the falling of carriages down ravines, and the debts of the Companies, the traffic along the Grand Trunk Road is in as bad a condition, as it is well possible to imagine. It would make the fortune of any individual of keen business, and considerable capital, but hitherto the second requisite appears always to have been wanting.

A correspondent of the same journal writing from Khyouk Phoo states, that the sickness among the 68th N. I., stationed in Aracan, appears to be upon the increase. About one hundred men are in hospital, and 150 more on the convalescent list, though every possible precaution is taken to prevent the men from exposing themselves. The sickness has not apparently extended to the officers.

The *Madras Athenaeum* announces, that the survey of the Godavery will be immediately commenced, and it is expected that no difficulty will be found in reaching the river Wir, in the heart of the cotton producing districts of Berar. During six months of the year, the navigation of the Godavery is believed to be open for four hundred miles, and the entire country through which it flows is rich with natural productions. Cotton and wheat, dyes and silk, resin and lac, gums, tobacco and Indigo, are all procurable in abundance, and the opening of the river will enable the European merchants to work with effect what must be regarded as a new mine of wealth. Did not the first of the Five Powers, Palmer and Co. make a great effort in this very direction?

WEDNESDAY, MAY 18.

The following is the latest intelligence from Burmah:—"All was quiet at Maulmain and Rangoon when the *Berence* left. The *Muscovy* was under orders, to start at a moment's warning, and the Treaty of Peace was expected from Prome on or about the 14th May. Commodore Lambert left for Prome at day-light of the 4th, and was expected to arrive on the morning of the 8th May."

The *Englishman* notices that Government has allowed Major Ouseley the pension of a Captain.

The *Hurkaru* notices that up to the 29th March, the amount collected in England for the Wellington Testimonial was £71,355. Not less than a lakh of Rupees will be sent home from India.

THURSDAY, MAY 19.

The *Hurkaru* states, that the Screw Company's Steamer *Queen of the South*, left Calcutta with seventy passengers on board. The Directors, wise in time, are making great efforts to recover the credit which has been so seriously damaged by their undue haste to commence the line. Every vessel which arrives in England is now thoroughly overhauled, and the arrangements for coaling and discharg-

ing cargo are to be reformed. An alteration in the rates of passage money is the next step required, but the Company are scarcely likely to make the attempt, while their vessels continue to fill on the existing scale.

The *Bombay Gazette* reports, that the experimental cotton farms in the district of Sholapore, have succeeded beyond expectation, as the soil is admirably adapted to the growth of the New Orleans species.

The *Maulmain Advertiser* states, that the inhabitants of that town are complaining bitterly of the increasing price of rice, which has risen seventy-five per cent. in a few months, and appears likely to rise still higher, as the demand from Pegu shows no symptoms of diminution. The *Advertiser* calls upon the Supreme Government to put a stop to the further exportation of the article, a violation of the rules of political economy, which the Government is not very likely to sanction.

The *Bombay Times* informs us, that the Court of Directors are seriously contemplating the propriety of compelling their military officers to pass an examination, whenever promoted from one grade to another. The examination will be confined chiefly to their knowledge of mathematics and Arithmetic, mechanics and surveying, and promotion and rank will be withheld from them, until they can pass the ordeal. As a prospective reform, such a measure may be excellent, and would ultimately impart to the Indian Army, a character with the British Army at present certainly does, not possess. The ordeal, however, would be simply an oppression to the present race, many of whom may have done good service for fifteen or twenty years, and yet be utterly incompetent to surcey the Mess compound. The ignorance so greatly complained of in the Army, is the natural consequence of sending half educated boys of sixteen out with commissions, and leaving them without the slightest temptations to learn anything except drill, regimental duties, and the languages.—*Friend of India*.

The Catholic Standard.

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rectors, that in 1846-47, the total quantity of salt sold wholesale and retail or exported during 1846-47 was :

In Bengal,	6,166,258 Mds.
.. N. W. Provinces,	2,670,943 ..
.. Madras,	4,587,720 ..
.. Bombay,	2,573,625 ..

Total, 15,998,546 Mds

This give thirteen pounds a head, as the average annual consumption in British India, which is, we believe, a pound more than the average considered necessary. In England, the average consumption, according to McCulloch, is 22 lbs. per head, but the estimate is excessive in itself, and cannot be a guide for India. The people of this country do not salt meat, a fact which is absolutely essential to a proper comprehension of the question. In America, the average is 10 lbs. per head, and as salt is no cheaper than in England, the difference is accounted for solely by the immense export trade in salt meat.

