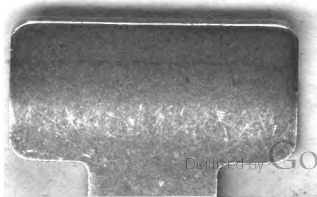




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THE

BENGAL

CATHOLIC EXPOSITOR.

' One body and one spirit—one Lord, one faith, one baptism.'

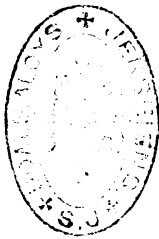
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THE
BENGAL
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'One body and one spirit—one Lord, one faith, one baptism.'

No. XXVII.]

JANUARY 4, 1840.

[VOL. II.]

So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new spangled ore
Flames in the forehead of the morning sky:—

MILTON.

As by our motto we lay claim to the character of a star, we ought to enjoy the privilege of setting and rising like other kindred luminaries which beam in our hemisphere. And what more appropriate time can there be to set, than at the close of the old year, or to rise, than at the opening of the new one? We sunk therefore at the close of the past year into the ocean of time, and now, as the new year breaks, we again mount above the horizon, repairing our drooping head, tricking our beams, glittering with new spangled ore, and looking with gay and jocund aspect on our subscribers, whom we hail with all the compliments of the season. When we first appeared in the heavens, the season was so overspread with mists and vapours, that our feeble rays seemed scarcely able to struggle through the thick gloom which had settled around us. Unlike the celestial lamps hanging from the firmament, which are filled with everlasting oil, we had but a very scanty supply of a quick-wasting material to feed our little burner. We feared it might soon be exhausted: but what particularly at each stage increased our perplexity, was the impossibility of renewing our store from other quarters of the globe for several months. With the foresight and prudence of a steam-vessel pilot who takes in a good provision of coals before he ventures to cross the ocean, we could have wished, before we commenced our editorial career through the heavens, to lay up such a stock of literary oil as might enable us to burn brightly to the end of our course. But no time was allowed to make the slightest preparation. The season demanded the sudden apparition of a star which should conduct men bewildered in doubts and fears to the true Church, and resting over it, point out the spot where truth lay unknown, unrespected, insulted and despised. In this state of things,—whilst Calumny was busy in pointing her poisoned shafts, and Bigotry in raising her discordant war-cry against the Catholic Church; whilst Persecution, roused at the well known clamour, held his hand on his sword half-drawn from the scabbard;—at this critical juncture we, unfurnished and unprepared, burst like a meteor suddenly into view, hoping with better fate than a meteor to

prolong our existence beyond the moment which forced us into it.

Notwithstanding the difficulties which beset us at the outset, it has been all along a great source of encouragement to us to find, that our efforts in defending the cause of religion have not been unattended with success, and not unapproved by the voice of the Catholics of India. The Vicars Apostolic from the remote dioceses which they govern in the Peninsula, descried us with joy as soon as we rose to view, and welcomed our appearance as the harbinger of peace, concord and strength among their respective flocks. From the Catholic Clergy and Laity we have met with all the ready cooperation that we could anticipate; and though the *Expositor* in its circulation might with proper care have taken a wider compass, yet the fault must be ascribed to a want of energy on our side, rather than to a deficiency of spirit on the part of Indian Catholics; who, if agents had been appointed in the Mofussil and Sister Presidencies to receive and distribute our numbers, would have every where gladly received them, and with heart and hand have lent their utmost support to our journal.

Nor have we failed in attaining the immediate object which first urged us to appear before the public. In the beginning of our career we had to contend with a weekly journal calling itself the *Christian Advocate*; a journal replete with slanders against our holy religion, the foulest and the falsest that can be dredged up from the vast store of such materials, which the bigotry of an age gone by invented, and the frenzy of a faction, now rampant no longer, disseminated. Britain has rejected the nauseating fare; and the filthy offal is now in the process of preparing and dressing up for the Indian palate. As the *Expositor* of our religion, we took up from amongst the many points of variance, one, the starting-point of dissent, the main and dearest principle of all Dissenters, the Bible and its individual authority in determining matters of divine faith. Against the misrepresentations of our antagonists, we exposed the belief of the Catholic Church upon this subject, we detailed its principal arguments, we showed the inconsistent and absurd consequences of the adverse tenets; we called for, we challenged a reply. None ever came forth: but, instead, full out-pourings from the filthy stream, vague, indeterminate, undecisive assertions, childish stories of poor papists *Bibleless*, "et id genus omne," scurrility and vulgar abuse;—things by which Christianity was never yet advocated, things that only vulgar minds could endure to read, things that we *could not* answer to. Later, after this first point had been firmly established, we proceeded to consider the great question of Tradition; and its development still engages the sheets of the *Expositor*. Our antagonist has been foiled most signally: still whenever his articles shall become *readable*, and his columns shall contain fair, firm argument, trust us, he shall not long want an opponent; he shall find a ready antagonist, whose grasp he has been forced to feel ere now, whose prowess he has been taught to respect in silence; but excuse us, meanwhile, if respect for our person induces us to decline being dragged by him through every foul channel and filthy receptacle.

To render the *Expositor* as useful and interesting as possible, we have not only made arrangements to obtain regular supplies of the Catholic Periodicals and Papers published in England, Ireland, Scotland, France, Italy and America, but we have endeavoured to establish correspondents in those parts of the world. The next overland mail will most likely bring out a portion of our first supply of Papers. If the *Bengal Catholic*

Expositor has, under the worst disadvantages, been every where greeted as a friend, we flatter ourselves that it will grow still more on the affections of Catholics, and effect more good, when it shall combine foreign with domestic news, and season the dryness of theological reasoning with a pleasing variety of illustrative facts. Whilst we thus use our utmost efforts to give a most interesting character to our journal, and to extend the sphere of its utility, we trust that we shall receive from each Pastor in the missions of Bengal more than the pecuniary support of taking the numbers of the *Expositor*. We call upon them to send in to us a faithful and exact account of the success with which God has been pleased to crown their labours—not with a view only to fill our pages with interesting intelligence, but to give a stimulus to the inactivity of the supine, and enkindle a burning zeal far and wide through the land. Catholicity is every where on the increase. In England and Scotland it advances with steady progress; in Australia it raises its head from the dust and assumes the free, dignified posture which befits it: in America it pours along and spreads with the rapidity of a mountain-torrent: in the islands of the ocean it shoots up with a fecundity that astonishes us, and savage nations are Catholic before we have heard that an apostolic missionary has announced to them the truths of the Gospel. Why should India sleep while elsewhere all is life, vigour and activity? Why should her vineyards, once so fertile, be neglected, the fences, that inclosed them, broken down, and the fountains, that refreshed them with life-giving water, dried up? Why should her sheepfolds, which once gave shelter to such numerous flocks, stand in ruins, monuments of things that were, the sheep scattered or lost, and the shepherd fled, as if the spoiler had been here, the foot-prints of destruction alone left behind? But this state of things cannot be suffered to continue any longer. *It is now the hour to rise up from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us cast off the works of darkness and put on the armour of light.* Let the Divine spirit of charity fire the breasts of every Catholic and melt all hearts into one. Let the Clergy, mindful of the high purpose which led them to these shores, now bestir themselves with an untried vigour, devote themselves to the zealous cultivation of their respective vineyards, correspond closely with their Head at Calcutta, forward to us regularly an account of the fruits of their toil, and we dare prophesy that the sun, who is now starting to commence his annual course, shall not have completed it, before a new portion of life is infused into the mortified limbs of Indian Catholicity,—before the Church, who here seems at present to lie prostrate on the earth, trodden on and contemned, is raised to her own high position, and arrayed in her pristine strength and beauty. This grand object can be effected only by the wide diffusion of a Catholic Journal, and it shall be the proud honour of the *Bengal Catholic Expositor* to attempt it. But it is our intention not only to set forth the doctrines of the Catholic Church, to defend her tenets, to refute the arguments adduced against her, to recount the victories which either in this country or in others she achieves for Christ, but to hold up and expose to view every act of bigotry and intolerance which her sons in India may have to suffer for their faith. We do not hereby suppose it possible for our rulers to adopt any system of oppression. There we are under no apprehension; for we live under a government that is free, and enjoy the protection of laws which impart equal freedom to all. Emancipation has burst the fetters which

for three centuries bound British Catholics in thralldom. Catholic soldiers cannot now be exposed on guard to an Indian summer's sun at midday, till they drop down senseless, for refusing to participate in protestant worship. The day has gone by for such deeds of cruelty, and they are recorded only as matter of history. But are we safe from individual oppression? Are there no men in the land who dressed in a little brief authority, exert it in oppressing the poor Catholic? We have heard of and know such men, if men they can be called. Look at the *Christian Advocate*, and mark the *mild* spirit which he breathes—the spirit which he tries to infuse into the breasts of thousands! Were such a spirit to become general and instigate the high as it does some of the low orders of Protestant society, we should deem it as safe to live in China as in India governed by the *saints*. If the *Advocate* had power equal to his will, or could wield the sword with the same liberty as his pen, we fear not to say, judging from his writings, that he would, with remorseless *sanctity*, sacrifice the lives, as he now immolates the characters, of Catholics at the shrine of fanaticism. It is necessary to watch the movements of such saintly personages and to record their godly doings. Public exposure and fear of the law can alone restrain goading oppressions dictated by a conscience which consecrates them as holy. We call particularly on the soldiers, who are most exposed, to send to us detailed and well authenticated accounts of whatever hardships and wrongs they may be subjected to on account of their faith. Every indignity or outrage, which is offered them by bigoted officers, shall, as soon as transmitted to us, find admittance into our pages. Dread of exposure will be a powerful check to the evil; and though here we may fail to obtain full redress—though our voice may be too feeble to pierce the ears of the Government in this country, it will at least reach those of the Members of the Catholic Institute in England, whose province it is to take note of every oppression of Catholics, and bring it before the highest tribunal of the land. The Catholic Soldiers who constitute two thirds of the British Indian Army, deserve well of those, whose battles they fight and whose country they guard; and though they may expect not favour, yet the blood which they have spilt and are ready to spill for their masters, ought at least to secure freedom and protection to their religion. It shall, we hope, do more. Meanwhile, we beg of them to forward to us from each Military Station, a full account of the state of religion amongst them—to state the number and character of their schools, the system of education adopted, and the names of the Clergy attached to the Regiments. In the *Expositor* they shall find a friend who will not only instruct them in matters connected with their religion, but who will uphold their interests, defend their rights, and redress their wrongs.

The *Bengal Catholic Expositor* will henceforth be printed and published by Mr. Peter Stone D'Rozario, who, ardent in the cause of religion, has lately set up as a Catholic Printer and Bookseller in Calcutta. We have long wanted a person to fill this office;—and as Mr. D'R. has now undertaken it, we feel assured that his well known integrity, talents and industry, his long experience in business,—above all,—his zeal shown, and eminent services done, for the Catholic Church, will secure for him the warmest support of her sons. We cannot allow the present opportunity to pass without expressing our acknowledgements to Mr. Rushton, for the services he has rendered to the *Expositor*, during the time he had the printing of it. His liberality and attention have been too signal to be forgotten.

CHRISTMAS AT DUM-DUM.

We learn from a Correspondent that, at the festival of Christmas, a most devout and interesting spectacle was witnessed in the beautiful chapel at Dum-Dum, which the charitable zeal of the soldiers had decorated with unusual splendour. At the midnight Mass, the solemnity of the hour, the august celebration of the Christian sacrifice, the mystery of Christ's birth commemorated, the piety and faith which shone in the features and marked the demeanour of the still but crowded audience, combined to produce an effect which the coldest heart could not but feel. At 7 o'clock in the morning the soldiers were marched to Church for High Mass, which was sung by the Revd. F. Boulogne. The choir, accompanied by the band, sang pieces chosen from the Masses of Mozart and Haydn in so good a style as to enrapture all who heard them. During the celebration of Mass, the communion-rails were occupied by a number of well instructed children, who by the lighted tapers which they held, showed that for the first time they presented themselves at the altar to receive their Divine Jesus in their youthful bosoms. Nearly a hundred persons approached the communion table; amongst them were seen three converts to our holy Religion: Mrs. McCarthy, Mrs. Boyde, and Mrs. Bourke, who on Christmas eve had made their abjuration, and publicly professed the Catholic faith. The piety of soldiers, living amid the licentiousness of Barracks, is a strong proof, because it is a signal triumph, of our Faith. We understand moreover, that a Lady, convinced by private reading, has lately professed the Catholic Faith in St. Xavier's College-Chapel.

Selections.

THE PARISH PRIEST.

THERE is a man without family who, nevertheless, belongs to every family in the parish—who is called as witness, as counsel, or as agent, in the most solemn acts of civil life; without him we can neither be born nor die, for he receives us at our entrance into the world, and takes leave of us only at the grave; he blesses or consecrates the cradle, the nuptial couch, the deathbed, and the bier; he is a man whom little children love, whilst they venerate and fear him; strangers even call him father, and Christians of every age and sex confide to him their most secret thoughts and hidden sorrows; he is by his state of life the consoler of all the miseries of the soul and of the body—necessarily the mediator between wealth and poverty; he beholds by turns at his door, the rich man and the poor; the former comes to make him the depository of unostentatious alms—the latter to receive without blushing. He enjoys no social rank—yet belongs to every class of society; to the lower classes by his poverty, and not unfrequently by his humble origin; to the higher by education, and the knowledge and elevation of thought inspired and enjoined by a philanthropic religion; a man, in fine, who knows every thing, and has a right to say everything; whose words descend with all the authority of divine mission, upon hearts and minds already prepared by faith to receive them! This man is the PARISH PRIEST. None can do more good or more evil to men, according as he fulfils or misapprehends his high social mission.

The Parish Priest, in a word, is the minister of Jesus Christ, with commission to preserve his dogmas—propagate his morality—and administer his benefits to that portion of the flock which has been confided to his care.

From these three functions of the priesthood result the three characters in which we shall consider the Parish Priest:—that of priest, that of moralist, and that of spiritual administrator of Christianity in his parish. Hence also the three kinds of duties which, when duly fulfilled, render him completely worthy of his sublime functions, as well as of the esteem and veneration of men.

As priest or guardian of the dogmas of Christianity, the duties of the parish cler-

gyman are above our scrutiny; these dogmas, essentially mysterious and divine, proposed by revelation and received by faith—that virtue, so necessary to ignorant man—defy criticism: the priest, like the people, is accountable for them only to his conscience and his church, the only authorities to which he owes allegiance. Nevertheless, even where doctrine is concerned, the superior reason of the priest may be practically useful in its influence over the people whom he instructs. Some foolish prejudices and vulgar superstitions have been mixed up in certain districts, during periods of ignorance and darkness, with the sublime doctrines of Christianity. Superstition is the abuse of faith: it belongs to the enlightened minister of a religion which, as it is the source, glories also in being the stay, and the advocate of true light in dissipating the shadows which impair its holiness, and cause Christianity—that practical civilization—that supreme reason—to be confounded in the minds of prejudiced persons with the gross credulity and absurd inventions of erroneous and delusive forms of worship. It is the duty of the Parish Priest to clear away these abuses from religion, and to reduce the over-comprehensive persuasion of his people to the sober and mysterious simplicity of the Christian dogma—to the contemplation of its morality, and to the progressive development of its works of perfection. Truth never requires the aid of error, nor does obscurity add any thing to light.

As a moralist, the office of the Parish Priest is no less excellent. Christianity is a divine system of philosophy, delivered to us in two ways:—as history in the life and death of Jesus Christ: as precept in the sublime instructions which he has communicated to the world. This twofold language of Christianity, precept and example, are found and united in the New Testament or Gospel, which the Parish Priest ought always to have in his hands—before his eyes—and in his heart. A good priest is, in fact, a living commentary on this divine book: its profound and mysterious language answers to a nicety the inquiring mind that consults it, and it contains a practical and social meaning which enlightens and vivifies the conduct of man. There is no moral or political truth that may not be found in a passage of the Gospel; all the systems of modern philosophy are but commentaries on some of its expressions; which however they soon forget. Philanthropy originated in its first and only precept—charity.

Liberty has walked in its footsteps and progressed, whilst slavery in all its degrading forms, has vanished before its light. Political equality has sprung from the conviction implanted by it in our minds, that we are all equal, and all brothers in the sight of God. It has also mitigated the rigour of our laws, abolished our inhuman usages, broken our chains, and caused woman to be respected. In every generation, as its teaching has prevailed, some error or form of despotism has been crushed, and we may say with truth that the world as it actually exists, with its laws, its manners, its institutions, and its hopes, is but the word of the gospel more or less incarnate in modern civilization! But its work is far, as yet, from being accomplished; the law of progress or improvement, that active and powerful idea of human reason, is also the creed of the gospel; it forbids us to stop at good, but urges us continually to the attainment of better; it teaches us not to despair of humanity, and is always opening to us new and brighter prospects. The more we open our eyes to its light, the more clearly do we behold promise in its mysteries, and truth in its precepts, and that better destiny to which it encourages us to look forward.

With this divine book in his hand, then the Parish Priest possesses morality, reason, and civilization in their plenitude. He has only to open it and read, and diffuse around him the rich treasure of light and perfection which Providence has entrusted to him. But his teaching, like that of Christ, must be twofold; he must instruct by conduct as well as word; his life must be, as far as human frailty will permit, a faithful exposition of his doctrine,—a living voice! The church has placed him among his people more as a pattern than as an oracle; words may fail him, if nature has denied the gift of eloquence; but his life is a language which all can understand; virtue is more eloquent and persuasive than any human tongue.

The Parish Priest is also the administrator of the sacraments of the church, and of the gifts of charity. His duties in this capacity are similar in many respects to those of any other administrator. His business is with men; he must therefore be versed in the science of man: and as he comes frequently in contact with human

passions, he must possess delicacy of manner, and gentleness of disposition, together with prudence and moderation. It belongs to him by the nature of his office, to look to the faults and the repentance, the miseries, wants, and necessities of humanity; how necessary then that his heart should overflow with toleration, mercy, goodness, compassion, charity, and forgiveness! His door should be always open to all who may require his aid, his lamp always burning, and his staff in his hand. Regardless alike of seasons, distances, and contagion, of sun and snow he must be ever willing and ever ready to carry oil to the wounded, pardon to the guilty, or the sacrament of peace to the dying.

In his sight, as in the sight of God, there should be no distinction between rich and poor, high and low, for, all are *men*—all are brothers and sharers in the same miseries, and partakers of the same hopes. But although he ought never to refuse his ministry, he should never offer it imprudently to those who despise it, or deny its truth; for the most charitable importunities even, irritate and repel more frequently than they attract. It were better for him in many cases to wait till he be called upon, or sent for; for he should always bear in mind that, as absolute liberty in matters of religion is the law of our social constitution, men are accountable for their belief to God only, and their conscience. Then only can there be mutual rights between the priest in his public character and other men, when the latter have declared themselves Christians.

The Parish Priest has relations of various kinds with the government, the municipal authority, and his own establishment.

His relations with the government are of the most simple kind: he owes to it neither more nor less than what every other subject owes, reasonable obedience. It becomes him not to support or to oppose with warmth the forms of government, or the rules of this world; forms are continually undergoing modification, power is continually changing hands, and men are continually hurling one another from the high places of authority: these are all human things, essentially transient and unstable. Religion, that eternal government of God over the consciences of men, is superior to this scene of vicissitude and political revolutions; it cannot descend to them without degrading itself; its minister, therefore, ought to avoid all contact with them. The priest is the only member of the state who has a right, and whose duty it is, at the same time, to remain neutral in all the suits, quarrels, and party struggles which divide men and their opinions; for it is his sublime privilege to be a citizen of the eternal kingdom, the common father of the conqueror, a man of love and peace, who can preach only love and peace, the disciple of Him who refused to spill one drop of blood in his defence, and who said to Peter, "Put back thy sword into its scabbard."

With the mayor, or chief magistrate of his parish, the priest ought always to maintain a noble independence on all occasions where religion is concerned, and in every thing else he should be gentle and conciliating. He must never be ambitious of influence, nor contend for authority in the affairs of the parish, bearing always in mind that his authority begins and ends at the threshold of his church, at the foot of the altar, in the chair of truth, at the door of poverty and sickness, and beside the dying man's pillow:—here he is the servant and ambassador of God; in every other place and circumstances he ought to comport himself as the least and most unob-served of men.

His duties with regard to his parochial establishment must be regulated by that order and economy which the poverty of most of our parishes requires. The more we advance in civilization, and in the knowledge of a religion wholly spiritual, the less do we stand in need of external decoration in our churches. Simplicity, cleanliness, decency in every thing that belongs to the service of the altar, is all that the priest should ever ask of the parish funds. Even poverty, in a church not unfrequently presents to the Christian eye something venerable, devotional, and sublime, which strikes the mind, and moves the heart by its contrast more than the silken robe and the golden chandelier. What are our ornaments of gold, our glittering dust, in the sight of Him who made the firmament, and adorned it with stars? A chalice of the coarsest metal commands our veneration as powerfully as the richest vase of silver or gold. The pomp of Christianity is in its *works*, and the best ornament of the altar is the pastor's venerable head grown white in prayer and virtue, together with the faith and piety of his flock devoutly kneeling before the God of their fathers.