The *Lahore Chronicle* continues his account of the terrible variety of typhus fever, which has recently ravaged the Esusfaze country. It appears, that in the village of Toro, the only one in which absolutely reliable statistics could be obtained, the number of houses was 979, equal to a population of 4925. The number of deaths up to the time of Dr. Farquhar's visit was 355, and of sick 153, giving 358 or 8 per cent. of the whole population, as the number attacked. Of these, the deaths were 60 per cent., a proportion at least as high as that of cholera seizures. In Bugno Buda, however, out of 25 seized, only fifty per cent died, and in Morrakel, out of twenty-one 16 or 80 per cent and the proportions appear to have differed in every village.

The *Englishman* publishes in a column of extract from a San Francisco paper of the 15th February, giving a most singular picture of "Life in California." In one paragraph we are told that the miners have held meetings, to express the public approval of a plan for exterminating the Mexicans, because of their robber bands of that nation have recently been committing great excesses. In another we are informed that the second anniversary of the San Francisco Orphan Asylum has been celebrated, and the association is in a prosperous condition. In a third, we learn that the California Methodist Conference has closed its session, and in a fourth that "very extensive canalizing operations" have been commenced. Murder and methodism, great public works, and great public riots seem to proceed with almost equal energy in this strange State. One thing is evident, that whether the project be the extermination of Mexicans, or the construction of a new plank road from Marysville to Nevada, it is the Americans who always commence the undertaking, and render it successful.

The *Cutcuta* papers report, that it is the intention of the Governor General to visit Hooghly, and the adjoining districts on a tour of inspection.—*Friend of Ind*

ST. XAVIER'S CHAPEL.

ROW-BAZAR.

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 to-morrow Sunday, June 5th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphan 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, June 5th at 10 o'clock

NOTICE.

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J. MACANER Secy.

Cathedral House, April 23d, 1853.

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We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

Capt. G. Henry, P. and O. Stermer,
£ from May 1853 to April 1854, ...Rs. 10 0

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SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, JUNE 11, 1853.

[VOL. XXIV.]

BURMAH.—The *Pine Queen* arrived in Calcutta on the 4th inst. with intelligence from Barmah, but it appears to be of little importance. The Army maintains "an armed neutrality," and any advance in the direction of Ava is said to have been, for the present, strictly prohibited. Meanwhile rumours are circulated that Myat-foon has been appointed Comman-der-in-Chief of the Burmese Army, and that another Chief, named Myoung-goon, is using a band of dacoits in the neighbourhood of Shwey-gone. This is precisely the policy which such a Court as that of Ava would pursue. It will not fight, but it will grant titles, honours, and rewards to unruly Chiefs, whose success would increase its own power, while their destruction would involve the loss of prestige.

We regret to perceive that the mortality among the officers is still considerable. Col. Coote's, H. M.'s 18th R. I.; Lieut. Palmer, H. M.'s 51st; Lieut. Montgomey, H. M.'s 59th, and Lieut. Chisholm, 49th N. I. must now be added to the list of gallant soldiers, who have fallen victims to the climate and fatigue. Sir John Cheape, however, we are happy to perceive, has recovered.

THURSDAY, JUNE 10.

The same journal states that the total quantity of last year's total estimate of Indigo shipped from India is—

	Chests.	Munds
To Great Britain,	11,169	54,858
France,	5,129	29,313
Nepal, Assam, &c.,	1,351	5,169
The Ganges and Red Sea,	1,913	6,610
Other places,	57	132

The total quantity is considered by our contemporary small, particularly as apprehensions are entertained that the next crop will be seriously deficient. The Indigo is, always we believe deficient in anticipation.

The *Englishman* republishes a letter signed by several gentlemen connected with India, expressing their perfect satisfaction with the accommodations of the steamers belonging to Austrian Lloyd's. Mr. Maclean Lee also forwards to the Directors of that Company, a letter in which he states that on his road from Paris to Trieste, he met with "no detention, vexatious inspection, or anything whatever to render the route objectionable." It appears from the English papers, that the Austrian Lloyd's have been injured by these reports, and particularly by the rumours which have been spread abroad of the hostility entertained by Austrians to Englishmen. The route appears open enough, if travellers will only take the precaution of forwarding all written papers of every description to England, by the P. and O. Company's steamers.