In order to maintain himself, to pay and maintain a servant and to keep his door open at all hours to the needy and the wayfaring, the Parish Priest has two allowances:—one from the state, of 750 francs (thirty pounds sterling); and another in the shape of perquisites (*le casuel*) which custom authorises. These perquisites, though tolerably abundant in certain towns where they suffice for the support of vicars, (*Anglice curates*) yield little or nothing to the Parish Priest in most of our villages. Scarcely then does he possess what is absolutely necessary, *res angusta domi*, and still we would say to him for the interest of religion, as well as for the sake of his personal consideration in the parish: "Forget your perquisites, receive them from the rich man who insists on your accepting; refuse them at the hand of the poor man who is ashamed not to offer something, whilst, perhaps, the joys of a marriage feast, or the sorrows of a funeral are disturbed by the importunate thought that he must search in the bottom of an ill-furnished purse for a miserable piece of money to pay for your benediction or your prayers: bear in mind that if we owe to one another *gratis* material bread, much more are we bound to bestow *gratis* the bread of heaven; and far be from you the disgrace of making the children pay for the inestimable blessings of the common Father—of putting a price on prayer!" But we must say to the flock at the same time, "the wages of the altar are inadequate!"

The Parish Priest has, moreover, certain duties to fulfil as a man and a member of society—duties imposed on him solely by the care of his good name, and that decorum of civil and domestic life, which may well be termed the good odour of virtue. Retired within his humble dwelling, under the shade of his church, he ought seldom to go beyond its precincts. He is at liberty to possess a vine, a garden, an orchard, and even a little field, which he may cultivate with his own hands, and where he may support a few domestic animals for pleasure or for use—the cow, the goat, the sheep, the pigeon, singing birds, and especially the dog,—that fireside companion, that friend of those who are forgotten by the world, but who, nevertheless, require to be loved by some one!

From this tranquil abode of labour and religious peace, the priest should not frequently go forth to mingle with the joyous societies of the neighbourhood, and only on solemn occasions should he be found among the wealthy and the great, to taste of their sumptuous hospitality; for the poor man is jealous and apt to take umbrage; nor will he be slow to charge with adulation or sensuality the man whom he often beholds at the doors of the rich at the hour when the smoke from their roof announces a table better furnished than his own. More frequently, when returning from his journeys of benevolence, or when a wedding or a baptism has brought together the friends of the poor man, may the good pastor sit down for a moment at the humble board of the labourer, and partake of his own crust. The rest of his time should be spent before the altar, among the children whom he teaches to lisp their catechism—that vulgar code of the highest philosophy—that alphabet of heavenly wisdom; and in serious studies in the midst of his books—that society which, though inanimate, enlivens solitude. At eventide, when the church-warden has closed the doors of the church, and the last sounds of the *Angelus* have been heard in the hamlet, you may behold at times the exemplary priest with his breviary in his hand, beneath the trees of his orchard, or on the lonely mountain path, breathing the balmy air in the green fields, and enjoying well-earned repose; now stopping to read some part of the inspired songs of David, now admiring the bright blue sky that canopies the valley, and returning at last slowly to his humble mansion, wrapt in the holy and delightful contemplation of nature, and of nature's God.

Such is the life, and such are the pleasures of the Parish Priest. His hair grows white, his hands begin to shake as he elevates the consecrated cup, his broken voice no longer fills the sanctuary, but it still vibrates in the hearts of his flock; he sinks at length under the weight of years, a stone without inscription marks his place in the grave-yard hard by the door of his church. Behold, thus, his life run out, and the man forgotten! But this man has gone to repose in the bosom of eternity, where his soul already lived. He spent his time here below in doing what it was best for him to do. He has been the continuator of imperishable doctrines—a link in an immense chain of truth and virtue, and has left to the generations that will succeed him, a creed, a law, and a God.—LAMARTINE.—*Catholic Magazine*, Sept. 1839.

* M. De Lamartine here alludes especially to the French clergy.—EDROA.

CURIOSITIES OF LITERATURE SINCE THE PSEUDO-
REFORMATION.

No. VI.—ABUSE AND IMMORALITY OF THE PRESS.

————— not belong
To me the arrows of satiric song :
The royal vices of our age demand
A keener weapon, and a mightier hand.
Still there are follies e'en for me to chase,
And yield at least amusement in the race.

BYRON.

We have ever been the firm and unflinching advocates of the liberty of the press ; but, while we uphold this liberty, we cannot approve of its licentiousness. Nothing is so much calculated to cramp its usefulness and sap its foundation as an intemperate use, or rather the abuse of it. If it cannot be secured without outraging morality and blunting the best feelings of our nature, men will indignantly rise up and strangle the hydra with its viperous brood. If liberty cannot be enjoyed without licentiousness, they will be content to live without it. We speak strongly ; but let it not be imagined that we wish "to pare down the press into bashful regularity, so that no man could venture to write on any subject, however pure his purpose, without an attorney at one elbow and a counsel at the other : " we apply a caustic, but it is to prevent a gangrene.

That party rancour, in its attacks on men and measures, should occasionally rake up transactions of a private nature, or pry into the secrets of the closet, may extort the regret, but it cannot excite the surprise, of the moralist. Public men are public property ; and it is sometimes difficult to observe the exact line of distinction between the public and private parts of a man's character. Men who act a prominent part in the drama of life must, like all other actors, submit to be damned or saved at the caprice of their audience. Yet no casuistry can justify or palliate the dragging before the world the private misdeeds of a political opponent to gratify the malice or further the ends of a party.

But there is a passion more despicable and more subversive still of the freedom of the press—the base lucre of gain. Its envenomed fangs spare neither age, nor youth, nor talent, nor beauty ; and its poison is the more to be dreaded as the serpent that produces it lies hid among the grass. "*Cave, puer, latet anguis in herba :*" Under the Magisterial "*We*" often skulks the cowardly and mean assassin of private character. How often is the honour of the Editor betrayed and the credulity of the public abused by some base slanderer, under the mask of the lordly "*We* !" Truly ought an Editor to be an Argus, that one at least of his hundred eyes may always be watching ; otherwise his confidence will be abused, and the trust reposed in him by the public will be betrayed. The old, who have wasted the sinews of their strength in the service of their country ; the hoary statesman, who has devoted his energies to affairs of state ; the charitable philanthropist, who has drained his purse to relieve the indigent ; and the minister of religion, who has dried the tears of the widow and poured balm into the bruises of the sorrowful, are selected as victims by the dagger of these assassins ; and their gray hairs go down sorrowing prematurely to the grave. What shadow of an excuse can be alleged for such villainy ? Perhaps the victim has swept away some abuse on which the serpent and his brood fattened and fed ; perhaps some favour, which could not be granted with a safe conscience, has been refused ; perhaps, in the discharge of his duty, he has trodden on the reptile's tail, while it has been lying in wait to entrap some unwary passer by, to grab the portion of the widow and the orphan.

But there is another class of victims, who can have done no injury, real or imaginary ; the young, who have never wrangled in debate, or angered a foe by refusing a boon ; the young, who have no crime but the innocent and forgiving temper of youth. Hatred of the father, envy of the son's accomplishments, or the base lucre of gain will induce these assassins to blight the rising prospects of the young aspirant to wealth and fame. Retired individuals, whose names have never passed beyond the limits of their own social circle, and whose fair fame has hitherto been

untarnished by the breath of slander, offer a rich harvest to these needy reapers of a fortune. A significant hint, often couched in no very courteous terms, is conveyed to the marked victim, intimating that, unless some compensation be offered, unless silence be purchased at a good round sum, publicity will be given to certain facts which are calculated to blight the characters of them or those who are dear to them. Often there are no facts to be rendered public; but flying reports, suspicions, and the workings of an ardent fancy are embodied in an ingenious device. Sooner than have their names dragged before the public, and made the comment of every newspaper, they suffer themselves to be milked by these thieving hedgehogs. As there are few families without some scape-grace member, he is made the chief head in the bill of extortion, and the remaining items are made up of personal weaknesses and defects and infirmities, bodily or mental, which persons of weak and delicate nerves like not to be made the subject of comment. The baseness, and injustice, and iniquity of such a system is too apparent to require further animadversion. These unfortunate victims have no redress; to them the law-courts are virtually closed, for appealing to a jury would give the very publicity which they are studying to avoid.

Having now unmasked the base and slanderous assassins, that gain importance by skulking under the editorial *We*, let us examine whether Editors themselves are entirely blameless. No doubt they are often imposed on, and their unsuspecting confidence is often betrayed by these base wretches; but what can justify them in copying the obnoxious article into their columns, and thus extending its publicity? "*Fama crescit eundo*," says the poet; and what was a spark at first is fanned, by succeeding comments, until at last it bursts into a flame, and the burning brand, by the mighty engine of the press, is sent into every city, town, village and hamlet. 'Tis true, they chivalrously throw open their columns to any contradiction of "*this strange affair*;" but newspaper justice is dealt out in scant measure. Refusing infallibility to the Pope and a general council, they uniformly—inconsistently enough—claim it for themselves; and the public are weekly reminded of "the confidence with which we predicted the present changes." However opposed in politics, the press is firm and united in resisting what it deems an encroachment on its liberty. Their logic, too, is something like their justice. If an injured person seeks redress by appealing to a jury, they maintain that it is an evident sign that the imputation is true; if he quietly sits still and bides the raging of the storm, it is no less a sign of his guilt; else why not bring the matter before a court, and have the affair set at rest. Thus, whatever line of conduct be pursued, the bewildered victim is condemned to be gored on the horns of this dilemma.

But these abuses, great as they are, fade into insignificance when we consider its immorality. The most trashy novels, if well filled with love and affairs of honour, are sure to find sale and a publisher. But the taste of the public is most to blame for affording a mart to such offal and meretricious balderdash as the fashionable novel. Biography, in all its shades, especially if well graced with original letters and extracts from diaries, is sure to find favour with the *discerning* and not over scrupulous public. To pander to this vitiated taste, our greatest characters are made to stand in naked deformity, stripped of all the splendour and interest which genius had thrown around them. Alas! poor Scott! how truly might he have exclaimed, "Save me from my friends." The world is yearly inundated with works, principally novels, that render every vice familiar to every class of readers. Adulteries are palliated, injustice is taught, and examples of evil are proposed to the multitude. "What fires from heaven (exclaims John of Salisbury), or inundation from the sea, or opening of the earth, cause such destruction of people as these occasion of manners." Before the pseudo-reformation poisoned the living waters of literature, there was a standard which secured readers from imposition. Let it not be supposed that we want the press to be fettered. Publishers now exercise as much controul over the destinies of a new work as was ever exercised by the severest censor; only they decide by a different standard: the *tradesman* judges of its excellence by the supply of money it is calculated to bring in; the *censor* weighed it in the balance of morality. Books as well as persons were formerly canonized, that is, were admitted into the class of approved and authentic works. The wisest and best men

of ancient and modern times have advocated some restraint on licentious productions which demoralize states. It is to Protestantism that we owe this pernicious state of our literature. The greatest writers of Catholic antiquity always submitted their writings to the judgment of the church. How edifying the example of Fenelon, who collected in person the copies of his work which had been condemned by the church. What a curse has the pseudo-reformation been to the interests, temporal and eternal, of this once happy country. Let us not be misunderstood. We would have the press, for political discussions, free as the air we breathe; but we would have some check, more effective than the whim of a publisher, to stay the onward progress and publication of immorality. The press is a mighty engine; but it is mighty for evil as well as for good. If its freedom cannot be preserved but at the expense of morality, then farewell to it; we wish it "a long good night." We love its freedom, but we love morality more. How long will our provinces continue to be desolated by the corrupted and corrupting streams that yearly flow from the sinks and sewers of the great Babylon! We hope that our contemporaries will aid us to give its waters a healthy flow. Let us strive to render its waters, like those of the Nile, salutary and fructifying. Let learning and knowledge be diffused by its thousand canals through every tract; but beware, lest its waters corrupt and spread infection, instead of diffusing fertility, through the land: the result will be fatal to the liberty of the press.

Mount Pleasant.

SAGITTARIUS.

CHARACTER OF THE GREAT APOSTLE OF THE "REFORMATION."

LETTER V.

To the Lord Bishop of Exeter.

MY LORD BISHOP,—The person I mean to treat of in this letter is Martin Luther, the first discoverer of the pretended errors of the church of Rome; for as to those who followed him, they had nothing to do but to enter in at the breach which he had made and share with him the plunder of their Mother Church. I pretend not however, to concern myself in any particular manner with the church that takes its denomination from him, or consider Luther any otherwise than as the head of the Reformation in general. For my only object is to show that a person of a scandalous character has not the true marks of a reformer of Christ's Church, unless the word reformer be taken as synonymous with that of heretic; and I hope thereby to convince every unprejudiced mind that the Church of Rome is uncorrupt and free from errors, though Martin Luther thought fit to be of a different opinion. I shall now consider the character which a grave Archbishop and Primate of England has given of this great apostle of the Reformation. Tillotson says, (Serm. 49, p. 588) "When Anti-Christ sat securely in the quiet possession of his kingdom, Luther arose; a bold and rough man, but a fit wedge to cleave in two so hard and so knotty a block, and appeared stoutly against the gross errors and corruptions of the Church of Rome, and for a long time stood alone." I shall make but two remarks on the Bishop's words. First, he dignifies his hero with the titles of "a bold and rough man, and a fit wedge to cleave so hard and knotty a block." Surely, my Lord Bishop, these titles are not much becoming an apostolical man; and, I fear the Bishop will be thought to have had before his eyes the pattern of some famous gladiator rather than a meek and humble preacher of the gospel. Secondly, the bishop has here owned a fact which may serve indeed to set off the intrepidity of his bold and rough man, who (as he tells us) "for a long time stood alone." But the credit of the Reformation must suffer by it; for, it is but an odd argument to convince any man that Luther had the truth on his side, because all the world was against him. I imagine, indeed, the bishop did not fully reflect upon the consequences of this concession; for if Martin Luther for a long time stood alone, and had consequently, the whole Christian Church against him (which agrees exactly with his own, *primo solus eram*) it follows plainly, that he had no ordinary mission from any man upon earth. Because it is a thing contrary to all precedent, and even to common sense, that a man should be commissioned

to teach and to preach a doctrine opposite to that of the Church or immediate superior from whom he had received his commission. Does a king, my Lord Bishop, ever give commissions to his officers to levy forces against himself? Have judges their credentials to subvert the laws of the government under which they serve? Martin Luther was guilty of a great crime in preaching a doctrine in which he had the whole Church against him, and from which he could not consequently have a commission for so doing, "for Luther for a long time stood alone." In effect, when Luther first set out in quality of a Reformer, the Roman Catholic Church was spread over all the principal kingdoms of Europe, all of which were then in communion with the Bishop of Rome, and had been so since their conversion to Christianity. They all acknowledged the Pope for the head of the Church, and professed no other religion than what goes now under the odious name of Popery; mass was said in all the Churches of Christendom, the real presence of the body and blood of Christ in the Holy Eucharist, the doctrine of Transubstantiation, the number of seven Sacraments, which are since by Protestants reformed away into two, were the universal belief; praying for the souls departed, imploring the intercession of saints, and paying a due respect to their images and relics, were then practiced in all places where Christianity was known. Nay, I defy your Lordship or any man living, to point out one single province, town, village or even family in Christendom, where the Protestant religion then existed, either as now established in Great Britain, or as it is modelled by any of the late reformed Churches, or as publicly professed and practiced when Martin Luther made his first appearance, "for Luther for a long time stood alone." I shall now beg leave to put a question to your Lordship, and if you will give me but a satisfactory answer, I will at once acknowledge that a reformer of the Church's faith and a heretic are not synonymous terms, and I question not but every Protestant will grant that there have been heretics in the world, and I shall mention one of whose just claim to that title, no true Protestant can doubt; I mean Arius, who denied the consubstantiality of the Son, and though he pretended to have plain scripture for his doctrine (as these words of Christ, "My father is greater than me,") this did not prevent him from being condemned for a heretic by the great Council of Nice. And, indeed, he had all the marks of one; as broaching a doctrine contrary to the faith of the whole visible Church of Christ in being, preaching without a commission from her, appealing from her authority to the dead letter of Scripture and making his own private judgment the sole interpreter of it; in a word, an invincible obstinacy even after sentence was juridically pronounced against him, first by his immediate superior and afterwards by the supreme tribunal of the Church. These are the usual marks of what we call an arch-heretic, and were very conspicuous in Arius. Now the question I put to your Lordship is—Why Protestants consider Arius a heretic, and not Martin Luther? Or, (which amounts to the same) that some proper and distinguishing mark of a heretic may be found to belong to Arius, which cannot be appropriated to Martin Luther? If your Lordship, or any other Protestant can answer this question, believe me you will do the Reformation a signal service. But if you cannot, then it follows that the respective churches founded by Luther, Calvin, Zuinglius, &c. are all heretical churches like the Arians, and form no part of the Church of Christ. If any one be so weak as to say that the great difference between Arius and Luther is, that Arius opposed the doctrine of the Church when she was pure, but Luther rose up against her when she was corrupt in her doctrine, I shall only answer him, that this is begging the question instead of proving it, and the followers of Arius will just say the same in defence of their master, and plain scripture will be pretended for it. So that if nothing can be produced to distinguish Luther's behaviour towards his Mother Church from that of Arius,—if they be found to sympathize in all the proper and characteristic marks of what we commonly mean by a true and staunch heretic, we cannot judge otherwise than that they both must be absolved or both be condemned. However, if Martin Luther be allowed to be a judge in his own cause, he has not been wanting to himself in pronouncing sentence in favour of his new doctrine, though not altogether with the modesty of an Evangelical preacher. His own words will be the best proof of what I say. Tom. 2, fol. 333, 1, against Henry VIII. of England,—“I am certain,” says he, “I have my doctrine from heaven; it shall stand and the Pope shall fall, in spite of all

the gates of hell and the powers of the air, the earth, and the sea." I should be glad to know, my Lord Bishop, whether that part of his doctrine was from heaven which he learnt in the colloquy he had with the devil, related at large by himself. Again (Tom. 7, fol. 274.) he says,—“I was the first to whom God vouchsafed to reveal the things which have been preached to you, and certain I am, that you have the pure word of God.” If Martin Luther, my Lord Bishop, was the first to whom God vouchsafed to reveal the things which he preached, it follows that the apostles never knew, nor never preached his doctrine. And (in Tom. 2, fol. 305. 2.) he says,—“Since now I am certain that I teach the word of God, it is not fit that I should want a title for recommending of this word and work of the ministry to which I am called by God, which I have not received of *men, nor by men*, but by the gift of God and revelation of Jesus Christ; and now I declare before hand, that for the time to come, I will not honour you (the Pope) so far as to condescend to submit myself or my doctrine to your judgment, or to that of an angel from heaven.” Here we have a piece of insolence and of arrogance not to be equalled. We see here a miserable wretch flying in the face of superiors, trampling upon authority, and even assuming to himself that infallibility which he would not allow to the Church of Christ. But, God, who resists the proud, confounded his arrogance, and permitted him not only to fall into the most impious absurdities in point of doctrine, but even into the most scandalous irregularities. For though it cost him nothing to mimic sometimes the style of St. Paul, he never could obtain the strength of St. Paul to resist the buffets of Satan. His marriage doubly sacrilegious, by engaging a person consecrated to God in the same crime, betrayed a weakness of so scandalous a nature, as not only to give great offence to his friend Melancthon (1. 4, epist. 24) and the sober part of his new Reformed Church, but will be an everlasting mark of dishonour to the Reformation, and a convincing proof that the hand of God had no part in it; for if the tree be known by its fruits and the man by his works, we may justly conclude that the world, the flesh, and the devil were far more prevalent in this pretended Reformer than the Spirit of God. Was it by divine inspiration that he lived in open defiance of all ecclesiastical authority? Was it by divine inspiration that he broke vows, threw off his religious habit, and with it all the duties of a religious state, to which he had consecrated himself for life? Finally, was it by the impulse of the Holy Ghost that he indulged himself in wantonness, when he should have been singing the divine office, as the rule of his order required of him? I ask, my Lord Bishop, whether these be proper marks of an apostolical spirit, and a man called by Christ to the work of the ministry? I am sure they are marks of a very recent date, and wholly unknown to antiquity. For we read, indeed, of the apostles who were married before their vocation to the apostleship, that they left their wives to follow Christ; and many other apostolical men have done the same after their example. But it is to Luther’s Reformation alone that we owe those excellent patterns of persons breaking through the most sacred engagements of holy orders and religious vows to become fathers of children, not altogether in a spiritual way, and very different from that of the apostle of the Gentiles, who begat the Corinthians and many other spiritual children in Christ. (*Cor. iv. 15.*) It seems, however, that Martin Luther found it, if not more edifying, at least more comfortable, to join the state of matrimony with his apostolical labours, and call Kate Boren to his assistance in the ministry; for I question not but her good example brought in a plentiful harvest of female converts. And as to Luther’s practice, it was but a natural consequence to his doctrine,—the one prepared the way for the other; for, my Lord Bishop, to what end did Luther preach down celibacy and vows of chastity, if he had intended to keep them? He was not ignorant that the marriage of priests was forbidden by the established laws of the church, and breaking vows by the laws of God. But flesh and blood, my Lord Bishop, prevailed, and it was from these he had his special call and the inspiration; he had the confidence to boast of the charms of liberty, and a female companion gave him wonderful lights into the matters of religion, and made him discover errors unseen before. Without these extraordinary helps to quicken his zeal and to spur him on to undertake the glorious work of the Reformation, he might have continued a private monk till his death, and as utter a stranger

to all Popish errors as when he first made his solemn vows. It is certain, however, that his preaching, as he did, without a mission from any lawful superior, is an essential flaw in every thing he taught contrary to the doctrine of his mother church, and entitles him to no better character than that of a hardened apostate, and one abandoned by God to be a scourge to his church and the instrument of his secret but just judgment on those whom he seduced.

I am, my Lord Bishop,
Your obedient Servant,
VERAX,

April 28th, 1838.

A CATHOLIC LAYMAN.

P. S.—I shall now state, for your Lordship's information, the end of the first and chief preachers of your Reformation. Luther, after supper, was taken suddenly ill, and died in the night in the year 1546. Zuinglius, was killed in battle, fighting against the Catholic Cantons, A. D. 1531. Cœcolampadius was not long after found dead in his bed; and Luther is so uncharitable as to write that he was killed by the devil.—(*L. de Miss. Privatâ et Unct. Sacerd.* t. vii. fol. 230.) Calvin died in the year 1564, of a dreadful complication of disorders, which his friend Beza says he bore with Christian patience; but the Catholics and some Portestants also give us quite a different account, viz. that he died in despair, blaspheming God and invoking the devils. So writes Bolseck in his book of Calvin's Life, Schlusselfburg, a learned Lutheran in Theolog. Calv. printed anno 1594, fol. 72 A. And Herennius himself, a Calvinist preacher, who declares "that he was an eye-witness to Calvin's tragical end, and that he died in despair, of a most filthy and stinking disease." (*In Libello de Vita Calvini.*)

RELIGION IN AMERICA.

In the United States, the variety of sects, the continual splitting and breaking up of those sects, and their occasional violent altercations, have all proved most injurious to society, and to the cause of religion itself. Indeed, religion in the States may be said to have been a source of continual discord, and the unhinging of society, instead of that peace and good-will inculcated by our Divine Legislator. It is the division of the Protestant Church which has occasioned its weakness in this country, and will probably eventually occasion, if not its total subversion, at all events its subversion in the western hemisphere of America. At present Massachusetts, and the smaller eastern states, are the strong-hold of religion and morality; as you proceed from them farther south or west, so does the influence of the clergy decrease, until it is totally lost in the wild states of Missouri and Arkansas. With the exception of certain cases to be found in Western Virginia, Kentucky, and Ohio, the whole of the states to the westward of the Alleghany Mountains, comprising more than two-thirds of America, may be said to be either in a state of neglect and darkness, or professing the Catholic religion. If the Protestant cause is growing weaker every day from disunion and difference, there is one creed which is as rapidly gaining strength—I refer to the Catholic Church, which is silently but surely advancing. Its great field is in the west, where, in some states almost all are Catholics, or from neglect and ignorance altogether indifferent as to religion. The Catholic priests are diligent, and make a large number of converts every year, and the Catholic population is added to by the number of Irish and German emigrants to the west, who are almost all of them of the Catholic persuasion. Although it is not forty years since the first Roman Catholic See was created, there is now in the United States a Catholic population of 800,000 souls under the government of the Pope, an archbishop, twelve bishops, and 433 priests. The number of Churches is 401; mass-houses, about 300; colleges, ten; seminaries for young men, nine; theological seminaries, five; noviciates for Jesuits, monasteries, and convents, with academies attached, thirty-one; seminaries for young ladies, thirty; schools of the Sisters of Charity, twenty-nine; an academy for coloured girls at Baltimore; a female infant school, and seven Catholic newspapers.—*Captain Marryatt's Diary in America.*

ADVICE TO MOTHERS.

Were we to judge only by appearances, and particularly only to consult the illusions of maternal love and the indulgences of so many other tenderness which come to her aid, it would appear that it was too soon to commence the moral education of children in any degree with life; it would appear that existence in its commencement is purely instinctive,—that it should have time to develop itself, to prove itself, if I may so speak; and that over the cradle there is nothing to be done but to watch, to hope with a fond joy, to contemplate with longing regards, above all to love,—to love with ecstasy, with all the power of the soul. As soon as an infant knows its mother, as soon as it smiles upon her with dependence, with confidence, with love,—as soon as she discovers upon its features that smile which we all know, delightful expression of tenderness and purity,—as soon as the mother has beheld that smile, it is enough to give her authority over her infant; the smile with which she answers it may be a reward, the seriousness of her features may be a reproof, a lesson; in fine, it is necessary to follow at all times the advice of the wise man, ‘Train up a child from its entrance upon life.’ These simple thoughts acquire a great force when the time comes which is commonly called that of early education, when the life of instinct is finished,—when conscience and reason awake, and have commenced their action, which shall never terminate. However, it is in that period of life that errors the most dangerous have their origin; that period which separates early infancy from youth, which separates the cradle from the school; that period which reveals to experienced eyes the whole character, scarcely accounts for any thing in our system of modern education and in the customs of our interior life. Then is required from the children of the rich (abandoned most frequently without any prudent control to the thousand whims of their young imagination) only a little politeness, grace, vivacity; and that suffices. From the children of the poor (otherwise more and more forsaken) even this is not demanded.

In their imprudent indulgence, you hear parents and friends say and repeat, ‘they are so young yet, let them be happy.’ They excuse themselves of this weakness by pretending that the character does not manifest itself so early, and that it waits years and strength; they would fain persuade themselves that in reality character does not manifest itself in a child till the very moment when a teacher is placed by its side, or when the family circle is exchanged for that of the school.

The child, it is true, has not the passions of a man; but it has its own. All that which will be in the man is already in the child. It is a dissembler, and you smile at its cunning; some day it will be hypocritical and false. It is a liar, but its lies are so trifling that you do not take the trouble to correct them; it will one day lie in the face of God and man. As soon as these two words, ‘good’ and ‘evil,’ are understood by a child and have formed a portion of the language which he speaks, it is imperative that he should speak truth, virtue and morality.

That which, above all other things, it is necessary that the mothers of families should understand well, is, that nothing can succeed, nor have either the prosperity or the approbation of Heaven, if religious education do not commence at an early period,—if religion do not govern by its sweet and penetrating influence the first years of their children. Also, under the frivolous pretext of liberty of conscience, to respect, they say, the liberty of their children, for whom they would choose more slowly, at their pleasure, the religion which they would wish to follow,—they leave them without religion,—they leave them to grow up without that support,—to enter into the world without that guide. Can we then imagine to ourselves that a young man in all the ardour of his age, at the moment of commencing his career, his fortune and his glory, of lifting to his lips that intoxicating cup of pleasure of which he has as yet only breathed the perfume at a distance, will of a sudden recollect that which, when he was a child, he was told that he *ought to do*? No. Religion, like morality, is the affair of a whole life, and not of a part of our days. As soon as conscience exists good and evil are there; as soon as reason dawns, truth and falsehood are there also; and since it is true that there is but one God, it is necessary that the child should know it; to be silent upon it is to deceive him, to ruin him, by committing the most criminal impiety.—(Translated from a new French periodical entitled *Le Catholicisme*.)—*Orthodox Journal*.

FLOWERS FROM THE HOLY FATHERS.

No. XVII.

"*Quis Sanctorum sine certamine coornatus est.*"—*Sti. Hieron. Ep. ad Eustochium.*

Who of the Saints have entered heaven
By flowery meads and pathways even?
Who have received the Crown of life
Not won by peril, sweat and strife?
And who to endless rest have gone
Till toil were o'er, and battle done?

And who art thou in coward fear
To claim unlike exemption here?
Who shiverest when tempests rise—
When gathering clouds o'er gloom the skies?
Who 'stead of penance, seek thine ease
In silken joys, and dangerous peace?

Oh! it may soothe thy nature well
Thine ease and vanity to swell—
To walk the mead, enamelled fair
With flowers that scent the tempered air—
With rounds of joy thy days to wile
Away in one perpetual smile.

In seeming gladness thought may weave
The morning soft with dewy eve,
But while the precious hours run on,
Noonday is past—and night alone—
One night of waking fear, shall come
Too late to shun the endless dome.

To heaven there is one only road,
And this the blessed saints have trod—
We too like them by toil and sweat
Must bear the burden and the heat—
Must bear the battle's storm and strife,
If we would pass from death to life.

Each one the blessed cross hath borne
Hath felt the nails and crown of thorn—
Hath wept at Olivet, and passed
In spirit Calvary's worst and last—
Nor other road to us is given,
If we, like them, would enter heaven.

Oh! by the bright example led,
Now let us spring "free 'mong the dead,"
Clasp to the breast the blessed cross,
Hold all but penance idle loss,
'Till with the saints and angels blest,
Loosed from earth's bonds, our souls shall rest.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XXVIII.]

JANUARY 11, 1840.

[Vol. II.]

In a late number we promised to lay before our readers the Report of our Catholic Charity Schools. We now redeem our pledge and call their attention to its details, and we cannot too strongly urge the claims of this Institution upon their best sympathies, as affording the blessings of a good and religious education to three hundred and thirty of the offspring of our poorer brethren. A few years ago, when the Catholic Free School arose with renewed vigor from a state of almost neglect, some of its patrons shewed a disposition to engraft on it a class for giving a smattering, (for with the means at its command they could not give more,) of the higher walks of study: we then conceived this to be a mistaken proceeding, and experience has fully confirmed the idea. Its objects should be essentially confined to plain reading, and writing, and simple accounts, with the less abstruse subjects of religious instruction; fitting them to be good and humble Christians, and to fulfil their duty in those walks of life to which they are born, and in which it is necessary they should gain their bread: to these should be added in the female department the practice of plain needle-work, qualifying them for the office of sempstresses and servants. We do not wish to see these children taken out of their sphere, or in any way raised above the stations of life they are destined to fill as copyists, overseers and so forth,—any attempt therefore at giving them an education beyond what is necessary to fit them for such stations is injurious, by exciting notions of a superiority they can never expect to realize, and only therefore calculated to render them discontented, and to promote their vanity and love of finery, already too injuriously prevalent among the lower classes in India, and which if their own labour be insufficient to satisfy it, too easily leads to the overthrow of those precepts of honesty and virtue that it should be the endeavor of these Schools to inculcate and encourage. That this has been the result of the system which we deprecate, we have too many instances around us in the elevates of some of the Calcutta Charity Schools of various descriptions: and we therefore consider we cannot too strongly urge the gentlemen forming this Committee of this Institution to be cautious how they give way to the opinion of a few well-disposed, but mistaken, persons, who would endeavor to destroy the simplicity of the course of education given in the Catholic

Free Schools. Of the benefit of this system of education we have many examples within our own knowledge,—indeed we know one public office wherein a large portion of the Clerks were brought up in this School, and the plain education they have received has been turned to good account to the satisfaction of their superiors and to the well-being of themselves. We should be glad to see the Committee directing a little more attention to the future course of these poor children, and we cannot but think it would be a most excellent species of reward if one or two of those who have been most distinguished for proficiency and good conduct, could, at the end of the year, be apprenticed to some trade, at the expence of the Institution: we think too that some steps should also be taken by the Committee to encourage the respectable portion of our community to take these children into employ as upper servants in families: there are many who would be glad to obtain such domestics, but they know not how to procure them. We are certain of the good effects of the two plans we have recommended, and we therefore direct attention to them with some degree of confidence. It is not only the mere act of teaching during a few years that should limit the operations of such an Institution; they should extend, if possible, to the securing for their charge a respectable outset in life, and this can hardly be better done, than by obtaining for them a knowledge of some mechanical art, whereby a livelihood may be honestly obtained and the means of profitable labor placed within their reach; or in getting for them an honorable servitude, where the good principles taught in the school may be confirmed and serve to a respectable mode of getting their bread. It may be urged, and with reason, that funds are requisite to accomplish one or both of these propositions; (for we would not have the Committee so soon lose sight of the children, but would wish them besides to give small rewards to such as shall continue remarkable for good conduct during a certain period after they have left the school;) and that such expences can hardly be incurred from the private contributions of individuals; but we find that although by the very words of the last Charter, the Government have promised to afford aid to all religious persuasions, it has not yet, to any reasonable or proportionate extent, contributed to the support of the Catholic Community; although undoubtedly it forms the most numerous body of any class of Christians in Bengal; and we hold therefore that the Government are bound in some way to administer to its wants in a proportion equal to what has been done for the various sects of Christians. We feel confident therefore, that if the Committee were yet again more strongly to re-urge the extension of Government liberality to this Institution, their prayers could hardly be in vain, and that some relief would be conceded to enable them to carry out their plans of beneficence on a secure footing.

We beg to add a few words with reference to the Committee itself. It is now five years since the present Committee was elected, and we know that at the time of its formation it was the impression of the majority of subscribers that, as far at least as regards the lay members, the appointment was not considered permanent; and they have therefore been in vain expecting the summons to a meeting for election of new members. We must confess we are opposed to standing or permanent Committees for any public purpose, one of their evils has been fully exemplified in this instance; for, left with the power of adding to

their number, as able friends of the School from time to time came forward and were willing to join in its operations, they have increased their numbers to a most unwieldy extent, and as "every body's business is nobody's," the natural consequence has ensued of its falling into the hands of two or three individuals. We would wish to see the Committee remodelled and its members few in number, but subject to a periodical change, so that we might secure to the school the constant renewal of active exertions for its benefit,—but we have said enough on this subject; our sole object in touching upon it at all was to promote, as far as in us lay, the best interests of the Institution and to secure to its use the ablest and warmest assistance procurable. Whilst we rejoice at the rising welfare which this Report exhibits, with such slender means, we give our warmest hopes to their extension and prosperity. But above all we feel interested in the girls' school; their state is too helpless, their life of neglect too open to temptation not to have our best wishes: few who have not penetrated into the resorts of the poor and needy in Calcutta can form any idea of the extent of vice, the profuseness of evil example that these poor girls are daily exposed to: to take them from such scenes and to instil into their minds just principles of religion and virtue, is to snatch a brand from the fire. We need not add then how much delight we experienced at finding that this school gives those blessings to so large a number as one hundred and twenty-five, and we renew our call on the Committee to adopt some measure to secure and confirm the good work they have thus so well begun. This would we think be a strong ground for the extended liberality of a careful Government anxious for the welfare of its subjects; it is an argument that will, we are sure, have the strongest weight with the ladies of our community, and serve better than all others to insure their liberal support and co-operation in this great work of charity, that shall fructify in blessings from that Divine organ of all charity who has pronounced "Blessed are the merciful, for they shall obtain mercy." The following is

— "THE NINTH ANNUAL REPORT OF THE CATHOLIC FREE SCHOOL.

The close of the tenth year of the Catholic Free School obliges the Committee to come forward again with an account of their proceedings. It is with more than ordinary feelings of satisfaction they have to announce, that through the blessings of Divine Providence, the number of poor schools has increased, and the Committee's sphere of usefulness has been greatly extended.

Upon the sympathy of a Christian Public in general, and on the Catholic portion of it in particular, the Catholic Free School has peculiar claims; the only institution of its kind in Calcutta, unaided by Government and struggling against powerful circumstances, the Catholic Free School has brought up a great number of children in the principles of religion and morality; has afforded useful knowledge to several who would otherwise have continued in a state of dangerous ignorance; has been the means of establishing many of these otherwise helpless objects, in situations of life respectably decent; and has rescued some hundreds of the juvenile community of Calcutta from the baneful effects of superstition and vice.

It is no new subject of information to state, that the Catholics compose the largest body of the Christian community in Bengal; and to their numerical strength they join the most abject state of ignorance and poverty; added to this circumstance, is a fact that the greater number of charity schools conducted by Protestants offer very great inducements to the poorer classes of Catholics to send their children, where they have the advantage of being fed and clothed, and in many instances are themselves relieved by small monthly allowances. These are inducements which your Committee have not the means to offer: on the contrary, it is with the most

scrupulous adherence to economy that they are barely able to afford to each of the children annually one single suit of stout cotton clothing, and to provide them daily with a slight repast of biscuits. The system of education pursued in the Protestant Free Schools is of such a nature that no conscientious Catholic parent can send his children to them.

To enable the School to lay out its funds in the most advantageous manner, your Committee have transferred the investment of its money from Company's Paper to Union Bank Shares; thus affording a higher rate of interest for its capital.

Your Committee have been put to very heavy expenses within the last 12 months for the procuring of books for the use of their schools. Your Committee had to reprint 3000 copies of Dr. Plunkett's Catechism, and 1000 copies of the first part of the Catholic School Book; a sum of 150 Rupees has been transmitted to Europe through Mr. R. J. Carbery for 150 copies of the "Virtuous Villager," and 150 copies of the "Virtuous Scholar," excellent moral Catholic works and well adapted for the higher classes, and recommended for adoption by the Rt. Revd. the President.

It is with infinite satisfaction your Committee have to bring to your notice the establishment of Branch Schools in the Bow-Bazar, a neighbourhood principally occupied by the poorer classes of Catholics. This measure they have been able to carry into effect by the zeal of a pious gentleman who suggested it to the R. R. Bishop of Isauropolis, and assisted it by a handsome donation and a large monthly subscription; and by a separate appeal, which was readily and generously responded to by the Catholic Community: the branch school for boys has 116 pupils, and that for girls, 40; these schools are likewise conducted under the management of your Committee who have adopted the same system of education and discipline as is followed in the Principal School.

In July last the members of the Calcutta Catholic Book Society generously offered to unite their interests with the Catholic Free School. A measure so liberal and offering such decided advantages to the School, your Committee readily accepted; but owing to unforeseen circumstances they were unable to take a more active part in the Institution; with the approaching year they purpose making arrangements to indent for large supplies of Books suited to the Indian Market and to the use of their schools. From the Appendix it will be seen that £150 have already been remitted to England and Ireland for Books; and 610 Rs. of balance in hand including a stock of 560 volumes, shew the present state of the institution. Fearing that the objects of the Calcutta Catholic Book Society are not generally known, your Committee take this opportunity of giving them publicity by inserting its original Prospectus.

" THE CALCUTTA CATHOLIC BOOK SOCIETY.

A list of names that contains nearly all the dignity, talent and respectability of the Catholic Hierarchy of Ireland, and of the Catholic Nobility and Gentry of the United Kingdom, is arrayed in the annexed document, to give sanction and effect to a most liberal and extensive measure for the propagation of our Holy Religion. Among the places to which the generous views of the "Society" extend, and from which a reciprocity of its zeal is particularly expected, this Eastern Capital is enumerated. Sympathizing intimately with our Catholic Brethren in their anxiety for the dissemination of religious Truth, grateful for the powerful means thus so liberally placed within our reach, and desirous of securing their full advantages to this country, an affiliation to the Parent Society has been formed under the above designation.

The immediate object of this Society is, to obtain, in concert with the Parent Society, a constant and abundant supply of books of devotion, and of moral and religious instruction, which are to be disposed of on the lowest terms, and to be given gratuitously to such Catholics as may require, but are unable to purchase them.

The establishment of a Library and Reading Room is also contemplated: measures will immediately be taken to accomplish so desirable an object, which shall be brought into operation as soon as the resources of the Society shall be sufficient to ensure its success.

Having thus briefly stated the objects aimed at by the Catholic Book Society, the Committee feel persuaded that they are such as require only to be known to secure the liberal, cordial, and zealous cooperation of every sincere and good Catholic towards their complete realization.

In order to show the highly beneficial effects which may fairly be anticipated from this Society, if duly supported, it is only necessary to advert to the extreme scarcity of Catholic

Books, so long and grievously experienced by all classes of Catholics in this country, where Catholic Books can seldom be had on any terms, and where, if procurable, they are so exorbitantly dear, as to be beyond the reach of a great majority of those who most urgently require them. This lamentable state of things unavoidably impedes the diffusion of religious, moral and useful knowledge, and retards in a most serious degree the advancement of true religion in this benighted region. An effectual remedy for these great evils may now be obtained by opening a communication with the Parent Society, whose laudable exertions for the diffusion of moral and religious knowledge will it is hoped be zealously emulated by this community.

The advantages of such institutions have already been appreciated in various quarters of the globe, and it becomes an imperative duty on our part to unite in promoting the cause of knowledge and religion.

The Committee feel that they could not better conclude this earnest appeal to the pious liberality of their Catholic brethren of this city, than in the words of the Committee of the Parent Society, as contained in the following extracts :

" Having shown the pressing, nay the absolute necessity, of founding this Society, and having explained its designs and objects, the Committee earnestly and respectfully appeal to the good, the charitable, to all who are desirous of the salvation of souls, to enable them to place it on a firm basis, that it may accomplish all the good which it is intended and so well calculated to effect."

" The Protestants of this Empire have their numerous religious Societies ; and they raise and expend annually upwards of half a million of money in propagating, or endeavouring to propagate, their religious opinions. Would it not then be a stigma on the Catholic body, and a matter of deep and sincere regret to every sincere Catholic; if this Society, the only one of its kind in these kingdoms, should fail, from want of that support to which it is so justly entitled."

" Lay up," says our Divine Redeemer, " to yourselves treasures in heaven where neither the rust nor the moth doth consume, and where thieves do not break through nor steal." Such treasure each individual will certainly lay up for himself who supports and assists this Society in the noble and important work it has undertaken; and again our Divine Master says, " By this shall all men know that you are my disciples, if you have love one for another." It is our duty then as the followers of Him who laid down his life for his flock, " to evince our love for our brethren; and what more effectual way of doing so, than by providing for their spiritual wants."

The Committee of the Calcutta Society cheerfully subscribe to the following pledge made by the Committee of the Parent one : " They pledge themselves that every effort shall be made on their parts to render its (the Society's) efficiency and usefulness as complete as possible, and that while they will impartially and peremptorily attend to all applications for their assistance, they will at the same time use the utmost prudence and economy, in the expenditure of such funds, as a generous and Christian public still places at their disposal."

The Committee cannot close this humble but earnest address, without making a special appeal to the Catholic Ladies of Calcutta, and in doing so, they will again use the words of the Parent Society :

" From the Catholic Ladies who are ever foremost in every good work, and always zealous where the interests of charity and religion are concerned, the Committee expect to derive very great assistance."

It may hardly be necessary for your Committee to state, that since the last Report the *Bengal Catholic Erpervisor* has been established, the eventual profits of which are to be appropriated to the Catholic Free School.

In drawing this report to a close, the Committee feel confident that the careful economy which they have used in the management of the funds, as exhibited in their accounts furnished in the appendix, will encourage the Patrons of this humble Institution to renew their liberal efforts for its support, without which the most strenuous exertions of your Committee must prove unavailing."