The *Bombay Times* states on authority, that a local Company is now in course of formation to light up the Presidency with gas. The projectors, it appears, are already in communication with Government, and hope in a few days to lay their scheme fairly before the public. The plan is said to be already almost matured, and apparently upon a rather extensive scale, as some £25,000 is to be expended in laying the pipes alone.

FRIDAY, JUNE 3.

*The *Agra Messenger* informs us that the *Ericsson*, the new Caloric Steamer, is to make her first voyage to Australia, and thence onwards to Europe. The statement that she had started for England, which was repeated in so many English and Indian papers, arose, we believe, from a report that "the *Ericsson* had left New York for Norfolk." The Norfolk intended is a town in Virginia, South of the Chesapeake Bay. The voyage to Australia and thence to Europe without coals, would certainly be a complete test

of the merits of the new invention, as far as the saving in the consumption of fuel is concerned.

The *Englishman* narrates a story of Eastern J. P. Cock who recently left Calcutta for England without leave. He was scarcely eighteen years old, and had not been twelve months in the service, yet he obtained credit in Calcutta to the extent of two thousand pounds. In one instance, he is said to have obtained jewels to the value of sixteen hundred rupees, and in another, a carriage and pair, also on credit. All sorts of stories are told as to his proceedings, and we suspect that many of the stories current of Calcutta extravagance have been fathered upon him. He appears to have been a weak young man, sent out to India when he ought to have been at school, and led on from one thing to another till what had been done folly, became almost, if not quite, crime.—*Friend of India*.

THE LONDON DRESS-MAKERS—WHITE SLAVERY.

The *Times* gives the following picture of the life of a London dress-maker. Our contemporary argues that the black slaves in Carolina and Virginia enjoy freedom and happiness in comparison with these white slaves, who are to be found in the course of British civilization and refinement; and if the description be not overcharged, we see not how acquiescence in the conclusion can be withheld:—
 "The young female slaves of whom we speak are worked in garrets in ventilated rooms, or to such that are ventilated at all, for it is found by experience that, if air be admitted, it brings with it 'blebs' of another kind, which damage the work upon which the seamstresses are employed. Their occupation is to sew from morning till night, and night till morning—stitch, stitch, stitch without pause—without speech—without a smile—without a sigh. In the grey of the morning they must be at work—say at six o'clock—having a quarter of an hour allotted for breaking their fast. The food served out to them is scanty and miserable enough, but still, in all probability, more than their fevered system can digest. We do not, however, wish to make out a case of starvation; the suffering is of another kind—equally dreadful of endurance. From six o'clock, from till eleven, it is stitch, stitch. At eleven a small piece of dry bread is served to each seamstress, but still she must stitch on. At one o'clock, twenty minutes are allowed for dinner—a slice of meat and a potato, with a glass of toast and water to each workwoman. Then again to work—stitch, stitch—until five o'clock, when fifteen minutes are again allowed for tea. The needles are then set in motion once more—stitch, stitch—until nine o'clock when fifteen minutes are allowed for supper—a piece of dry bread and cheese, and a glass of beer. From nine o'clock at night until one, two, and three o'clock in the morning, stitch, stitch. The only break in this long period being a minute or two—just time enough to swallow a strong cup of tea, which supplied least the young people should "feel sleepy." At three o'clock, a. m., to bed; at six o'clock a. m., out of it again, to resume the duties of the following day. There must be a good deal of monology in the occupation.

"But when we have said that for certain months of the year these unfortunate young persons are worked in the manner we describe, we have not said at all. Even during the few hours allotted to sleep—should we not rather say to a feverish cessation from toil—their miseries continue. They are cooped up in sleeping-pens, ten in a room which would perhaps be sufficient for the accommodation of two persons. The alternation is from the tread-mill,—and what a tread-mill!—to the Black Hole of Calcutta. Not a word of remonstrance is allowed, or is possible. The seam-

stressers may leave the mill, no doubt, but what awaits them on the other side of the door?—starvation, if they be honest—if not, in all probability, prostitution and its consequences. They would scarcely escape from slavery that way. Surely this is a very terrible state of things, and one which claims the anxious consideration of the ladies of England who have pronounced themselves so loudly against the horrors of Negro slavery in the United States. Had this system of oppression against persons of their own sex been really exercised in New Orleans, it would have elicited from them many expressions of sympathy for the sufferers, and of abhorrence for the cruel taskmasters who could so cruelly overwork wretched creatures so wretched to the toil. It is idle to use any further mystification in the matter. The scenes of misery we have described exist at our own doors, and in the most fashionable quarters of luxurious London. It is in the dressmaking and millinery establishments of the 'Westend' that the system is steadily pursued. The continuous labour is bestowed upon the gay garments in which the ladies of England, love to adorn themselves. It is to satisfy their whims and caprices that their wretched sisters undergo these days and nights of suffering and toil. It is but right that we should confess the fault does not lie so much at the door of the customers as with the principals of these establishments. The milliners and dressmakers of the metropolis will not employ hands enough to do the work. They increase their profits from the blood and life of the wretched creatures in their employ. —Weekly Telegraph.