We learn from a Correspondent, that Bishop O'Connor, V. A. of Madras, arrived at Bombay in H. M. S. *Wellesley*, which place he left on the 18th of last month for Belgaum, when His Lordship proposed proceeding on the visitation of the Northern portion of his extensive Vicariate. He was expected to visit Bellari, Nagpore and other principal stations, and to reach Madras by Christmas. Our Correspondent also mentions that two Italian Missionaries had arrived at Bombay on the *Berenice*, and had proceeded via Cochin to join the Ava Mission, to which they were destined. We learn likewise from the same source that the Right Rev. Dr. Borghi,

Coadjutor Bishop of Agra, is a native of Florence, but speaks English with fluency. He laboured for ten years in the Georgian Mission, and was consecrated at Constantinople.

A Meeting of the Parishioners of the Principal Catholic Church is to be held at the School Room of the Church, on Wednesday next, the 15th instant, at 8 o'clock in the morning, for the purpose of electing two Wardens, in the room of Messrs. Rodrigues and Augier, whose term of wardenship has expired.

CATHOLIC SOLDIERS IN THE GARRISON.

To the Editor of the Bengal Catholic Expositor.

SIR,

Before the departure of the Recruits of the 2nd European Regiment last month for Hazareebaugh, there were between 4 and 500 Catholic Soldiers in Fort William; besides several Warrant Officers, and Staff Sergeants, of the same religion, entirely unprovided with a Pastor and a suitable place of worship; who were obliged to be marched in several detachments at different hours on Sunday mornings to the College of St. Xavier's in Chowringhee, which is too small to admit the whole at once.

A shed-like place has been lately given in the Fort for the accommodation of these men, which was previously used as a *Godown for unserviceable stores, &c.* At this hovel the Rev. Mr. Chadwick, and other clerical gentlemen from the College attend twice a week (without receiving the least remuneration for their labour) to give lectures, hear confessions, &c. &c., and where they would most gladly have Divine Service on Sundays, but for the extreme wretchedness of the place, which is not even, large enough to afford sufficient room for one-half the number who are most desirous to attend there.

Is this not a violation of promises held out to the Catholic Soldier on his entering the service of his Sovereign and Country? which he does with the full understanding that every reasonable and consistent facility will be afforded him to adhere strictly to the duties of his religion? And further, is this not a most palpable violation of the solemn promise given by the Hon'ble Charles Grant (now Lord Glenelg) to Mr. O'Connell in the House of Commons on the passing of the present Charter? "That the Catholic Soldiers in India would be provided by Government with Pastors and suitable places of worship agreeable to the tenets of their religion, the same (but comparatively humble and less expensive) as their Protestant fellow-Soldiers."

The Catholic Soldiers do not want or wish for a magnificent, ostentatious building for a place of worship, that may cost the country six or seven Lacs of Rupees, such as their Protestant brethren are provided with, neither do they desire that their Clergy should receive princely salaries. They merely solicit,—what every liberal, honest-minded man must admit to be their undeniable rights,—an humble and ample means of worshipping Almighty God according to the rites of their Church.

The courage, loyalty, and zeal of the Catholic Soldier was never yet found wanting in the field of battle, or any where else that a good Soldier may be required. But on the contrary, there are instances on record of

the unsurpassed bravery of Regiments in Her Majesty's service (I'll only mention the 87th and 88th) three-fourths of which are Catholics. Then why should the Catholic Soldiers, who compose at least one-half of the British Army, be neglected with respect to their religious welfare as those in Fort William most evidently are?

Fort William, }
6th January, 1840. }

Your obedient Servant,
A CATHOLIC SOLDIER.

We give insertion with great pleasure to this letter; it is precisely such as our last number solicited: many more tales of similar intolerance are yet to be told, and we hope that the example now given will be imitated in the Fort and the other Stations.—Ed.

CONVERSIONS.

To the Editor of the Bengal Catholic Expositor.

SIR,

Will you kindly say how many Catholics the Sectarrians have reclaimed during the last year? and what effect the calumny, perversion, absurdity, and misrepresentation, which they published weekly, have produced amongst the Catholics of Calcutta?

Had the Scriptural Christians informed us what advantage the Catholics would derive, beyond what they already possess, they might have converted scores, and would have had something to boast of at the commencement of the new year. The *Expositor* I am glad to see, has closed the old year with two actual Conversions in Calcutta, and several at Dum-Dum, being the fruits of its labor.

JACQUES.

Selections.

DANIEL O'CONNELL.

" ——— Leniter atterens
Caudam ———."—Hon.

DANIEL O'CONNELL is a name which may well scare the light sketcher of contemporary characters. In fact, these historic characters are rather bores to a writer who aims only to exhibit a clear, rapid glance at passing politicians. For little people, such as D'Israeli, Borthwick, Sibthorpe, and a crowd of others who dance their way to oblivion, such a notice is amply sufficient. I feel quite easy in hitting them off. I have no great misgivings either with Peel, Stanley, Melbourne, and that class, who are, in Cambridge phrase, only Captains of the Poll, and not destined for the Class List of posterity: very shining and pretty, no doubt, but, at the best, only bits of highly-polished mediocrity. There is, however, a class which it is difficult to take liberties with. They appear like those awful old knaves who took their seat in the forum when Brennus and his Gauls entered the city. It requires a good deal of resolution to stroke *their* beads. This it was which made me pause over the the portrait of Grey, and touch and retouch that of Brougham—which made me handle the pencil nervously when Wellington was before me, and has kept me hitherto from all contact with O'Connell. Now however, he can wait no longer, and I obey:

We take our station beneath the gallery, where we have been placed by a friendly member, under the sanction of a Speaker's order. There is a buzz among the strangers around us, and "There he is!" "That's O'Connell!" passes in a whisper from mouth to mouth. Unfortunately for me there are no two beings of the present generation to whom, through the sketches of H. B., the face and figure of O'Connell are not as familiar as their own. But if we could find such a person—

if we had told him of all that O'Connell had dared and done—of the mighty influence that he had exercised and still continues to exercise over the destinies of these realms; if we had recounted to him how, by force of his own master-intellect alone, he had wrought out for himself by slow degrees—by indomitable perseverance—and by the power of his own vast internal resources, that influence which he holds, and which he has made the agent of such great results, our companion would look with as much surprise as interest upon the huge, bulky, farmer-like man, who now swaggers into the House with his cloak drawn round him, and his great, broad, pug-nosed Irish face, expressive of nothing but glorious, racy, Irish humour. See how he elbows his way along—a grin, a jest, and an Irish greeting for every one he meets. He appears the very genius of good nature. The Members crowd round him—I mean the Liberal Members; for the others scowl upon him as though they took him for an incarnate fiend, which, by-the-bye, is pretty nearly their sentiment with respect to him. He walks down the House about half-way, and then turns towards a seat, usually upon the second row of the benches, not far from Hume, and around him, but chiefly behind him, appears a little phalanx, which, from the peculiarities of their features and their dress, you recognize immediately as consisting of importations from the Emerald Isle, and illustrious joints of the illustrious and far-famed tail. He takes off his cloak, for the House is crowded and hot, but he retains his broad-brimmed hat. He sits down, and there you have the Liberator and his tail.

It is an Irish question before the House, and sadly is their patience tried. Shaw and Jackson, Lefroy, and half-a-score of others, have imbued the very atmosphere with poppy-juice. Even the Speaker takes snuff in vain and nods.

Ecce Deus ramum Lethæo rose madentem,
Vique soporatum Stygia, super utraque quassat
Tempora :

and there are many of these talkers who could put even Somnus himself to the blush. At last, one of them, even more tedious than his fellows, is coughed and shuffled down. See, as the noise grows serious, and the sitting down of the speaker certain, the broad-brimmed hat of the Liberator is taken off and his brown wig is left apparent. He rises—and so do a dozen others, quick as though a hundred needles had at that particular moment been pushed up through the cushions upon which they sat. The members upon his own side immediately give way, those on the other side persist, but the call for O'Connell is universal and not to be resisted, and he is left in undisputed possession of the House. Then arises the strong full voice of the Liberator, redolent of a rich and peaty brogue. Ten to one but the first sentence he utters is a joke, and a joke so set off by a careless comicality of manner that it is quite irresistible, and calls forth an answering peel of laughter. A noble form is that of O'Connell for a public man; his carriage is that of a man perfectly at home, and altogether confident in his own resources. Note how rich is the broad vein of humour which he is now working; it is not, indeed, very polished, nor is it very delicate—but hark how it *tells*. The senators, who were lately snoring upon the benches in the gallery are leaning over the front and shaking their sides. Suddenly, again, in a moment, the House is still. He has passed from the humorous to the pathetic. He is depicting the woes of his country, dwelling upon her wrongs, picturing her desolation, appealing to her oppressors. Many of those who sit opposite to him have laughed heartily and long when the same theme has been treated by other men, but there is not a smile upon one face now. Even they are interested, although they do not believe; they give their sympathy, for a moment, as they would to a powerful fiction, to be withdrawn as soon as the tale is ended, and to be repudiated if it should be insisted upon as reality. Again, the scene is changed, in a moment the House again rings with the loud laugh. He has encountered in his progress some one among Ireland's enemies. Oh, how he mauls him! How readily at his command come forth the most apposite nick-names that language could afford to turn the particular individual into derision. He does not strike at him, he does not thrust at him; no, he seizes him with Herculean force, squeezes the breath out of him, and then bandies him to and fro as though he were tossing him in a blan-

ket. He dismisses him at last with a contemptuous kick—with a nick-name that sticks to him for the rest of his life.

He has not yet done—the tossing in the blanket of the Orangeman was only an episode; he returns again to the serious vein—and he carries his audience with him: again he stops to throw another victim in the air, and again he comes back to his subject. Hark, now, to that strong and passionate denunciation, listen to those strong and forcible images, to those hardy, masculine, sinewy ideas which are born from his brain more rapidly, than they can be uttered—and are thrown half shapeless upon the world. It is a splendid thing to witness! A giant intellect aroused and in full action, ungovernable in the rapidity of its workings, and throwing off its creations in such teeming copiousness that the body toils in vain to convey them to the material world. 'Tis done. The voice has ceased. How trifling appear the plaudits with which he is greeted! How small and thin sounds the voice which has taken up the thread of the debate.

Yet this is not eloquence! Thus say many—mighty judges in their own esteem of the grades and divisions of oratory. Then, good critics, pray tell us what eloquence is. If eloquence be, as Aristotle says, "the art of persuasion," where do you find it in stronger perfection than in this man? If eloquence consist in polished phrase, in rich imagery artfully interwoven and elaborately polished, in lofty metaphors conveyed in dulcet sounds; if these, *and these alone*, are eloquence, then do I admit that O'Connell is not an eloquent man: for, brilliant as he is, his brilliancy wants finish; and fluent, powerful, and absorbing as is his language, yet if it were written down precisely as it comes forth from his mouth, our minute critics might chuckle over many half-expressed ideas, disrupted fragments of sentences, and startling inaccuracies of diction. But seek its characters in its effects. What less than eloquence could arouse those slumbering, after-dinner dreamers? What less than eloquence could have commanded the rapt attention of an assembly of men, the majority of whom despise the cause and hate the advocate? What less could have carried that assembly along with the speakers, alternating from roaring laughter to an almost sacred silence, and back again, swift as the magician changed his wand, from grave to gay, and from gay back again to grave? If this is not eloquence, then it is something much better than eloquence, for which our rhetoricians have hitherto given us no other name.

To speak effectively in the House of Commons is a difficult, a very difficult, task. But this is not the only, nor is it the principal, scene of O'Connell's triumphs. There, there are many whom art, peculiar talent, station, or knowledge of the temper and prejudices of the House, place upon a level with him. Addressing a multitude, however, he is unrivalled and alone. I have seen him fulminating his stentor voice abroad among a hundred thousand auditors, and every one of that hundred thousand had his face upturned towards the orator—every human heart in that mighty assemblage beat quick or slow, responsive to the passion or the sentiment which the orator uttered. Did he dwell upon the miserable state of the country to which they all owed their birth—not a man among them but felt his own degradation and hers, and bemoaned it in his heart. Did he pass from that theme to speak of those who had entailed those miseries upon her, and to call for union, energy, and power, to overthrow their tyranny—there was not a man among them but who felt his soul stirred to action, and upon whose ear every word fell like the blast of the trumpet upon the war horse. He is a dangerous man, is that O'Connell, among confiding crowds.

Nor are his powers exhausted or useless when opposed to the pervading sentiment of his audience. Nothing is more easy than to harangue a favourable crowd with effect—nothing is so difficult as to harangue an adverse crowd without being driven from the hustings with hootings and yell. Nothing but the most extraordinary skill—a skill almost arising to genius, for it must be exerted in *one* happy sentence, and be shewn in *one* forcible hit—can obtain a man under those circumstances even a hearing. When he has obtained that hearing, nothing but the most egregious powers can render it of any advantage to him. I remember seeing O'Connell in a position of this sort. There was a meeting at the Crown and Anchor—I think it was after Lord John Russell's declaration against the Ballot, or certainly after some

very unpopular act of which his Lordship and the Whigs had been guilty—O'Connell was there, and so were Grote, Roebuck, Molesworth, and others of this section of the Radical party. These men had been hammering away until they had well worked up the people before them, and they had appealed directly to O'Connell—"Now, O'Connell, what will you do?"

The question could not go unanswered, and yet O'Connell had not the slightest intention of compromising the interests of his country by declaring against the Whigs. He was compelled to come forward, and as he advanced with his fine commanding figure to the front of the hustings, he was received with a very distinct expression of disapprobation. O'Connell, who had been accustomed for years to be received with a storm of acclamation, and to have the close of every third sentence drowned in cheers, might almost have been excused had he shrunk from so new and unaccustomed a reception. Not he. Hiss as they might, no nerve of his appeared to quiver. There he stood as dauntless, as confident, and quite as self-possessed, as if he had been talking over old topics among his confidants and cronies of the Corn Exchange.

"Mr. Grote," he at length said, during a pause, turning his head quickly on one side—"Mr. Grote has asked 'Now, O'Connell, what will you do?' Now, gentlemen, if you will hold your dear tongues for a moment, I'm just going to tell him." This, but the manner much more than the words, got him a moment's hearing. But as to telling them what he was going to do, that was not at all among his intentions. Instead of doing so, he struck immediately into a few general topics of abuse, in which they were certain to sympathise with him, and from these he slipped gently and insensibly into the wrongs of poor suffering Ireland. Thence-forward his speech was one of the most beautiful pieces of art which I ever heard. He beat round and round, working upon the passions and amusing the fancy of his auditors, but never absolutely touching the point of difference between him and them—and this he did without at all talking at random, or even starting a topic which could be objected to as irrelevant to the point under discussion. He spoke for an hour, and he retired amid loud cheers. He did not convince his audience that Lord John Russell was right in what he had done, nor did he convince them that it was wrong to vote a want of confidence in him and his co-adjutors upon that account; but he had succeeded in preventing himself from being involved in the censure—he had avoided the signal disgrace of being hooted from a public meeting of English Radicals, and he had achieved this without giving any pledge to oppose the Whigs—nay, with a sufficient intimation, although he hazarded no direct assertion, that he intended to continue to support them.

This was a mighty triumph of art, and O'Connell felt it as such. His face flushed as the cheering followed him to the back of the hustings. "Didn't I bring them round well?" he asked, quickly and laughingly, of Roebuck. "Yes," said his little opponent, who looked like an atom by his side, and who answered with an air of disappointment, "yes, you did that very well. But let the question now be put to the vote, and you will find that there is not one man present who thinks any the better of the Whigs for all you have said." O'Connell said nothing; but the laughing roll of his eye told as plainly as words could how little he thought of that, and how very different his object had been.

Such is O'Connell in the House and upon the hustings. His success in these two very different arenas of public speaking, in both of which so few are ever excellent—still more his success at the bar, the eloquence of which is considered, with justice to be almost incompatible with that of any other sphere—his success in these three very different lines of speaking mark the extraordinary versatility of the talent in the man, but still more his extraordinary and acute perception of the character of his audience. None other but a man intrinsically great could have performed this feat. His greatness, also, is of a practical character, as is, or has been, that of all men who are known to the world as great men by the greatness of the effects which they have produced. Some minds are vast in speculation, but incapable in action; others are very mediocre in the closet, but mighty among moving men. O'Connell is of the latter class. Every thing he does is directed to an end, nothing for show, except so far as that show may conduce towards his purpose. In future genera-

tions when the question is asked, "How were the civil incapacities of the Catholics removed?" there will be but one answer—"Daniel O'Connell removed them?" Catholic Emancipation is as solely and entirely the work of Daniel O'Connell as is one of the "Hereditary Bondsmen" letters which he dates from Derrinane Abbey. Although he has many able men about him, there is not one who can claim to share with him one leaf of that laurel—alone he did it.

It is this practical turn of genius which has enabled him to sit in St. Stephens as member for Dublin, when a hundred men of an equally *fine* order of intellect would have passed their lives in addressing magnificent harangues to devoted crowds in Dublin. He gathered and consolidated the means; he brought them with labour and power into a focus; and by their concentrated power he made that seed to germinate and to increase in a tree which has now put forth its fruit—that seed upon which a million scattered rays of eloquence might have fallen while it withered and rotted. It is this same practical turn of genius which still holds him to the side of the Whigs. While he harangues with all the passion for which the orators of his country are famed, he continually shapes his *conduct* in accordance to the answer he can give to the question, "*Cui bono*?" If no solid advantage offers, the expedition has no charm for him; he lies by, enjoys what he has already obtained, and waits for an opportunity to seize upon something more.

Thus, so long as the Whigs will keep the Orangemen chained, and he can get nothing more from any other line of action, and can retain the support of his country in this, so long will he continue to support the Whigs. By so doing he gives them, in his estimation, fair wages for the work they do; and directly he can find a party who will bid higher, and have equal power to perform, he will leave the Whigs to their fate without a shadow of compunction. His mind is *practical*. He wants to obtain a large tract of country, and *retain* it; not to fight a great battle, win it, and then be obliged to retreat.

Nothing but this strict attention to machinery and minutæ, which O'Connell shares with Napoleon, and every one who has ever accomplished great things, could have sustained his power in Ireland, where a hundred men have always been eager to snatch it from him. He has retained it through circumstances which appeared to prophesy his certain ruin, and has established it upon so sure a basis that, although holding it entirely at the caprice of a democracy, he is able to follow out that slow, temporising, and tortuous policy which is necessary for a practical purpose, and which is always adopted by able men acting upon a stable authority; but which is seldom ventured, and still more seldom successfully ventured, by men whose power is based altogether upon popular impulse.

It is a great mistake to look upon O'Connell as an avaricious man. His objects are too great to admit of avarice. I believe that very little of the O'Connell Rent goes into his private purse; but it consolidates his power. It keeps together a paid political staff of the ablest men in Ireland, who support his authority, enter into his policy, and suppress all mutiny among his supporters. It keeps in tact that terrible influence which, although apparently so volatile and little to be trusted, has endured every assault that could be made upon it, and has triumphed over all that wealth, power, influence, or loyalty could do. To look back upon the past, and watch how that influence grew, is a review which cannot be destitute of interest.

Sixty years ago, when to be a Catholic was to be almost an outlaw—when a man must either renounce the Pope or his inheritance, and when no believer in the infallibility of the Bishop King of the Seven Hills was allowed to bestride a horse worth more than five pounds—when the Papists were trodden down like grass beneath the iron hoofs of Protestant Dragoon chargers, and Protestants moved about like little despots, making spoil of all things which bore the sign of the Cross—sixty years ago, during this iron age, there dwelt in the little village of Cahiriaveen—a small congregation of huts in the district of Iveragh, in the county of Kerry—a douce well-to-do-in-the-world couple, named Morgan and Maurneen Connell.

He (O'Connell) was at first designed for the Church, and, I believe, he studied at St. Omer, preparatory to taking the vows. Accident, however, prevented this; and, in an evil hour for the glorious Protestant Ascendancy, he transferred his allegiance

from the Church to the Bar. "He would have made a splendid Jesuit," says some Colonel Perceval, or Lord Dangannon, as he reads this passage and expectorates a sigh of regret. No doubt, he would; he would have been splendid in any rank which afforded room for action. Had he taken orders, he would have been, without doubt, at this moment Archbishop of Dublin, and scarcely less powerful than he is as Member for Dublin. But it was not so destined. In 1794 he became member of Lincoln's Inn; in the books of which society his name is still to be seen written "Daniel Connell."

During the four years which followed, and while he was keeping the terms necessary to qualify him for practice in the Hall of the four Courts, it is probable that his uncle died. This may have been the reason why, in 1798, he was called to the Bar by that society as Daniel O'Connell. Whatever the reason, the books testify to the fact, and Daniel returned to Ireland qualified at all points to wear a wig and gown, and spend his money in posting after the Judges.

The Irish genealogists put great value upon this great O, and Connell's assumption of it was mightily questioned. A certain set of O'Connell's, who were a highly respectable family by reason of possessing certain acres, no matter how got or how kept, declared that the newly O'd barrister was no relation of theirs; and O'Connell replied that he "thanked Heaven he was not," and bade them "keep their renunciation till he showed a disposition to claim kindred with them." He, however, was tenacious of his assumed prejnunct. Upon his first circuit, Jerry Killer, a fellow stuffed as full of jokes as one of Morell's *dindons aux truffes*, called out to him at the dinner table, "Connell, I'll take wine with you."

To this challenge there was no answer, and it was repeated—"Connell, I'll be glad to take wine with you."

"Sir," said the junior, "if it's *may* that you name, my name's O'Connell, and not Connell."

"Well, then, Misther O'Connell," rejoined Killer, "will your Oship condescend to take wine with a man without an O before his name? Though, by the powers, ye make me think of my prosody—

' O datur ambiguis———'

and, while I'm about it, I may just finish the line—as I think it ends with

'———prisci breviare solekant.'

How O'Connell endured the roar of laughter that must have followed I cannot tell; but, certainly, never was there a quotation so felicitous and perfect in its application. He was not a man, however, to be daunted much by a joke. How his talents became known fame does not tell us, but known they certainly very soon were. Notwithstanding the established reputation and the undoubted talent of many of his competitors, he soon acquired a name, as a Nisi Prius lawyer, which opened to him a vista of ambition which was terminated only by the Irish Woolsack. One thing only kept him from it—his religion. That was an impediment which O'Connell was not inclined to avoid by means of a conversion, so he immediately applied himself to the task of hurling it out of his path.

Now commenced the great labour of his life; that mighty labour, which, now accomplished, has conferred upon him an immortality. It was a vast thing for a young lawyer, without aristocratic connexions, with no party to back him, with all the wealthy and the noble of his own country, and the whole of England, violently hostile—even to think of. It was an attempt which the common herd of men would, and did, term madness. Probably they were right. Genius, when applied to such things, is very nearly akin to madness. When a man devotes himself to an enterprise extravagantly grand he appears to others either a madman or a demigod, according as his fortune and his powers turn out to be proportionate to his design; and this is what he cannot himself tell when he sets out.

The ardent, sanguine, zealous spirit of O'Connell saw nothing to despair of. He had, indeed, no party—no supporters; he was, as he has since declared, quite alone; left to gesticulate to the air and to harangue nearly empty benches. He was pished at as an empty-pated fellow, and, if it had been possible that he could be put down, he would have been extinguished in his first campaign. He only changed his operations. His reputation upon the circuit was supreme; he made use of it to

commence his agitation. In every circuit town he could gather a crowd, and O'Connell took care that the crowd should never disperse without implanting in every individual's breast a conviction which should spread far and wide—that the one sole source of all the evils under which Ireland laboured was the want of Catholic Emancipation.

With O'Connell to harangue, and an ignorant audience to listen, who can wonder that the effects soon became apparent! The Catholic gentlemen had striven for themselves, but they had never thought of enlisting *the people* in their cause. O'Connell first appealed to *them*, and they answered him with shouts of welcome and confidence. Thus was the ground broken.

It is not within my province to narrate how the snowball, thus set in motion, gathered as it rolled. A history of the struggle which ended in Catholic Emancipation would be, indeed, a most interesting work, but it is not one which can be compressed within the limits to which I am confined. The hand which created the engine never for a moment lost the guidance of it: Other men have called a power into being great as that which O'Connell evoked, and then, terrified at what they had done, suffered the spirit to depart unquestioned, or else resigned the office of commanding it to firmer hands. O'Connell looked upon it unabashed and with familiar gaze; and no sooner had obtained power over it, than he used it at once to do his bidding.

Now shone forth his extraordinary practical genius, his great and ready resources, his imperturbable presence of mind, his unslumbering activity, his wonderful capabilities for action. Now did he organize his associations, which he employed as the flegmen of agitation; and when these were assembled, chosen as they were from all Catholic Ireland for their talent, zeal, and impudence, the talent, zeal, and impudence of all Ireland was compelled to bow to O'Connell as the master-spirit. This was a dangerous crisis of his career. Many shrewd men would have avoided it, many able men would have sunk beneath it. Nothing but a thorough consciousness of his own intrinsic superiority could have tempted him to risk it—nothing but the complete possession of that superiority could have sustained him through the experiment. If, among the whole multitude which formed the Catholic Association, a greater than O'Connell had been found, that greater man would have torn the wreath from O'Connell's brow, and would have usurped the place of the leader of the movement. In affairs such as this, success is the true meter of greatness—the leader is always the master-mind.

One incident there is which occurred about this time that may not be passed over unnoticed, since it has had a most powerful influence on his career. I allude to his duel with D'Esterre, in the year 1815.

O'Connell was then fighting one of his early battles with the Dublin Corporation; and, at a public meeting in behalf of Catholic Emancipation, he fixed upon it the appellative of "the beggarly Corporation." D'Esterre, a vain young man of respectable connections, suffered himself to be persuaded that this was a good opportunity of commencing operations in the Irish way of fighting himself into notice. He wrote a letter to O'Connell, asking him if he had used the words reported of him; and O'Connell told him, in reply, that no words that he could use could adequately convey his contempt of the Corporation of Dublin.

The next letter O'Connell sent back unopened, and little D'Esterre trotted about in a fume, threatening to horsewhip the Liberator. Every carman in Dublin knew that there was to be a fight between big Dun and the little Corporator, but a week passed, and nothing was heard about it. D'Esterre and his friends had threatened bravely, but had sent no message.

Now the Irish boys are the last fellows in the world to be quietly baulked of their fun. They kicked up such a row that the Corporation saw it was absolutely necessary to put forward their champion; and at length Sir Edward Stanley delivered the long-expected message. It was at once accepted. The men met about thirteen miles from Dublin, near Lord Ponsonby's seat, and were put up at ten paces distance. They had two pistols each given them, and were told to fire away when they liked. They fired nearly at the same moment—D'Esterre's ball fell short, and he received O'Connell's in the thigh, and fell. A few days afterwards, the wound proved mortal.

O'Connell is said to have behaved with great tenderness to his adversary after he was down, and to have felt great horror at having been the instrument of death. Perhaps D'Esterre is to be pitied, for he was young, vain, and foolish; but he certainly allowed himself to be put forward as the bully of a knot of blood-thirsty scoundrels, who wished to have a formidable enemy taken off, and had not the courage to do it themselves.

O'Connell's resolution was not *then* taken never to fight another duel; but we may readily suppose that his hatred to duelling would date from the moment he heard of D'Esterre's death. In the course of the task which he had marked out for himself, he could not help making a multitude of enemies, nor was it possible he could survive if he pitted his life against that of every brawler who sought to get himself into notice by killing him. To such a man as O'Connell, a resolution against duelling was absolutely necessary to the steady pursuit of his great object—the Emancipation of his Catholic countrymen.

That resolution he made, and has kept—he has kept it through all the galling and contradictory reproaches of the Tory press, one day calling him O'Connell of the Bloody Hand, at another stigmatizing him as a runagate and a coward. O'Connell cares little for these things; but the great proof of his master-talent is that he has dared to make and keep such a resolution as this in the face of the prejudices of the Irish, who, of all nations in the world, are the most ready to raise the laugh of derision against the man who should refuse to fight when called upon. It will be a noble line of panegyric upon O'Connell's tomb, that “among a nation of duellists he made and kept resolution against duelling, yet incurred not their contempt, nor lost their love.”

Not yet, however, was O'Connell's influence at its height. He could excite and sway the multitude; but they knew him only as a bold, adventurous leader. It was the contest which ensued between the Catholic Association and the British Parliament which inspired all Ireland with that thorough confidence in the skill and caution of their leader which sunk so deep in the minds of his countrymen that where he led they followed, secure, not only of victory, but also of safety. The resources of his mind appeared inexhaustible. No sooner had an act of the British Parliament struck the Association down in one form, than, Proteus-like, it sprung up again in another; and so cool and cautious was this sanguine man of genius, that never did he afford one of his multitudinous and ever-watchful enemies an opportunity of entangling either him or his followers in the meshes of the law. The people saw him parry Act of Parliament after Act, by his profound legal acumen, until they laughed at Acts of Parliament; and, while O'Connell was at their head, they looked with little terror to what the people at Westminster might do. Never was there such a terrible fellow for driving coaches and six through Acts of Parliament as this same Daniel O'Connell.

This it was which completed his influence. He had inspired a faith and confidence—not only an enthusiastic love, but also a settled, quiet foundation of implicit confidence, such as a nation never before reposed in a single man. A mixture of generally incompatible sentiments, which no man but one possessed of those rarely-combined qualities of genius and caution could have deserved or obtained. Such sentiments he had inspired, and I question whether even the clearest demonstration of treachery could now eradicate them.

His election for Clare, and the great scene which ensued, when he stood the chief figure in the grand historical picture, battling against the whole House of Commons, thundering at its port and carrying the war even within its walls; this scene it is not for me to paint. I allude to it only to show what was then the giant's growth of his power. This, which sober, short-sighted men censured as useless and extravagant, was a great stroke of policy, and effected more than could have been done by fifty public meetings or a thousand petitions. The Commons saw the enemy among them. The roar no longer came upon them in echoes faintened by a distance of four hundred miles—it was there, present in their own chamber. The leader of the movement dared them in the citadel of their power. Then came the consummation, the breaking down of the barriers—the triumph of the great cause which O'Connell had singly taken up when it appeared hopeless and without adhe-

rents. The Protestant Ascendancy fortifications fell in a moment, like the fall of scenic ramparts at the finale of a melodrama; and O'Connell marched in, as the Devil usually does upon such occasions, equipped with a most portentous tail.

Here I might leave him. When the son of the huckster walked into the House of Commons as the Member for Waterford after beating the Beresfords upon their own ground, he might have felt that the business of his life was accomplished, and that he could hope for no new accession of glory. The liberator of his country, and the emperor of all Irish hearts, could hope to arrive at no higher altitude. He had done enough for a single life.

Such might have been some men's feeling—such was Earl Grey's under somewhat similar circumstances—but O'Connell's *practical* mind entertained no such idea. To him what he had already gained offered only the advantage of a higher ground, where he might start afresh with greater prospects of practical advantage. His line of action was now changed, and we have here a beautiful specimen of the versatility and extent of his powers.

At his entrance into the House of Commons his style of oratory was altogether unsuited to obtain attention from that assembly. He came there habituated to all the clap-trap which tells so well from a hustings. Every subject which came before the House brought him upon his legs, and even a turn-pike-road bill presented him an opportunity which he could not resist of sliding into a bit of declamation about "the Repale of the Union." Not a pause could occur but what O'Connell got up to inform *Mr. Spaker* that he had "a *petecion to presint*."—The great Liberator was subsiding into a noisy bore.

O'Connell's quick perception caught the crisis. He had changed his style of oratory from that of the bar to that of the hustings; he now had another to learn, and one which lives are often passed in a vain attempt to acquire. At this time he was laughed at and cited as a new example of the hitherto unerring rule—that "a great demagogue out of doors becomes a very minute pigmy in St. Stephen's." The newspapers jeered him without mercy, and the *New Monthly Magazine*, then, I believe, under the editorship of Bulwer, drew a parallel, after the manner of Plutarch, between him and Hunt, awarding the place of honour to the blacking-merchant.

The acuteness of O'Connell had shown him that he had now to drill himself to a perfectly new system of tactics; that monotonous violence was no longer suited to his audience; and that, while he imbued his speeches with sufficient bitterness to make them interesting, he must identify them in their purport with the sympathies of some great party in the House. I think it was his motion for a repeal of the Union that first completely taught him his lesson. Since then he has never neglected it. He appeared at once to catch the spirit of the House; he seemed to know, as well as Peel himself, what would tell in that assembly; and although his hits were of course, made in a very different manner, they were as successful as those of the Tory leader who speaks as though he had been born there and dry-nursed by a Speaker. He keeps his wild theories and strange conceits of equality of representation to his "hereditary bondsmen" letters, and to his Corn Exchange harangues. In the House of Commons he is as skilful an intriguer, as fine a shuffler, and as careful an observer of the business routine work of the House as Lord John Russel himself. Thus he is going on at this moment. What his objects are I do not profess to be able to penetrate. I doubt whether he can define them even to himself. One thing is certain, that agitation has grown so habitual to him that he will continue to agitate as long as he continues to breathe. If he had taken the Chief Justiceship, which was offered him, he could not have lived two years, any more than a confirmed opium-eater could live without opium.

I have before remarked that the fact of his being able thus to change his policy, in order to render himself effective in the House of Commons, and still to retain his influence out of doors, is a proof of practical powers of managing a democracy such as are without example either in ancient or modern times. He is now as great a favourite with the House of Commons as he was with his clients upon circuit, or with a crowd at the Corn Exchange.

That the man who has done all this must be a master-spirit in his age, cannot admit of doubt; that he acquired his power fairly and meritoriously, will hardly

admit of discussion. Whether, however, he has used it to the best possible purpose, will be much disputed. That personal ambition first started him upon his course I have no doubt, nor is this any thing to his discredit. I would not give an atom of chaff for the assistance of a public man who is inaccessible to personal ambition : but I question whether that personal ambition has not been made by O'Connell the sole object, instead of only one *object*, of his acts. Ireland has yet to ask why he sacrificed the forty-shilling freeholders ? and O'Connell, let him abuse the catechist as he may, can render no sufficient reply.

O'Connell is a man whose acts and motives will be scrutinised by posterity with microscopic industry ; and I question not that the result will be that, while they give him credit for a wonderful and admirable capacity, they will say that he was the advocate of a class, not of a country—that he wielded with a mighty arm the whole population of Ireland, but directed their efforts, not to the general amelioration of the condition of the Catholic, whether gentleman or peasant, but exclusively to the obtaining of certain advantages for Irish Catholic gentlemen. I doubt whether there is at this moment a peasant in all Ireland who is rendered one whit the better for all O'Connell's public labours.

In private life I believe he is a very magnificent fellow, and keeps up the old Irish hospitality at Derrynane in glorious style. No Englishman, whether Whig, Tory, Radical or Chartist, need hesitate to knock at his door. King Dan is the representative of the country, and he does the honours of hospitality for her. The *Times* has made it a serious charge against the Liberator that he entices Englishmen into his den, and drowns them in Whiskey Toddy. I may, possibly, yet myself, beat up his quarters some day, and toss off a tumbler to "O'Connell of the Hunting Cap."—*Bengal Hurkaru*.

TEMPERANCE SOCIETY.

The *Waterford Chronicle* contains the following remarkable and gratifying statement. The Rev. Mr. Mathew, whose wonderful success in the temperance cause is here described, is a Catholic clergyman in Cork :—“The Rev. Mr. Mathew has proved himself to be the most powerful and successful agent of all the advocates who have yet appeared on the arena of the Temperance Society. After due reflection and prayer he has taken up the subject ; and grace and blessing appear to accompany him in all his acts and footsteps. Though but a short time engaged in the salutary work, he had up to last Saturday evening 42,219 visitors, and singular to say, not one who joined the Society under him has violated his pledge. The people are flocking to the rev. gentleman, and we have heard of several instances of the most extraordinary reformation on the part of his followers. At Clonmel, on Wednesday, we saw six persons take their seats for Cork at Mr. Bianconi's office, on their way to the rev. gentleman. The Friends in Clonmel are recommending their servants to visit him—and, in some instances, those who join the society are preferred in the employment of some of the merchants of that town. A poor man who attended the cars at Bianconi's office as a menial for adjusting packages, was scarcely ever sober ; he visited Father Mathew—since his return his conduct has been most exemplary, so much so, that Mr. Bianconi has promoted him to the care of the stables, and that gentleman has been heard to say, that if the man persevere in his present good conduct, he will place him in a more beneficial and respectable situation in his establishment. On our way to Clonmel, the driver (Owen Sullivan) stated that he had joined the society under Father Mathew ; that he was in the habit of taking, sometimes, two glasses of whiskey, three pints of beer, and two tumblers of punch daily, some days more and some days less, and that since his visit he would not for any price take a glass of whiskey. In the county Cork a member died, 5,000 other members attended his funeral, and when interred, they raised a subscription for his widow.’ The temperance societies deserve great praise for their benevolent exertions, and we earnestly hope that their labours may be crowned with complete success ; but it would appear that the Rev. Mr. Mathew has made more converts in Ireland than all the societies have yet been able to accomplish.—*Dublin Evening Post*.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XXIX.]

JANUARY 18, 1840.

[Vol. II.

PERSECUTION IN COCHIN CHINA.—Being persuaded that any circumstance connected with the Church of Indo China, and the deplorable persecution which the Clergy and Professors of the Catholic Faith are enduring in the Kingdom of Cochin China, will be found interesting to our readers, we lay before them the following translation of letters just received by our Vicar Apostolic:—

*Extract of a Letter from Pere André, dated 7th of July 1839, to
Monseigneur D’Isauropolis.*

I have to announce to you the death of two Tonquinese, who here shed their blood for the faith on the 12th of June of this year 1839. They were beheaded near the port of Cua-thuan-an, the principal port of Huè. Their bodies were first cut into five pieces and then cast into the sea. I present you an abridged account of what concerns these two martyrs. In 1836, in the persecution which took place in the Prefecture of Thanh-dinh, at the period when the Prefect was examining those who belonged to the religion of Jesus, these two men were both soldiers, and served in the Canton of Hai-duong. Many of the soldiers yielded to the violence of the tortures, but three from amongst them, in spite of the most cruel torments, remained firm, and the scourges, tortures, and heated pincers of the executioner found them unshaken. The artful caresses of the Mandarin gained no more than his torments. Conquered at length by these heroes of the faith, the Mandarin wrote to the King, that he had employed every means to subdue them, but that he had not been able to succeed in making them obey the King or apostatize from their faith. The King, irritated at the information, severely chid the Mandarin: “What!” he wrote in reply, “have the Mandarins of the other provinces been able to make my orders listened to, and cannot you do so too?” The King afterwards charged him to try to seduce the martyrs by persuasion; to give them money, to cheer them up, and to induce them to obey him. Docile to the orders of the King, the Mandarin faithfully executed his wishes; he put every resource into action, he called them to him in private one after another; nevertheless he could obtain nothing from them. At last the Mandarin ordered ten ligatures to be given to them, saying, take each of you these ten ligatures and go your ways. If any body asks you the reason why the Mandarin has pardoned you, answer him; “Our affair is terminated.”

Our three champions having gone out, began to say amongst themselves, we have received this money from the King, and though we have not trampled on the holy cross, people will not fail to look upon us as Apostates who have trampled on it: perhaps even the Mandarin will write to the King and say that we have obeyed his orders.—With this, the three valiant champions took up each his ten ligatures, and carrying them back to the Mandarin, surrendered them, saying, “We have not trampled on the holy cross; why then does the Mandarin give us these ligatures? The Mandarin will announce to the king, that we have apostatized; we cry out against this falsehood; and we will go and present ourselves before his Majesty, to belie this untruth, for fear his Majesty should be imposed upon.” The Mandarin seeing the firm resolution of these brave soldiers, and fearing lest they might execute their project, and that thus he himself might be accused of having deceived the King, endeavoured by sweet words to engage them to return to their homes. Arrived there, they resolved to repair to the Capital Hué, to protest before the throne of his Majesty, that they had not abandoned the religion of Jesus Christ, and that they had not taken the money which the Mandarin wished to give them in the King’s name. Thus then about the month of May, two of them repaired to the Capital, the third was stopped and confined at home by his relations. The other two also had been stopped by their friends, but during the night they escaped and set out. These two generous Confessors presented themselves at the audience of the Mandarin, the grand criminal tribunal, and to the interrogations of the Mandarin, they always replied with the same firmness which they had displayed before. The King being informed of their resistance, gave orders to the officers to gain them by persuasion, to give them money in recompense if they obeyed his will, and to send them back to their own province. Our two champions were insensible to all these fine promises. At length, on the anniversary of the King’s birth-day, the twenty third of the fourth moon (4th of June) his Majesty ordered new efforts to be made to persuade them to obey, and added if they are still rebellious to my orders, let their bodies be cut in pieces and thrown into the sea. The two heroes of the faith replied, “this is the accomplishment of our most ardent desire.” Thus then, on the 2nd of the 5th moon, (June 12th) they were beheaded at the port of Thuan-an, which is at the entrance of the river that leads to the Capital. One of them was about fifty years of age, the other near forty: the former was named Nicholas Thé, the latter Augustin Huy. They were born in the Canton of Duong Hai, in the prefectship of Thanh-dinh, in the kingdom of Tonquin. These two valiant soldiers are a model that covers many others with confusion.

Extract of a letter from Mgr. Cuenad, Bishop of Metellopolis, Coadjutor in Cochin China, to Mgr. D’Isauropolis.

July 29, 1839.—Last year I sent you an account of the project of the Mandarin Xuan Can so famous in our annals. (This project was a kind of agrarian law or division of land which Can proposed.) The King at first rejected the project, but this Mandarin having been recalled to Hué, and having been raised to a still higher dignity, presented his project once more, and the King has now accepted it. The edict on this subject has already arrived at the Prefecture, but is not yet published. Of ten parts of land, eight are taken away, and two left to the original possessor.

Those who have only five perches of land, are left undisturbed, but eight-tenths are taken of what is above five perches. In consequence, we lose all that here remained to us. *Dominus dedit, Dominus abstulit; sit nomen Domini benedictum.* I have received letters from lower Cochin China; Father Linh is gone to visit the Christians of Cambodia. The exiles from Duong Son are still there to the number of five. (There are not more than fifty Christians in that part which borders on Cochin China.) A new edict has been published against the Catholic religion this month, and if it is executed with rigour, Mr. Delamotte will be exceedingly embarrassed. I am much afraid, that the affair will end in his arrest. He wrote to me on the 29th of May, that the village of An Do had again accused the village of Di-loan of observing our Religion, of holding assemblies, and of concealing a Chief of the Faith. One of the first Prefects of the Province summoned the Christians before him and said to them: "Prepare yourselves; we shall come some day to make you a visit." This same Mandarin, before the new edict, threatened to make a new examination of the disciples of the Religion of Jesus.

ELECTION OF WARDENS.—A Meeting of the Parishioners of the Principal Catholic Church was held last Wednesday morning, at the School Room of the Church, the Right Reverend the Vicar Apostolic in the Chair. The assemblage was very small indeed, not more than sixteen persons eligible to vote, being present. Messrs. W. R. Lackersteen and John Heberlet obtained 15 votes each, and two other gentlemen one each. The two former were consequently declared elected as Wardens for the ensuing two years. There was much desultory conversation before and after the election, and the Meeting broke up after a tender of thanks to the retiring Wardens for their past services, and to His Lordship for presiding on the occasion.