THE following is from our Mangalore correspondent:—
 "The whole Catholic community of this place is in very deep mourning. The Lord has called to him our most beloved Father Bernardino, Bishop of Tanis and Pro-Vicar Apostolic of Malabar and Canara, and Coadjutor to the Vicar Apostolic of Verapoly. He died at Rome, in his own native country, on the 11th March last, of dysentery. The deceased father who was appointed Vicar Apostolic of Malabar and Canara in 1815, had not the happiness to toil long in this mission, nor to see his seminary completed. God called him after only seven years labour. He was very patient, civil and mild in his conversation coupled with a serene disposition. In fine it is superfluous for me to say, without giving offence to any of my brethren here,—he was the most beloved by all our Christians. O God by whose favor thy servant Bernardino was raised to the dignity of a bishop, and honoured with the apostolic functions; grant, we beseech thee, that he may be admitted to the eternal fellowship of thy apostles in heaven. Through Jesus Christ our Lord.—Amen. Fr. Michael of Bombay has been appointed Vicar Apostolic of Canara, and his mission, it is said, is independent of the Bishopric of Verapoly. He is expected here on the 1st Proximo, when, I think, he will be received with great pomp and solemn festival.

From a letter received from Tellicherry, I hear that Cholera is fearfully raging there, as well as fever and dysentery, the fishermen and mopleas falling victims to these maladies. It is very hot here, and since writing the above the thermometer stood at 90 degrees."—Madras Examiner.

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 Cathedral House, April 23d, 1853.

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SUMMARY OF INTELLIGENCE.

No. 25.]

CALCUTTA: SATURDAY, JUNE 18, 1853.

[VOL. XXIV.]

We understand that orders have been issued to ship twenty-two guns and a large portion of an ammunition train, as soon as they can be got ready for embarkation. We regret to learn that great apprehensions are entertained as to the fate of Messrs. Jardine's steamer the *Leicester*, which left Samalva with several passengers and has not since been heard of, although overdue. The Comander of the *Bombay* steamer thinks she fell in with some typhoon which caused her damage.

It seems that a number of natives are undergoing their share of heat, with the prospect of warm weather getting. A letter from Bombay, dated the 5th, says: "The heat at this place is beyond everything, and had castly wings, when the wind is directed to any blows, all day, the night is not a little, and the rain is not expected for a month." A letter from Calcutta gives similar accounts of the trying nature of the climate. — *Englishman*.

We observe from the *Ceylon Times*, that the estimated production of opium for 1853, all over the world is

Burma	1,200,000 lbs. of 100 lbs. each	128,600
Java	1,000,000 lbs. of 100 lbs. each	100,000
Sumatra	1,000,000 lbs. of 100 lbs. each	100,000
Malacca	1,000,000 lbs. of 100 lbs. each	100,000
Assam	1,000,000 lbs. of 100 lbs. each	100,000
China	1,000,000 lbs. of 100 lbs. each	100,000
India	1,000,000 lbs. of 100 lbs. each	100,000
Other countries	1,000,000 lbs. of 100 lbs. each	100,000
Total		60,900

SATURDAY, JUNE 18.

The *Bombay Times* publishes the report of a case tried in the Supreme Court of that Presidency, in which it was held that the Captain of a vessel cannot be made responsible for the condition of her cargo after it has been put out of his charge, and that, even though evil rice should be detected on board, that the inquiry complained of and ordered by Messrs. Cardale Parsons and Co. required 100 bushels of rice, per *Stamper*, worth about Rs. 68 a bushel. Five days after it was landed, one of the casks was discovered to have been opened, and the rice tapped, and it was found for Rs. 92. The action was brought to recover the difference between that amount and Rs. 68, together with Rs. 20 paid for a professional survey of the damaged goods. It was alleged that the "spikes" must have been put in on board, as they were in a wrong place, and much larger than those used by brewers, while it was contended that the beer could not have turned sour, in the short time which had elapsed since landing. The Second Judge held, that even though it were probable, that the cask had been opened on board, the time which had elapsed before notice had been sent to the Captain was too long, his responsibility must cease at some time, and he should therefore decide for the defendant, subject to the confirmation of the Supreme Court.