We have been kindly favored by a friend, with the following extract:—
London, 3rd November, 1839.—* * * "Dr. Baldacconi is now making strong effort to have a large Church built, as the dear old Chapel (the Sardinian Ambassador's Chapel) has become much too small. Dr. Wiseman has returned to this country; he preached twice this day: at Bermondsey Church in the morning, in aid of the beautiful Convent now building for the Sisters of Mercy, and at this moment he is raising his voice in behalf of the little German Chapel. Next Sunday I hope to hear him in aid of Dr. Baldacconi's projected new Church.

Mrs. KELSALL.—We have much pleasure in giving publicity to Mrs. Kelsall's letter, and cannot but admire how strongly truth must have operated in her mind, to induce her to come forward *in propria persona* not only to controvert the imputation which our diligent opponent has so artfully thrown out, but to support what we had said regarding the motives which led to her abjuration of the Protestant Faith. We must however beg of the fair convert not to be surprised if her change, and the motives of her change, be made the subjects of attack and misrepresentation; we warn her not to attend to any "ingenious devices" and cunning artifices which the adversaries of the Catholic Church may employ: when she shall have become more acquainted with our Holy Religion and its history, she will find that it is a common practice with such men all over the world

to degrade by every base insinuation every convert, however illustrious by birth or education.

We cannot repress the excess of joy and consolation which we feel, in being assured that our humble endeavours in the cause of our Religion have added at least *one* to the fold of the One Shepherd; this circumstance alone is more gratifying to us, than all the praises which man can bestow.

MRS. KELSALL.

To the Editor of the Bengal Catholic Expositor.

SIR,

I beg that in justice to me as well as to yourself, you will have the goodness to give insertion to the annexed letter, this day addressed by me to the Editor of the *Calcutta Christian Advocate*.

I am, Sir,

Your obedient Servant,

Calcutta, Jan. 14, 1840.

A. V. KELSALL.

To the Editor of the Calcutta Christian Advocate.

SIR,

In your Paper of last Saturday you are pleased to question the means of my conversion to the Catholic Faith, and to state "on the best authority" that no such a person as Mrs. Kelsall was ever a Member of the Union Chapel, nor is she known at all to the Pastor, or any of the Officers of that place, nor, as far as our inquiries have extended, to any of the Members of that religious community worshipping at the Union Chapel."

Humble and obscure an individual as I am, it was not to be expected that I should have attracted the notice either of the Pastor or Officers of the Chapel; but it is nevertheless true that having lived in that neighbourhood since my arrival at Calcutta from Purneah, now more than three years ago, I have almost regularly joined in the worship at the Union Chapel, where although, as it is now asserted, I "was not a recognized or "known hearer," yet I have the consolation to feel, that in the eyes of HIM who beholds both the rich and the poor, I have been the object of HIS most tender mercies, though infinitely undeserving as I know myself to be of such predilections above my richer fellow worshippers; for HE has been pleased in his great goodness to afford me that grace, which has led me to join the Holy Catholic Church, against which, our Redeemer himself has promised, "*the gates of hell shall not prevail.*"—It is however not at all unlikely that some of the Members of the Union Chapel may recognize me as Miss Burnham, daughter of the late William Burnham, Indigo Planter at Purneah.

The Editor of the *Catholic Expositor* has erred in one circumstance. I am not *wholly* indebted to the *Advocate* for my conversion. It is true that the bold assertions of your Paper against the Catholic Religion *first* occasioned in me a desire of ascertaining their correctness or otherwise: yet the firm reasoning and sound doctrine contained in the pages of the *Expositor* in its discussion with you on the subject of "Scripture not a sufficient rule of Faith," and on other doctrinal points, (which in my humble opinion the *Advocate* endeavoured in vain to combat) convinced me that unless I belong to the Catholic Church, I shall be like unto one of those children whom

St. Paul to the Ephesians forbids "to be tossed to and fro and

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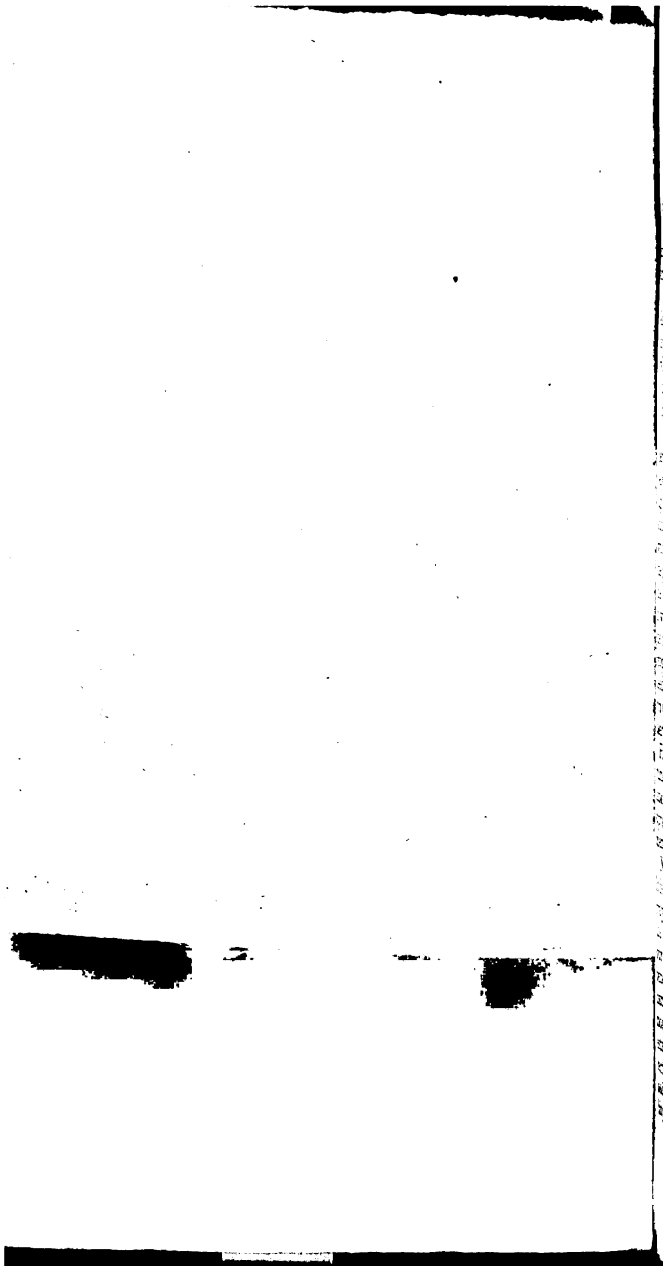
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benign influence of the institution, to turn it into a vehicle of prosely-
tism, and to rekindle the smouldering fire of sectarian fury, a fire
more subversive of civil order far, than those other fires which it was first
established to extinguish. I believe, Sir, that this mistake has now been
rectified in many places: besides, it is very easy for any one to assure him-
self, through his Pastor or the President, that the Society in his own loca-
lity is free from such offensive and alien admixture. Another circumstance



St. Paul in his letter to the Ephesians forbids "to be tossed to and fro and carried about with every wind of doctrine."

I am, Sir,

Your obedient Servant,

A. V. KELSALL.

Calcutta, Jan. 14, 1840.

TEMPERANCE SOCIETIES.

To the Editor of the Bengal Catholic Expositor.

SIR,

The concluding article of your last issue, the notice of Fr. Matthew and of his extraordinary success in propagating the Temperance Society amongst a people who are the natural consumers of whisky, induces me to send you a paper, lately put into my hands, containing a very practical illustration of the advantages of that Society, a string of arguments perfectly irresistible, in the form of Pounds, Shillings and Pence, which I think will find much favor with your military readers; and I should be happy, if you would be pleased, Sir, to concur with me in judging it worthy of publication in your excellent journal.

There may be some prejudices among Catholic Soldiers against the Temperance Societies, which may prevent them from readily engaging themselves in a promise to observe their rules: I understand prejudices of a religious nature. These it may be well to endeavour to remove; that an institution so beneficent as this is, may go forth, disengaged from the evil, which some persons have wished to make it an engine of, and free to do all the good for which it is so well calculated. India,—a country where water is the natural beverage,—is most favorable to its adoption: India,—a country in which, spite some exceptions, intemperance meets its soon punishment in the most frightening shapes,—demands its preventive aid: and of all the people in India,—the European Soldiery, I am sorry to say, have the most need of it; and it is for their sake, Sir, that I have been induced to trouble you with these lines, and to trespass upon your goodness by soliciting the insertion of the subjoined calculations.

First, then, the promise to abstain from all liquors, exacted before enrolment, is a promise that does not bind the conscience in any way; its violation incurs no sin whatever; it appeals to, and it compromises, only the uprightness, the integrity of a member: indeed it is rather a *condition* of membership than a promise.

Next, there is nothing whatever of a religious nature in the Institution. It is true that, at its commencement, some misguided persons introduced prayers and sermons into the meeting rooms of the institution, and filled the shelves of their libraries with books of rancorous calumny against our church:—measures most misjudged, tending only to destroy the beneficent influence of the institution, to turn it into a vehicle of proselytism, and to rekindle the smouldering fire of sectarian fury, a fire more subversive of civil order far, than those other fires which it was first established to extinguish. I believe, Sir, that this mistake has now been rectified in many places: besides, it is very easy for any one to assure himself, through his Pastor or the President, that the Society in his own locality is free from such offensive and alien admixture. Another circumstance

erved to bring the Temperance Society into disrepute : it was, that its places of meeting were made the scenes of political faction, intrigue and plotting. In them Chartism and Trades-Unions were hatched and fostered, and such measures of violence resolved, as obliged in several instances the interference of the Constabulary. Chartists are getting their share of it at home just at present : there are no such evils to be apprehended from the institution in this country.

CLERICUS.

The tabular statement referred to by CLERICUS, will be found in a separate sheet.—ED.

Selections.

RECEIPTS AND EXPENDITURE OF THE INSTITUTION FOR THE PROPAGATION OF THE FAITH, 1838.

The Institution for the Propagation of the Faith is about to celebrate its seventeenth anniversary. It will be for it a festival of grateful rejoicing ; for, on the one hand, by continuing his protection, God gradually imparts to it the greatest strength found in nature, that which is derived from time ; and on the other hand, upholds it more and more by the sanction of the most august authority in the order of grace, namely, that of the Church. Whilst the Sovereign Pontiff gave a new proof of his paternal satisfaction, by the magnificent present which he lately forwarded to the Founders of the Association, the solemn approbation of sixty Bishops has been added to the authorities already recorded in the pages of our Annals, and which are at once the proofs of its beneficent influence and the authentic titles of its catholicity. At some future day, when posterity shall read over those pages, where the names of so many venerable Prelates are inscribed, after those of the Pope's from whom we have received such signal favours, they will fancy they have before them the acts of a General Council, convoked in the XIXth century by the successor of St. Peter, for the preaching up of a holy crusade, and closed by the unanimous assent of the assembled Fathers, all answering, " It seemeth good" : *Et omnes responderunt : Placet.*

To the suffrages of the Pastors, which sufficiently establish the catholicity of the Association, has been added the concurrence of the people too. This year, by the side of Belgium and Switzerland, Germany and Italy have taken their places as our most generous auxiliaries. The British Islands have nobly answered the first appeal ; the association has been founded in England under the auspices of the most respectable Catholics of the country, an eloquent address, published in the name of the Committee, and subscriptions raised even in the extremities of Scotland ; Ireland had already set the example, a general Committee having been established in Dublin last September, of which his grace the Most Reverend Dr. Murray has been pleased to become the President. At the same time, the faithful of Portugal show that they have not forgotten those Missions which were once their greatest glory ; the ancient Churches of the Levant are in motion, and the Syrian Patriarch of Antioch collects amongst the inhabitants of those poor countries their weekly mite. In fine, Rome, which is never slow, but because it is for it to set the seal of final approval to all new undertakings, is united to us by its generous contribution. Whilst the members of this Association are thus increasing in number, their united prayers are becoming more powerful. Each sun that rises or sets, beholds a family of five hundred thousand Christians in prayer together, saying with one voice : " St. Francis Xavier, pray for us." To this harmonious concert, Heaven is not inattentive, and its benedictions descend more abundant and more fruitful upon infidel countries. The soil on which the dew of Heaven falls is not ungrateful ; they who are the objects of our beneficence have made a return to us. From the sacred shores of Palestine, to the wildest deserts of America, in the catacombs of Corea and Cochin-China, as well as upon the joyous altars of the Gambier Islands, every where is the expiatory sacrifice offered for the deceased Members of the Association. Nor are the

living either forgotten; the prayers of so many poor Catholics beyond the seas, who are not the less powerful before God, because they are weak before men, will perhaps one day obtain the religious regeneration of Europe. The amount of the subscriptions raised has been increased in proportion. Those of Bavaria and Prussia have become sufficiently important to be given under a special head; Sardinia and Russia have this year sent three-fold the amount of last year's subscription, whilst that of Modena and Tuscany has been doubled; in France, the receipts have been augmented a third, and on the whole accounts of the year, there appears the sum of about four hundred thousand francs over the receipts of 1837. We should not here stop to indulge in a feeling of proud complacency at the pecuniary results which have been obtained; if they console us, it is because they exhibit the multitude of hands which have been opened to give; and especially because they are so much called for by the multitude of hands which are opened to receive.

The sums received last year permitted us to grant more abundant succours to many rising or suffering Congregations, whose wants claimed this increased aid; others have, for the first time had a share in the distribution of the alms of the Association: such as the Italian Missions of Chan-si and Cairo, that of the Spanish Dominicans of Fo-Kien; the English Mission of Madras, the Cape of Good-Hope and Jamaica, that of the Lazarists in the diocese of St. Louis. The new diocese of Dubucque in the United States stood also in need of considerable aid. But one of our sweetest consolations was, to assist the Fathers of the Holy Land, who had been heretofore supported by the munificence of the Sovereigns of the Peninsula, and who must be forced to abandon foot by foot the holy places entrusted to their care, if the pious faithful of the West do not come to their assistance. The Saviour of the world, who had not here below whereon to repose his head, and who was pleased after his death to owe to the charity of others even the tomb in which his body was laid, wishes perhaps to owe its preservation not to the generosity of the great, but to the united mites of the poor and humble. We shall not fail to answer a call which reflects so much honour upon us.

In the meantime, the view of the good which has been effected, would become a dangerous temptation, if we were not to oppose to it the good which remains yet to be done. Not to enter upon unnecessary details, it will be sufficient to observe that the number of those whom the Church counts amongst her children scarcely amounts to a hundred and sixty millions, whilst the most moderate calculations give eight hundred millions as the total population of the globe. It will suffice to cast a look at the map, and see those immense countries of Asia and Africa, whose shores alone have been yet visited by the messengers of the Gospel. And lest, at this view, our courage should be shaken, we discover the work of evangelical preaching extending and being organized on all sides. The members of religious communities, who have fled from the banks of the Ebro and the Tagus, are gone to carry the tidings of salvation to the continent of South America. The see of St. Augustin is rising from its ruins on the shores of Barbary, and Abyssinia seems to turn its looks to the Sovereign Pontiff. The Druses are abandoning the guilty mysteries which they celebrated under the shade of the cedars of Libanus, and the Cross, which is appearing from the tops of the mountains of Corea, is seen from the neighbouring shores of Japan, and cannot fail to be recognized by the descendants of Martyrs. The wish of the Prophet has been realized: *Latentur insulae multae*, "Let many islands be glad," for already have the ships which bore our Missionaries, touched at the numerous archipelagos of the southern ocean. The number of Apostolic Vicariates has been augmented; and in the midst of those varied labours, the great principle of known unity prevails, causing life and light and order to reign throughout.

It would seem as if the whole earth was set in motion under this happy impulse; perhaps all that is now wanted is, that we redouble our efforts. A celebrated mathematician required, to raise the universe, but a lever and an immoveable point on which to support it—conditions which can never be realized. But to move the moral world, and place it in the orbit of the true Religion, two things also are required, which will serve at once as lever and point of support—two things which are simple and easy, which are found every where, which, in the ordinary intercourse of life, are solicited and granted every hour amongst Christians—Prayer and Alms.

The following is the summary of the amount collected for the Institution in the various countries which have contributed in the course of 1838.

France, .....	.....	.....	1,041,955 f. 22 c	
Germany (from different diocesses), .....	.....	.....	3,209	69
Bavaria, .....	.....	.....	17,558	72
			<hr/>	
Belgium, .....	.....	.....	1,062,723 f. 63 c	
			74,967	86
British Islands, ..	{ England, .. 19,217 f. 70 c } Ireland, .. 7,818 11 } Scotland, .. 430 }	.....	27,465	81
States of the Church, .....	.....	.....	20,632	36
Levant, .....	.....	.....	4,191	58
Lucca, .....	.....	.....	6,789	
Modena, (duchy of) .....	.....	.....	6,215	84
Parma, (id), .....	.....	.....	7,598	35
Portugal, .....	.....	.....	5,190	35
Prussia, .....	.....	.....	12,644	83
Russia, .....	.....	.....	2,175	
Sardinian States, ..	{ Genoa, (duchy of) .. 15,046 f. 55 c } Piedmont, .. 35,017 34 } Sardinia, .. 530 } Savoy, .. 18,844 60 }	.....	69,438	49
Switzerland, ....	.....	.....	25,020	25
Tuscany, .....	.....	.....	18,587	51
			<hr/>	
Total receipts, (1), ..			1,343,640 f. 86 c	
Remained in hand..			226,100	86
			<hr/>	
Total, ..			1,569,741 f. 72 c	

The following is the order in which the receipts have been distributed amongst the different Missions :

To the Seminary of Foreign Missions, Paris, the sum of 188,513 f. 30 c for the following Missions, namely :

For that of Corea, .....	.....	17,280 f.	•
For that of Fô-kien in China, ....	.....	1,500	
For those of Su-Tchuen, of Yô-nan and of Kouï-Tcheou in the Chinese Empire, .....	.....	25,100	
For that of Western Tong-King, ....	.....	34,500	
For those of Cochin, of Camboge, and of Laos, ..	.....	27,100	
For those of Siam and the Kingdom of Queda, ....	.....	26,650	
For that of Malabar, .....	.....	29,200	
For the Seminary of Pulo-Pinang, .....	.....	6,600	
For the extraordinary expenses of the Central house at Macao, ..	.....	20,583	30
To the Lazaristes, the sum of 109,133 f. 30 c. for the following Missions, namely :			
The Missions and Colleges of Constantinople, ..	.....	10,000	
The Mission and College of Smyrna, ..	.....	25,000	
The Mission of Salonica, .....	.....	1,000	
The Mission of Aleppo, .....	.....	3,000	
The Mission of Damascus, .....	.....	2,000	
The Mission and College of Antoura, .....	.....	6,000	
The Mission of Tripoli in Syria, ....	.....	1,000	

(1) In the general receipts are included various donations. Our limits do not suffer us to cite more than the following : diocess of Mans, from an anonymous, 12,000 f. ; Paris, from an anonymous not belonging to the diocess, 12,000 f. ; Ireland, from an anonymous Clergyman, 2,500 f. ; diocess of Frejus, 7617. Among the other donations, some were given for a special destination ; as heretofore the wishes of the benefactors shall be scrupulously respected.—The sums received for the Annals sold have been added to the subscriptions of the diocess in which the sale was effected.

The Mission of Macao for the Chinese novitiate and for the Central house of the Missions	15,833	30
For the Mission and preparatory Seminary of Mongolia in Tartary.	10,100	
For the Mission of Peking,	6,200	
For the Mission of Kiang-Si,	6,100	
For the Mission of Tche-Kiang,	6,100	
For the Missions of North America.	10,000	
Travelling expenses of Missionaries,	6,800	
For the Missions of the Society of Jesus, the sum of 58,000 f. viz :		
For the Mission of Maryland (United States),	10,000	
For the Mission of Missouri and of New Orleans,	16,000	
For the Mission of Kentucky,	8,000	
For the Mission of Jamaica,	800	
For the Mission of Madura (East Indies)	14,100	
For the Missions of Tyno and Syra,	5,000	
For the Mission of Syria,	5,000	

MISSIONS OF OCEANICA.

To Dr. Rouchouse, Vicar Apostolic of Eastern Oceanica,	70,986	90
To Dr. Pompallier, V. A. Western Oceanica,	52,181	
To Dr. Palding, V. A. Australasia,	23,181	65

MISSIONS OF CHINA.

To the Vicar Apostolic of Chansi (China), and for the Italian Central house of the Missions of Macao,	25,441	50
To Dr. Carpena, Bishop, Vicar Apostolic of Fo-Kien (China).	12,000	

MISSIONS OF THE EAST INDIES.

To Dr. Cao, B. V. A. Ava and Pegu,	3,950	
To Dr. Pessoni, B. V. A. Thibet and Indostan,	4,900	
To Dr. O'Connor, B. V. A. Madras,	9,350	
To Dr. St. Anne, B. V. A. Verapolis,	14,700	

MISSIONS OF AFRICA.

To Dr. Griffiths, B. V. A. Cape of Good Hope,	6,000	
For the Mission of Tripoli in Barbary,	1,225	
For the Mission of Tunis,	2,450	
To Dr. Abucarim, B. V. A. Cophts, in Egypt,	6,675	
For the Mission of Cairo,	2,000	

MISSIONS OF THE LEVANT.