A correspondent of the *Harkara* informs us, that Mr. J. Russell recently sowed some seeds of Chinese hemp at Bangalore. The plants came up very strongly, some of them measuring nearly fifteen feet in height, and several inches in diameter. In the month of November, they were pulled up, and it was found on experiment, that the rind stripped off easily from bark, and the fibres were tougher than those of ordinary hemp.

The *Mofussilite* reports, that the importance of Agra as a Civil Station is likely to be shortly increased by the

establishment there of the Electric Telegraph office, of a number of Surveyors and Engineers attached to the great India Peninsular Railway Company, of the office of the chief Engineer of the North West Provinces, and that of the Superintendent of the Grand Trunk Road.

A correspondent of the same journal mentions that on the afternoon of the 16th May, Prome was visited by a tremendous hurricane. The lines of the 40th N. I., were blown down, with the exception of the officers' houses, and those of the Light Company, and had a dozen of the men of the Regiment have been seriously injured. Part of the roof of the Mess house was also carried away, and even in the officers' quarters, the rain inflicted considerable injury.

A correspondent of the *Englishman* states, that the ravages of cholera in Assam have been so terrific, that whole townships have been decimated. The supply of labour, even, is said to have been seriously diminished, and the loss will be severely felt by the Assam Tea Company. Not one-third of the tea now shooting can, it is said, be saved and the writer calls upon the Government "to enquire and remedy the want of population." We hope this description is a little exaggerated, but it is a curious instance of the human disposition to rely on Government to every thing. The Assam Tea Company might certainly endeavor to transport a few hundred Chinese laborers, but that is a speculation into which it is not very probable that the Government will enter.

The *Milford Advertiser*, quoted by the *Englishman*, informs us that the quantity of gold brought down by the gold prospectors during the first three months of the present year was:—

	Ounces.
January,	186,915
February,	173,329
March,	169,654
	527,998

Equal at £3 17s. an ounce to £2,031,792, or Eight millions a year. The amount, however, scarcely brings down half the quantity produced.

The *Englishman* republishes a report from the Vice President of the Geological Society of Adelaide, upon certain mineralogical specimens recently submitted to him. It would appear that the crystals believed to be rubies have turned out oxide of tin, and from this and other circumstances, it appears certain that this valuable metal exists in large quantities in South Australia. It would indeed appear that few countries are so full of mineral wealth as this Colony, and should the gold fever ever die away, its resources in this respect will receive the attention they deserve, and which they have scarcely as yet obtained.

THURSDAY, JUNE 7.

A correspondent of the *Harkara* states on the authority of the annual returns, that during the past year, 51 European officers, 1553 European soldiers, and probably above 2000 Sepoys have perished in Burmah. Dysentery and the cholera appear to have created a greater mortality than the war itself. It must be remembered, however, that all Eastern countries are at first unfavourable to the health of Europeans, and that the average of deaths even in the Punjab rose at first to an alarming extent.

A correspondent of the *Sydney Empire*, writing from the Bradwood gold fields (New South Wales) whose letter is quoted in the *Englishman*, gives a bright picture of the social condition of the diggers. Crime, he says, is not more frequent than in other parts of the Colony, and all denominations, Catholics and Protestants, appear to have provided for the spiritual wants of their people. The police, however, is said to be exceedingly deficient, and an inn

gration of "emancipists" from Van Dieman's Land seems to be looked forward to, with almost unreasonable dread. The great difficulty, it appears, is to secure a higher class of Police officers, as the men required are not tempted by the salaries offered.

The following important item of intelligence has a place in the editorial column of the *Calcutta Morning Chronicle*— "On Saturday morning at ½ past 10, as we happened to pass through Free School Street, we saw several boys coming out from the Parvatal Academy, with bags on their shoulders, probably containing their school books, but without a hat or any other protection on their head. Considering the danger that at all times attends exposure to a tropical sun, and especially so during the present extraordinary heat, it is not credible that those whose duty it is to take care of the boys could have been aware of such exposure.