To Dr. Fazio, Bishop, Apostolic Delegate to Mount Libanus,	29,400	
For the Apostolic Delegation of Babylon and Persia,	24,500	
To the Rev. Fathers Guardians of the Holy Land,	9,800	
For the Mission of Ancyra (Asia Minor),	2,450	
To Dr. Mussabini, Archbishop of Smyrna,	9,800	
To Dr. Hillerean, Archbishop, Patriarchal Vicar Apostolic of Constantinople,	9,800	
To Dr. Marusci, Archbishop, Primate of the Catholic Armenians at Constantinople,	2,450	
To Dr. Mullajoni, B. V. A. Bulgaria and Wallachia,	4,900	
For the Mission of Philippopolis (Bulgaria,)	1,225	
To Dr. Gabinelli, Bishop of Tyno,	2,450	
To Dr. Blancis, Bishop of Syra, and Vicar Apostolic of Continental Greece,	9,800	
For the Missions of Zante and Cephalonia,	8,000	

MISSIONS OF NORTH AMERICA.

To Dr. Fleming, B. V. A. Newfoundland and Labrador,	17,150	
To Dr. Provancher, Bishop, for the Mission of Hudson's Bay	9,800	
To Dr. Frazer, B. V. A. Novia Scotia,	12,250	
To Dr. Eccleston, Archbishop of Baltimore,	9,800	

To Dr. Loras, Bishop of Dubucque.....	....	....	49,000
To Dr. Purcell, Bishop of Cincinnati,..	....	....	20,727 50
To Dr. Flaget, Bishop of Vincennes,..	....	....	34,350 80
To Dr. Rosti, Bishop of St. Louis, ..	....	....	19,600
To Dr. Blane, Bishop of New Orleans,	....	....	9,800
To Dr. England, Bishop of Charleston,	....	....	20,825
To Dr. Kenrick, administrator of Philadelphia, ..	....	....	9,800
To Dr. Fenwick, Bishop of Boston, ..	....	....	9,600
To Dr. Dubois, Bishop of New York,	....	....	19,600

MISSIONS OF SOUTH AMERICA.

To Dr. MacDonald, B. V. A. English West Indies,	....	12,250
To Dr. Clancy, B. V. A. British Guyana	....	14,700
For the Dutch Missions, ..	....	7,350

EXPENSES.

Printing of the Annals, Prospectus, &c. (1). 89,608 f. 54 c }	112,184	91
Expenses of administration,....	22,576	37
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Total,..	1,125,406 f.	86 c
In hand,..	444,334	86
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Total,..	1,569,741 f.	72 c

(1) 66,500 copies of the Annals are now published, namely: in French, 48,000 copies; in Italian, 9,5000; in German 6,000; in English, 2,000; in Flemish, 1,000; which multiplied six times a year, gives a total of three hundred and ninety-nine thousand copies, each number containing from five to seven sheets of printing. To this must be added the printing of the prospectus, collector's sheets, cards of indulgences in every language, as well as the reprinting of the old numbers of which no copy remained: six have been reprinted in 1838. In the cost of publication are comprised: paper, printing, stitching of the numbers, translation into foreign languages, as well as the engraving of a map which is to be published later.

LUTHER HAD NO MISSION.

“ For a long time he stood alone.”—*Tillotson*.

LETTER VI.

To the Lord Bishop of Exeter.

MY LORD BISHOP,—When God raises up men in an extraordinary manner, as he did the prophets and apostles, he never fails to qualify them accordingly; and all those who had their mission immediately from him, were manifestly guided by his Spirit. The virtues that shined in their actions and the miracles they wrought were their credentials, and it was impossible to see their works without being convinced of the truth of their words. This may likewise be said of the great reformers of manners, whom God has raised up from time to time, to repair the gradual decays of Christian morality; as St. Benedict, St. Bernard, St. Dominick, St. Francis, St. Ignatius, and other holy founders of religious orders. They were all powerful in works and in words; they prepared themselves for the great work of the conversion of sinners by retirement, prayer, fasting, mortification of their senses, and an entire contempt of the world; and what is very remarkable in the lives of these great men, they never made a step but with obedience and submission to their lawful superior. Meekness and humility, two virtues peculiarly recommended by Christ, were the most distinguishing parts of their character, and even their greatest enemies could never reproach them with any irregular practice. But, alas! my Lord Bishop, how far is Martin Luther, the founder of your Reformation, from coming up to the least part of this noble character. He pretends to have had his

mission immediately from God ; but, my Lord Bishop, must we take his own bare word for it ? Where are his credentials ? What miracles has he wrought ? What extraordinary virtues can he show to convince us of the truth of what he says ? I have already discovered some considerable flaws in his principles and practice, which are no marks of an extraordinary call. However, allowing these to be but after-slips of human frailty, if he were really called to the ministry of the gospel immediately by God himself, the least we can suppose is, that God infused into him the proper previous dispositions to fit him for so high a station, and, above all, inspired him with a most ardent love of him, this being a quality inseparable from a true zeal for the service of his holy Church. But to prevent us from falling into this mistaken good opinion of him, Luther himself has taken care to inform us of the true state of his soul the year before he set up his separate communion. " Out of thy own mouth I judge thee, thou wicked servant." *St. Luke*, 19, 22. For in the preface to his first tome, page 6, he tells us how his soul was at that time affected towards God. " I was mighty desirous," says he, " to understand Paul in his Epistle to the Romans, but was hitherto deterred, not by any faint-heartedness, but by one single expression in the first chapter, viz. ' Therein is the righteousness of God revealed.' For I hated that word, the Righteousness of God ; because I had been taught to understand it of that formal and active righteousness by which God is righteous, and punishes sinners and the unrighteous. Now knowing myself, though I lived a monk of an irreproachable life, to be in the sight of God, a sinner, and of a most unquiet conscience, not having any hopes to appease him with my own satisfaction, *I did not love, nay I hated this righteous God*, who punishes sinners ; and with heavy mutterings, if not with silent blasphemy, I was angry with God, and said, as if it were not enough for miserable sinners who are lost to all eternity by original sin to suffer all manner of calamity by the law of the decalogue, unless God by the gospel adds sorrow to sorrow, and even by the gospel threatens us with his righteousness and anger. Thus did I rage with a fretted and disordered conscience." Blessed God ! my Lord Bishop, what a disposition is here to prepare a man for the ministry of the gospel, the preaching of the pure word of God, and the Reformation of Christ's Church ! What strange marks are these of an extraordinary call ! A man raging with a fretted and disordered conscience, angry with God, murmuring against him, nay hating and silently blaspheming his justice for punishing sinners ! How can we represent the very damned souls in hell in blacker colours ! For the very worst we can say of them is, that they hate, curse and blaspheme God's justice for punishing their past crimes. Because to hate any of God's attributes is to hate God himself, and the very thought of hating God carries horror with it. Now, as the advocate of this illustrious Apostolic Church, I exclaim with triumph, how happy is the Church of Rome in having such an accuser ! The infamy of the evidence is her full justification, and a convincing proof that the Spirit of God had no part in a work wherein Martin Luther was a principal actor. If a man who, by his own confession, hated and blasphemed God, is to be depended upon in the great concern of religion, and, that upon the credit of " his having been divinely inspired," and " called in an extraordinary manner ;" then let the Church of Rome be thought guilty of the errors whereof he had accused her. But, since it is manifest that Luther had no ordinary mission from any man upon earth, the consequence is, that whatever he preached in opposition to his mother-church, was a doctrine either borrowed from old condemned heretics, or proceeded from his own depraved mind ; and so we regard him no otherwise than as an instrument of Divine justice, and one of those great scourges which God makes use of from time to time, and permits to prosper in their wickedness both to try and purify the faith of the elect, and accomplish his just judgments on reprobate sinners. Your Lordship perhaps may here ask me, whether all the extravagant and scandalous opinions of Luther or other reformers, are to be charged upon any particular reformed Church, or upon the whole Reformation ? I answer to the first, that neither the Lutheran nor any other particular reformed Church can justly be charged with any proposition which they disavow and condemn, as I presume they all do the grosser part of the errors scattered up and down in their writings. I answer to the second, that even the Reformation in general cannot be justly charged with the

scandalous doctrine of any particular reformer, provided that all the reformed churches disown this principle, viz., "That the rule of faith is Scripture, as interpreted by a man of sound judgment." For, my Lord Bishop, if they stand to that principle they are all equally accountable for every thing taught by their reformers, even when they contradict one another; because they surely look upon them as men who were not only of sound judgment, but of great learning. All opinions, therefore, though ever so extravagant or impious, if supported by the forementioned principle, are properly the doctrine of the Reformation, unless that principle be utterly disowned; because whatever follows clearly from an avowed principle of a party may justly be charged upon the whole party; as, whatever follows clearly from any principle maintained by the Church of Rome may properly be called her doctrine; but if the reformed churches disown that principle, and instead of it make "the Revealed Word of God, as interpreted by the Church," the rule of faith, there will be no danger of their accounting for the scandalous doctrine either of Martin Luther, or his fellow-reformers. But, then the Reformation loses its best support. But I shall wave all further remarks relating to this matter as foreign to my present purpose, for I am wholly upon the defence of my own Church, and have had no other object in view in exposing the irregular conduct and extravagant principles of Martin Luther than to invalidate the testimony of a man, who has appeared as a principal evidence against a church whose cause I advocate. Luther was the first informer against her "and for a long time stood alone," (Tillotson.) Those who followed him only built upon the foundation which he had laid, though they could not agree with their architect about the manner of the superstructure, but, like the builders of Babel, were divided in their tongues. If, therefore, my Lord Bishop, I have clearly shewn that this great informer against the Church of Rome is not *rectus in curia*, that he is no legal evidence, but a scandal to his cause, I hope it will be of some service to remove the general prepossession against the doctrine of that Church, and serve as a collateral proof to convince all impartial persons that the errors charged upon the Church of Rome are all imaginary and fictitious. And then the positive proofs their infallibility being considered without prejudice will lose nothing of her weight, as they will most certainly do upon persons strongly prejudiced and prepossessed against it.

I am, my Lord Bishop,

Your obedient Servant,

VERAX,

A CATHOLIC LAYMAN.

P. S. I shall here give your Lordship a few quotations from the works of Martin Luther, which cannot fail to prove to every sensible and unprejudiced mind that the doctrine of this arch-heretic is not the doctrine of God, but the doctrine of the father of lies, for it would be downright blasphemy to assert that his doctrine came from God. Luther says, "Man's will is in the nature of a horse. If God sits upon it, it tends to go as God would have it go—if the devil rides it, it tends and goes as the devil would have it, nor can it choose which of the riders it will run to or seek. But the riders themselves strive who shall gain and possess it." (De Scr. Arb. Tom. 2, fol. 434, 2.) This doctrine paves the way to and is an apology for any wickedness whatsoever, because necessity has no law; but what follows makes large amends for it, in delivering us, not only from the yoke of repentance and good works, but from an eternal damnation for all sins, except infidelity. So that a man may be the most profligate sinner upon earth, and yet be in a state of salvation if he does but believe. "A person," says Luther, "that is baptized, cannot, though he would, lose his salvation by any sins how grievous soever, unless he refuses to believe, for no sin can damn him but unbelief alone." (Serm. de Penit. Tom. 1, fol. 74, 1.) "The Papists teach," says the father of the Reformation, "that faith in Christ justifies indeed, but that God's commandments are likewise to be kept. Now this is directly to deny Christ and abolish faith." (In Ep. ad Gal. Tom. 5, fol. 311, 2.) A man must be very wicked indeed, my Lord Bishop, to turn Papist, since they teach that God's commandments are to be kept. What follows is admirable:—"Let this be your rule," he says again, "where the scripture commands the doing of a good work, understand it in this sense, that it forbids

thee to do a good work, because thou canst not do it." (Tom 3, fol. 171, 2.) This certainly, my Lord Bishop, is a most golden rule to interpret the scriptures backwards, not to do what they command, and to do what they forbid. Martin Luther was without all dispute the first to whom this rule was revealed, and I presume he had it in view, when, contrary to the express word of God, he denied all legislative power in men. "The power of making laws," he says, "belongs to God alone." (Contra Reg. Ang., Tom. 2, fol. 346, 1.) This is reforming both church and state with a witness, by purging the one as well as the other of all its laws, which, as to discipline in the Church, and order of government in the state, were all made by men who, according to Luther's gospel, have no legislative power. But the following quotations will show, how great a lover he was of truth when he was convinced of its and what pains he took to find it out. Luther declares that he did all in his power to persuade himself that there was nothing in the Sacrament but bread and wine, and that with great care and anxiety he had examined this point, "because," says he, (mark well the reason) "by this means I knew very well I should terribly incommode the Papacy. But I find I am caught without hopes of escaping; for the text of the gospel is so clear and strong, that it will not easily admit of a misconstruction." (Epis. ad Amicos Argent, tom. 7, fol. 502, 1.) Poor man! what a hardship it was upon him, that he should be forced to own the truth when he had so good an inclination to deny it! But in the following piece we find him more resolute, for there, to be revenged of the Pope, he stoutly gives himself the lie, and repents for having come too near the truth in his former writings. (Adversus Execrab. anti Bullam, Tom. 2, fol. 109, 1,) he says, "Whereas I said that some of John Huss's articles were Evangelical; this I retract, and now I say not that some, but all John Huss's articles were condemned at Constance by Anti-Christ and his apostles, in the synagogue of satan. And I tell thee plainly to thy face, most Holy Vicar of God, that all the condemned propositions of John Huss are Evangelical and Christian, and that all thine are wholly impious and diabolical. Therefore as the condemned articles of John Huss, I maintain them all, and am ready by the grace of God to defend them." Now, my Lord Bishop, one of John Huss's condemned articles is, and which he had learned from his master, Wycliffe, viz., "That the commission of a mortal sin made kings and bishops forfeit their power and character," which introduces anarchy both into church and state.

Let us, learn, my brethren, what is the true meaning of overcoming evil with good. When you render injury for injury, you are not then, perhaps, overcome by a man, but you certainly are overcome by a meaner enemy, viz. anger. But if, on the contrary, you keep your patience, you are truly a conqueror; you make every one speak well of you, and you stop the mouth of your enemy. When you revenge yourself by returning reproach for reproach, you shew that you felt what was said of you, and in some measure give occasion to people to think that there is some truth in it. But when you laugh at it, you shew that it was false. If you doubt of what I advance, ask your enemy himself.—*From 22nd Hom of St. J. Chrysostom.*

If with the saints we look up at joys which are to be the recompense of our patience, and consider attentively the example of Christ, we shall receive our sufferings, not only with resignation, but with joy, as graces, of which we are most unworthy.

We must never think our penance accomplished, must never put a stop to our tears, so long as we remember that we have sinned; and God prolongs our life that we may continue to weep for our ingratitude in having offended him.

EVIL COMMUNICATION CORRUPTS GOOD MANNERS.

The truth of this ancient maxim is in no case more strictly verified, than in the conduct of the young.

In the first bloom of youth, our reflecting powers are immature, and like the flower that opens its leaves to the morning sun, expanding its little blossoms in joy, as if it were certain that the luminary of the heavens would for ever cherish, with its genial rays, the little ephemeral bud, whose existence begins and ends in a single day. In like manner youth opens into manhood; throwing aside the bands of childhood, he rushes in wild excitement into the vortex of worldly allurements and dissipation; all is truth, all is friendship; he considers not that his companions are men, who have preceded him in the winding paths of worldly deceit, men whose strength, or perhaps baseness of character, have enabled them to surmount difficulties, in which thousands have perished; disappointments pierce his soul like a two-edged sword, while the worldling, whose breast bears the scars of many conflicts, scarce feels its points; he has education, perhaps he has talents, he sees men of surpassingly inferior abilities outstrip him in the attainment of worldly preferment; he has wealth, he lavishes it improvidently, it makes him many friends, it disappears, and he finds it was his purse they loved, not his friendship till at last he becomes a bankrupt in reputation and fortune. He then pauses in his career, and he now begins for the first time to reason with himself: I have been deceived myself, now I will begin to deceive others, not indeed the men who have deceived me, for they are my superiors in vice, but the young and unwary, whose souls have never yet felt the pestiferous breath of impurity. Thus does man imitate the beasts of the field; when caught in the snare he leagues with his destroyers to ensnare fresh victims.

Human nature has been described by some writers as irresistibly impelled towards evil, but we think it will be very generally allowed, that the present low state of morality is more the result of the desolating influence of pernicious example, than any inherent tendency in the human mind towards indulging in unlawful pleasures; the incidents which occupy the minds of youth are usually of a joyous kind, the fancy is fresh, and delights in picturing to itself schemes of happiness; the chilling influence of prudence and reflection, which casts a shade of doubt over the happiest conception of mature age, never dims for a moment the brightness of the visions, which occupy the minds of the young. His introduction into the world is like one placed in a chamber surrounded with mirrors, on every side he turns his own figure meets his view; he is satisfied, he wishes to see no one else, in his own estimation he is the beau ideal of perfection; need we wonder that temptation finds him an easy sacrifice; he has no principles of his own, he has perhaps studied the theories of the ancient philosophers, and the vivid colouring imparted in their delineations of virtue, may have captivated him at the moment, but when these sublime principles were to be applied to his own conduct, their beauty and truth faded before the more fascinating realities, that had never before courted his acceptance.

If vice, in its first approaches, appeared before us in its naked deformity, the youthful mind would shrink in disgust from the advances of such a loathsome object; but she comes like the queen of beauty, arrayed in diamonds and pearls, her garments are sprinkled with sweets, and her path is strewn with flowers; she scatters her treasures with prodigality, her influence is universal, from the beggar in his hovel to the monarch on his throne, her satellites minister incessantly to the gratifications of her votaries, her cup of delights is always full, and she holds it to the lips of youth, till reason staggers and is lost under the influence of the maddening draught. It would be impossible to enumerate all the difficulties which spring up before us on our entrance into life; the bewildered youth sees before him countless paths, all equally inviting, and perhaps the straight way of virtue may at first have escaped his observation; but while the germ of purity remains within his heart, it will guide his steps in the paths of religion and virtue, the only road which leads to solid and never-ending happiness.

TEMPERANCE SOCIETY.

At a quarter before 9 o'clock on Tuesday morning, we called at the house of the Very Rev. T. Mathew, of Cork, to witness the inauguration of members to the Temperance Society. The number installed up to that hour was 48,358, and at the same time a large parlour was full of persons from all parts of the country waiting to have the temperance pledge tendered to them.

Mr. Mathew is apostolic in his observances, humble in his demeanour, and clerical and gentlemanly in his appearance—he treats his followers with the greatest kindness, and after he speaks over to them the temperance pledge, he marks the sign of the holy cross on their foreheads, and bids them depart in peace. His manner is solemn, and his demeanour graceful. We understand that the rev. gentleman is of noble extraction, and nearly allied to the Llandaff family.

It may be said that the entire population of Limerick are with Mr. Mathew. The reformation of the people has become so manifest in that city, that the Mayor has written a letter of grateful acknowledgements to Mr. Mathew for his extraordinary exertions and success in the cause of temperance. It appears that in Limerick, 148 deaths were occasioned by intemperance, from the 1st October, 1838, to the 1st September 1839; since then no death has happened from a similar cause, owing to the improved habits of the people."—*Waterford Chronicle*.

INTELLIGENCE.

The *Courier de Lyon* having announced that M. de Bonald, Bishop of Puy, was on the point of being nominated to the Archbishopric of Lyons, the *Temps* takes the opportunity of stating that the offer of this high dignity has been made to the prelate, and declined by him. This journal, after adding that M. de Latour d'Auvergne, Bishop of Arras, and a third prelate, not named, have received and refused the same offer, as also that the first of these two Bishops is to have one of the vacant cardinal's hats, gives the following account of the motives which induced the Ministry to offer the Archbishopric of Lyons to M. de Bonald: "The Bishop of Puy, during a recent visit to Rome, had a long conference with the Pope, on the state of religion in France. His Holiness expressed his great regret at seeing that part of the French Clergy were persevering in hostility, or at least kept a cold reserve, towards the Government of July, and knew not how to fulfil their mission of tolerance and Christian charity, not to appreciate events directed by the hand of God. The Pope pointed out the loss which religion thereby sustained, the persecutions to which it was thus exposed, and the abandonment into which it was consequently likely to fall; while it might gain every thing by showing itself devoted to dynasty, which had on its side all the Powers of the earth, and the tacit approbation of Heaven. The Bishop listened with reverence to these reasonings, and returned to France with a conviction of their justice. His Holiness having enjoined him to endeavour in like manner to convince the priests, and all other faithful believers under his charge, the Bishop, on arriving at Puy, repeated the recommendations of the Pope to his clergy. He did more, for he published them nearly at full length in one of his pastoral letters. For this it was that the Government turned its eyes upon him and offered him the Archbishopric."—*Gal. Mes*.

MISS AGNEW, the Catholic convert, and authoress of *Geraldine*, is about to proceed to London in a few days, accompanied by Mrs. Macaulay, for the purpose of founding a convent of nuns of the Order of Mercy, in the neighbourhood of Whitechapel and the Commercial-road, to which is to be attached a large school for poor children.—*Tyne Mercury*.

MONASTERIES IN THE METROPOLIS.—There are several religious establishments for Catholic ladies in London and its immediate vicinity, where they devote their lives to the education of the children of the indigent, the largest of which is in Clarendon-square, where 240 girls are clothed, fed and brought up as good and trustworthy servants. A monastic institution is now erecting in Bermondsey, adjoining the new Catholic chapel, for the order of the Sisters of Mercy. The ladies who are about to take possession of this establishment are pledged to visit and administer to the wants of the sick poor of the neighbourhood, regardless of their religious creed, their sickness and poverty being their only recommendation to the good offices of the nuns. A similar establishment is to be instituted at Whitechapel about Christmas next.—*Pat*.

FLOWERS FROM THE HOLY FATHERS.

No. XVIII.

“Quid tibi cum splendore familiæ, qui sæculi pompis renunciasti?”—*Sti. P. Nolens. Ep. 13.*

What is to thee a noble name
An ancestry of wealth and fame?
What is to thee the pride of earth
The accidents of gentle birth?
What is to thee obsequious state?
What mean ye still by high and great?
Thou who by vow hast thrown aside,
The world with all its pomp and pride?