The *Singapore Free Press* reports that the gold diggings at Mount Ophir have been abandoned. Several Europeans have died there, and the remainder have been compelled to quit the place by severe illness. The amount of gold obtained is said to have been trifling.

THURSDAY, JUNE 9.

The *Englishman* is informed that a Committee has been appointed to take into consideration plans for the improvement of the Calcutta Post Office. We presume therefore that the project for erecting an entirely new building has been abandoned, though it certainly appears at first sight impossible that the present range of godowns should ever be improved. The former plan of erecting a vast edifice with 250 feet of river frontage, mentioned by our contemporary was, we believe, open to the slight objection that some of the employes would have had about eighteen miles to walk in the course of the day, an evil which in the London General Post Office has been overcome by a building of several stories, with machinery for raising the messengers. What is wanted is a square building with a covered Court in the centre, large enough to contain the entire establishment on one floor.

The *Calcutta Gazette* of Wednesday, the 8th instant, contains the draft of an Act "to raise Funds by Assessment and Taxes for Municipal purposes throughout the Settlements of Prince of Wales' Is and, Singapore and Malacca."

The *Havari* states that Gen. Steele who arrived in Calcutta in the *Iron Queen* from Langoon, did not come up on account of his health.

The same Journal mentions that grave apprehensions are entertained as to the results of H. M's. 80th and 18th R. I. remaining in Pegu, during the ensuing rains. Their strength has been materially diminished both in action and by the climate, and it is feared that another season would tell with fatal effect upon constitutions already debilitated.—*Friend of India.*

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Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

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NOTICE.

To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 11th Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of May A. D. 1853.

C. B. LACKERSTEEN,
Treasurer and Secretary.

NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned by Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACABE Secy.
Cathedral House, April 23d, 1853.

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We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

James Finch, Esq., Gorruckpore, from
January 1852 to December 1853, Rs. 22 0

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FRIDAY, JUNE 17.

We perceive that the East Indians have set up to Parliament a petition representing certain grievances under which they conceive themselves to labour. The principal of these is the uncertain state of the law with reference to their legal status. They desire to be considered British subjects, and to possess all the exceptional privileges of that class, including we presume the right to be tried according to the English law in all criminal cases. According to the *Harkara* nine hundred signatures have been obtained to the petition in Calcutta alone, in one week. The petition is accompanied by a series of Notes designed to illustrate its contents, and to prove that the East Indians are not a degraded class, but occupy as good a position in trade, and professional life, as the Europeans.

SATURDAY, JUNE 18.

The *Englishman* notices that since the reorganisation of the Chamber of Commerce, several cases of commercial interest have been referred to the Committee of Arbitration. An instance has lately occurred in which a firm granted a shipping order.—"To receive on board from Messrs. —, 100 tons well served jute, each bale 300 lbs.; rate of freight £3 5s. per ton of 5 bales." By the custom of the Port, a ton of jute ought to consist of five bales, each 52 or 53 cubic feet in measurement. Some of the bales in the present case were found to measure from 60 to 70 cubic feet, but they were received on board, the Captain imagining that the difference would be settled by the shippers. The latter, however, refused to do anything of the kind, alleging that the objection should have been made before the bales were taken on board, and a question was submitted to the Chamber of Commerce. It decided in favour of the shippers, and accordingly sent my enquiry as to the average size of the bales, and sought to be published their definition of a bale of goods ordinary shipped to the Port, and to the merchants to adhere to one.

Harkara quotes a statement from the *Illustrator* of the Peninsular and Oriental Company, who writes in the *Pasha* of Egypt a concession of 40 per cent on the transport of their merchandise through the Suez Canal, the effect of the competition would be beginning to be felt, although the Suez Canal has not yet been very successful. Moreover, Mr. Russell, it is said, has undertaken to build for the Peninsular Navigation Company a steamer of twelve hundred tons, and six thousand horse power. She will be propelled by two pairs of paddles, and one screw, and will be rather more than a fathom in length. Such a steamer, provided she ever reaches Calcutta, would speedily dispossess the most valuable portion of the freight.

The same journal says that letters have been received from the *City of Buchan*, which mention that she is ashore on Snazor Island Sunda. The passengers on board the *Union Steam Tug*, had stated that they are perfectly comfortable, and have saved all their property. Great efforts are now being made, to lighten the vessel, so that she may be brought up to Calcutta and docked, which, as she is still a strong well built ship, may possibly be accomplished. — *Friend of India*.

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C. H. LACKERSTEEN,
Treasurer and Secretary.

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