Thou by baptismal vow hast been
Washed, and from stain of sin set clean;
A brighter birthright now is thine—
A higher house—a nobler line—
By virtue of that mystic vow,
A nobler tree receives thee now—
A higher Father, nobler kin,
Trace back to heaven thine origin.

And wilt thou still look lingering back
To a fictitious meaner track?
Wilt thou reclaim the pomp and pride
Thou hast renounced, thou hast defied?
Wilt thou for vanity and earth
Barter away thy heavenly birth?
Assume its toys and tinselled shew,
And bind thyself to sin anew?

Oh earth! at best thou art but dust;
Thy honour shame—thy blessing rust—
Tainted with sin, thy best gifts bring
No rest to kaiser, prince, or king—
Thy praise is but as idle breath
Breathed to the winds, and lost in death—
Thy fairest blossoms fade away—
Come with the morn, and pass with day!—

And shall the Christian soul return
To seek on earth its home, its bourne?
Ah me! how foul and full of dross—
Its glory vain, its gladness loss—
Seems this dull earth of mist and death,
When up to heaven the eye of faith
Looks lovingly, and there may come
As to its birthright, and its home.—*

Then thither let us onward move,
Knit hand in hand, in bonds of love—
Together to our Father's house
Hasten with joy—fulfil our vows;
By virtue new, example bright,
Bring scions fresh to heaven and light,
Till all, one family in God,
Sing in his Church one voiceful laud!

* O quam sordet mihi terra, dum cælum aspicio!—*Ex verbis Sti. Ignatii Loyol.*

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THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XXX.]

JANUARY 25, 1840.

[VOL. II.]

At last I found a difficulty in one of the Thirty-nine Articles which I could not fairly answer. This was the eighth Article: in which I found myself called upon to affirm, that the three creeds received by the Church of England, i. e. the Apostles, the Nicene, and the Athanasian, might be clearly proved from scripture. I had some years before had scruples about the condemning clauses in the Athanasian creed.—*Account of the Conversion of the Hon. and Rev. G. Spencer.*

It has been lately made an objection against the Hon. and Rev. G. Spencer, who a few years ago forewent the brightest worldly prospects in order to embrace the Catholic Faith, that while a Protestant he could not conscientiously bring himself to subscribe to the condemnatory clauses of the Athanasian creed, but that his scruples vanished the moment he became a Catholic. Yes! His scruples then did vanish: not that his conscience became more pliant and supple by the change, but that his views of truth enlarged and grew more distinct on account of the high and firm ground where he had now taken up his position. Were the testimony of the Catholic Church no better than that of the Established Church of England, he could not reasonably have believed on the word of the former what he had rejected on the assertion of the latter. But if he discovered that the one church was founded by the Apostles, and the other established by act of Parliament; that the first was the creation of Divine, and the other of human power; that the Old Church was the Church of Truth, consistent with herself, and the new one a Church of error, inconsistent in principle; is he deserving of censure because he believes, on the authority of the Apostolic, Divine and True Church of Christ, articles of faith that seemed doubtful to him, when proposed to his belief by a human and fallible Church? He was convinced, he asserts, that the Catholic Church is the Church of Christ; and if the conviction of so learned and talented a gentleman prove the solidity of Catholic arguments, the great worldly sacrifice, which he made, is surely more than sufficient evidence of his sincerity. He was willing now to believe on the authority of this Church, not only the articles of which he had doubted as a Protestant Minister, but several other articles, which, till his discovery of the truth of the Catholic Church, he had actually disbelieved and looked upon as false. There is nothing inconsistent in all this. We reject a marvelous story when we like not the testimony of the person who relates it, but readily admit the statement as true as soon as we find

it attested by an unexceptionable authority. The Rev. G. Spencer, with no other authority than that of the Protestant church, doubted of certain articles, because he saw that the authority was not sufficient to vouch for the truth of them. But on entering the Catholic Church, no sooner did he find himself standing *on the pillar and the ground of truth*, than his doubts vanished and his faith enlarged. As a Protestant, his faith wavered on certain points of the Athanasian creed: as a Catholic his faith as to these points became firm and staunch. As a Protestant his faith was limited and partial, extending only to certain articles of the entire doctrine of Jesus Christ: as a Catholic, his faith was full and complete, embracing the whole doctrine of his Saviour; for he had now discovered a Church able to impart to him every doctrine revealed by Christ, and able to attest it with irrefragable authority. This surely is consonant with right reason, and deserves the approval of every sensible man. We, praise be to God, are Catholics, called without any merit on our part to the true faith in Christ; and we feel grateful to the divine mercy shown in our regard. But if we were members of the Anglican Church, with as much knowledge of religion as we have at present, we, like Mr. Spencer, should not—nay—we could not conscientiously subscribe to the Athanasian creed. For though now we heartily and firmly believe every tittle which it contains, because it is proposed to our belief by the divine infallible authority of the Catholic Church, we could never assent to it on the authority of a Church, which, besides being human and fallible, denies in principle the right of dictating articles of faith to men, though in practice she enforces it.

In the Church of England two principles are laid down which are intended to guide men in what they should believe; scripture with each one's private right to interpret it, and Church authority aided by Tradition. The first is an openly avowed principle and common to all the sects of the Reformation: the second is not put forth so much in theory, but supposed by the very constitution of the Church, and vigorously maintained in practice. Foreseeing that the loose principle of private interpretation would, if left unrestrained, lead soon to the utter dissolution of the Church, the first founders of it, with more prudence than consistency, introduced as a check the principle of authority, in imitation of the Catholic Church which they had abandoned. Hence while the Church "by law established" puts the bible indiscriminately into the hands of her children and bids each one interpret it according to his private opinion, she at the same time draws out thirty-nine articles, declares that they are clearly taught by the scriptures, censures those who refuse to believe them, and obliges her ministers by oath, to maintain them before she appoints them to benefices. By this, she evidently restricts the liberty which she professes to give, and exerts an authority which that liberty annuls. In fact the two principles are totally irreconcilable. For if each one enjoys the privilege of interpreting the scripture for himself, the Church has no right to determine what he is to believe; for such a decision is an evident infringement on the boasted liberty which he inherits from the gospel. However by Church-authority, though incoherent with "gospel liberty," the Church "by law established" succeeds in some measure in keeping her members together, and in preserving something of a uniform and dignified appearance. But it can only be for a time. The seeds of dissolution are sown in her bosom. The principles, which

seem to impart life and vigour, act with the malignant power of opium, and undermine her constitution.

It was no doubt with a view to check the wild growth of fanaticism, and to impart a more solid and regular form to the Anglican Church, that its founders, at the out-break of the reformation, thought it prudent to ingraft, if we may say so, a scion of Catholic Church authority on the rank stock of gospel liberty which threatened to overspread the land. Combining two principles which are essentially opposite, the tree was justly regarded as a monster. It was, on the one hand, disowned as a bastard olive, by the Catholic Church, and on the other hated and eschewed by the Dissenters, who went from it because they liked not to sit confined under the shadow of its branches, or to taste of its harsh fruit which seemed to have too strong a savour of Catholicity. In taking Church government and tradition from the Catholics and adopting the right of private judgment from the Reformers, the Church "by law established" has laid herself open to the attacks of both against which she cannot defend herself. For if Church authority and tradition have any weight, there is an older Church which she disobeyed and an older tradition which she refused to follow; if private judgment be the chartered liberty of the gospel, then her assumption of dignified authority is not only unjust but ridiculous. But the Church hereby is in danger not only from the attacks of her enemies, but from the factions of her own children. As the two principles are diametrically opposite, and tend, like darkness and light, to destroy each other, two parties may be directly opposed in the same Church, though each follows up rightly a principle of it. One urges authority as a rule; the other insists upon private judgment. Though directly opposed, they are both right—both good and faithful members of the same Church, because each does nothing but simply adhere to a principle of his Church. If the two principles clash, it is not the fault of those who maintain them. It is evident that this would lead to the immediate destruction of the Church, if the hand of power did not interfere to deprive any subordinate of his benefice who should prove refractory. Yet laymen lie beyond all control;—hence in England originated the endless variety of sects, of which some count more members than the established Church. But the liberty of Churchmen is circumscribed, as well by the oath tendered to them at the time of ordination, as by the executive power, which takes their benefices from them, if interpreting the scripture too freely for themselves, they violate the oath they made to teach the Church doctrine. However in spite of the strong motive of interest, we frequently see clergymen, who dare act on a real and fundamental maxim of the Church, and think for themselves in matters of faith. At present, we find the Rev. Mr. Head who rejects the rite of Baptism as established in the Church, pleading in his favour the right of private judgment ensured to every Protestant by the thirty-nine articles. But his superior the Bishop of Exeter, determined to uphold the authority of his Church, shows to his subordinate the Common prayer book which he has sworn to follow, and reminds him of the consequences which will ensue from disobedience. In this country the very reverse of this scene took place lately, when his Lordship D. Wilson, in his famous charge to his two suffragan Bishops, wished to raise up private judgment on the ruins of Church authority and Church tradition, whilst authority and tradition found

an able advocate in a subordinate minister, the Rev. W. Sturrock, who addressed a clever and powerful letter to his Lordship. It is no business of ours to decide how far the oath taken by Protestant Clergymen should influence their conduct, or whether they should resign the Church-livings as soon as they resign the Church-doctrine which they had sworn to maintain. We leave this to the contemplation of his Lordship whom it deeply concerns, and consider only the two principles, independently of the oath taken. It seems then to us that both parties, as we said before, are faithful and true members of the Church; and if each one by following up a Church-principle goes directly against a Church-principle followed up by the other, the fault should be ascribed, not to the members, but to the Church itself which teaches contradictory maxims: not that we condemn tradition or authority;—not that we think the established Church-system less agreeable to reason than that chief of religious absurdities, the unfettered gospel liberty of Dissenters;—but we wish merely to show that the Church of England, with all her dignity, eminence, learning and regularity has no internal principle of union—no ground on which men can firmly rest their faith. She may warn her members against novelties in religion; she may exhort them to adhere to the old doctrine handed down by tradition from the fathers of the Reformation; she may speak to them in the words addressed by the Ven. Arch. T. Dealtry on the 1st of January, this year, to his flock: "*There is one evil, in the present day, against which we would caution you, and that is, novelty in religion. We believe nothing is doing more harm to the cause of Christ than this spirit. Remember the good old ways which holy men, of all ages, have trod in, and be not seduced from them.*" But to no purpose. Some, pleased with novelty and freedom will, like his Lordship Dan. Wilson, or Rev. J. Head, advocate the cause of private judgment, and swell the ranks of the Dissenters; whilst others, like the Rev. G. Spencer, finding no sure footing for their faith, will return to the bosom of the Old Catholic Church, where the mind meets with nothing inconsistent with reason, and the heart finds all that religion can impart.

It is with sincere pleasure that we notice Mr. Spence's philanthropic liberality towards the Catholic Free Schools—He has sent in a donation of twenty-five Rupees, besides increasing his annual subscription. We hope that others will be induced to follow the generous example thus set by a Protestant Gentleman

It is hardly necessary to comment at any length on our correspondent SIGMA's objections to our article on the Free Schools, as it must be obvious to every one, that schools constituted as they are for the education of children of the poorer classes hitherto left in entire ignorance, the Committee cannot have at their command the means of giving any but the plainest and most useful education: the refinements of knowledge are necessarily left to Institutions of an entirely different character. The objects of a Free School are, to communicate the useful arts of writing, arithmetic and reading to the greatest possible number; and the cost of attempting to give even a few any knowledge of more profound studies, would limit the good the schools might effect to a much smaller number than even their

present means contrive to advantage; and—these advantages are already demanded for hundreds more than either their space or funds accommodate. Besides the very short period that the necessity of early beginning to earn their bread will allow of these children remaining in the school, would effectually bar their drinking “deep of the Pierian spring,”—this, as every one knows, requires a period of years far beyond the power of penury or poverty to sacrifice exclusively to such an object: and to require them to devote their years to this purpose, without affording them adequate bodily sustenance, would be not only cruelty in the exaction, but impossible in action. Of those few talented individuals who have risen out of the sphere in which Divine Providence had originally placed them, the whole have done so by laborious and well conducted study at such periods as their less ambitious comrades devoted to recreations of a grosser kind; and those who will follow so eminent examples will ever receive encouragement and attain the reward of their labors. But such instances are rare: the labors of the poor fatigue the body to the weakening of the powers for study. We cannot alter the difference of states ordained by the Divine Will who alone sees that which is good for us, but we may (and that is the endeavor of the Committee) ameliorate it by affording to our poorer brethren that degree of education that may assist and lighten their labors, and open to them the thoughts and aspirations of those Saints and pious men who have under aid of the Church, left us the bequest of their works to lead us to our God, and guide us sinners to repentance, and would lead us “to entertain chaste and honest thoughts “and to be contented with what is our own,” giving at the same time that knowledge which “teaches us the will of God and the science of the saints.”

We are always unwilling to make comments on the style or composition of any of our correspondents, as we would mete to all that charity to occasional inaccuracies, which we feel conscious of often requiring for ourselves. But we should really be glad to know how SIGMA learned to make Overseer and Butler synonymous terms, or why the latter is to be so uncharitably termed a low station of life. To the duties of the former we would wish to see many even of the richer of our countrymen turn their attention, for no business of life can be more honorable than the tith and culture of the products of our country in any of its branches, especially in a country like this, where the duties of an overseer embrace such a wide field of improvements, and may yield so much of instruction and benefit to an impoverished and too often oppressed people. In fine SIGMA may rest assured that we shall still maintain the benefits of a plain education to a great number, and shall not hesitate to comment freely on what we may deem an error, although some of our best friends, nay even ourselves in an individual capacity, should have been parties to its commission: our duty as editor lies with measures not men, and we will unflinchingly advocate or censure such as are of public character that we may deem calling for remark, always however in the spirit of charity and temperance that becomes the character of our journal.

CATHOLIC FREE SCHOOLS.

To the Editor of the Bengal Catholic Expositor.

SIR,—A late number of the Catholic Expositor was handed to me by a friend for perusal and on reading the editorial columns I found in it some-

thing to the following effect, (I quote from memory) "the objects of Catholic Schools should be essentially confined to plain reading, and writing, and simple accounts also religious instructions; fitting them to be good and humble Christians, and to fulfil their duty in those walks of life to which they are born, and in which it is necessary they should gain their bread." Will you kindly explain for the sake of your own credit, why these children should confine themselves to "plain reading and writing and simple accounts," (a) and why not (to quote your own words) acquire some knowledge of the higher walks of study? (b) Is it dangerous for a man or a lad "to drink deep of the Pierian spring?" "Knowledge is power" says Lord Bacon, and if the maxim be true, its converse is equally true that "Ignorance is weakness." (c) Under the protection of so great a name as Bacon I am ready to combat your opinion if you answer my queries in the affirmative. Again you have said, "We do not wish to see these children taken out of their sphere, or in any way raised above the stations of life they are destined to fill as copyists, overseers and so forth, any attempt therefore at giving them an education beyond what is necessary to fit them for such stations is injurious." (d) You Mr. Editor must have a very bad heart for not desiring the well being of your brethren and how in the name of wonder could a liberal education prove injurious I am unable to conjecture. Some of the most learned men in the department of literature and in the scientific world were but of the poorest parents; what was Newton himself? and what did a good education prove to him? One more question and I am done. By what extraordinary method are we to discover who among the number of children sent to these Charity Schools are destined to fill the low stations in life such as of an overseer more commonly known as butlerships? Take a word of advice Mr. Editor, do not put to practice what you have so carelessly advanced if you have any exercise of authority in any of the Catholic Charity Schools, for your better judgment had no share in what you so publicly urged.

If you have any intention of defending what you have stated, do not burk my letter, but unscrupulously make room for it, for it will enable the reader to judge between us.

I am

Yours obediently,

SIGMA.

16th January, 1840.

(a) Had not our correspondent trusted to his memory he would have observed that the question is not the abstract value of the higher walks of study if attainable, but whether, considering the Committee's limited resources and the claims upon them, it be not better to give a plain and useful education to many, than by attempting to give a smattering of the higher branches of education to a few, leave the many without any education at all.

(b) Because it would be done at the expense of the more useful.

(c) We perfectly concur with our correspondent, but we contend that an imperfect and superficial smattering of the higher branches of study, which the Committee have at best the means of giving, is not real knowledge, and that the branches of education (viz. reading, writing, grammar and arithmetic) to which we wish to see the Committee confine their exertions for the present at least, is real knowledge. It will be quite time enough to think of introducing higher branches when proficiency is attained in those we recommend and when the funds of the institution admit of the adoption of such a measure without prejudice to the many who have claims upon it.

(d) Yes, because any such attempt with the Committee's circumscribed resources must prove ineffectual for any useful purpose and only tend (as we have already stated in continuation of the sentence which Sigma's memory has so conveniently omitted) to excite "notions of a superiority they can never expect to realize, and only therefore calculated to render them discontented and to promote their vanity and love of finery already too prevalent among the lower classes in India, and which if their own labor be insufficient to satisfy it, too easily leads to the overthrow of those precepts of honesty and virtue that it should be the endeavour of these schools to inculcate and encourage."

CATHOLIC SOLDIERS AT CHINSURAH.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

I duly appreciate your endeavours to impress on the mind of the Local Government in India, the necessity of granting fair play to all religious persuasions; and not continue to foster with worse than Tory intolerance the Religion in England established by Law, to the exclusion of the Catholic and Dissenter.

Your Correspondent, *A Catholic Soldier*, very fairly remarks, that two-thirds of the European Regiments in India and their families are Roman Catholics, as may be instanced at this station, where the greater part of the 21st Royal Fusileers, together with about one hundred Recruits of the 9th and as many of the 16th, are without a House of Worship, no not even such a shed, shelter or hovel as he describes the worthy gentlemen of St. Xavier's College to have recourse to, at the Fort. The Chaplain and Catholic Soldiers here being ever indebted to the worthy family of Lackersteen at Calcutta, who granted them *ad interim* the use of an extensive House to worship their God, according to the dictates of their conscience, and the custom of their ancestors, in the Catholic Faith.

It is needless to remind you that the Protestant Chaplain here is allowed a lordly salary, all the insignia, and paraphernalia of office, Church, residence, pomp, circumstance and all, together with a European Soldier to vest, and respond to him on Sundays, &c., while the commanding Officer cannot allow the Catholic Chaplain a Soldier to vest or respond to his Church Liturgy during one hour on any one day in the week. The Indian Government may talk of tolerance and liberty of conscience, but one fact is worth one thousand arguments.

By inserting this in your greatly valued journal you will oblige,

Your obedient Servant,

Chinsurah, Jan. 22, 1840.

PHILIP BRADY.

We hope to hear again from Captain Brady.—Ed.

To the Editor of the Bengal Catholic Expositor.

SIR,

You will perhaps oblige a reader by inserting the following extract from the *Bengal Herald* of the 5th instant.

"The hot-bed of sectarian zeal, produced a hebdomedal, entitled '*The Calcutta Christian Advocate*,' the object of which was to supply all those deficiencies, as its editors alleged, for which the other journals of this presidency were pre-eminent, in every department of life, commerce, literature, science, arts, and religion. To speak truth, these professions still remain professions. This periodical has not, to our knowledge, improved the tone of morals, promoted the ends of commerce, enriched science, polished art, supplied fresh information in literature, or advanced the cause of religion. It is 20 degrees below the intelligence of the great portion of our citizens. We had almost forgotten, that it has given rise to the '*Bengal Catholic Expositor*,' between which and itself, an interminable dispute is being carried on, on the subject of *my* and *your* religion. In vain do we look for those benefits which the *Advocate* has conferred upon us? Literally speaking, it has given birth to none. It is a dry and sapless fig-tree."

A READER.

Selections.

DIVISION OF THE TEN COMMANDMENTS.

PART 1st.

(Continued from vol. I. page 333.)

Thus far Christians of every denomination agreed in refuting the erroneous opinions, which the whole Jewish Nation was equally unanimous in maintaining.*—Here however these two opposite Kingdoms begin to be divided within themselves; parties multiply and assume a new complexion. The great body of the Jews appear to have received with disapprobation the contrivance of dividing the first commandment into two as proposed by Josephus. The plan, however, was adopted by Philo, who transmitted it with many other errors to his countryman Origen. On the precarious authority of Origen, the great but erring light of the early Church, it was received, apparently without examination, by some three or four comparatively recent writers, distinguished more for their absurd heresies or singular opinions than for the influence they possessed in their day, or the respect they earned from posterity. Generally rejected by Jews and Christians, this opinion lay for centuries unnoticed and forgotten, till at length Calvin, from what motive I will not say, undertook its partial revival. He had however the ingenuity to frame his system, so as to differ from all, who preceded him on this subject. He dissented from Philo, Josephus and the Catholic world by assigning four Commandments to the first table, and six to the second: he disagreed with Jews and Christians by dividing into two what was by them universally considered a single Commandment, and then in opposition to the Christian world, amalgamating the 9th and 10th Commandments into one, in order to preserve the total number of the Decalogue.

When the Church of England, despising the moral of the fable, was compounding her Creed from the tenets of conflicting sects, in the hope of pleasing all, this opinion, in an evil hour, slipped in amid a copious infusion of Calvinism. The Catholic Church, on the other hand, retained with "sacred inflexibility" the opposite system, venerable for its antiquity and recommended by the general adoption of the Christian world. She continued to believe, that our duties to God, inscribed on the first table, were comprised in three Commandments; and that those which we owe our Neighbour, were prescribed in the remaining seven. Thus between innovation on the one side, and tenacious adherence to antiquity on the other, an opinion originally introduced for the support of an acknowledged Jewish error became a theme of fretful controversy, and afterwards a pretext for rekindling the furnace of persecution, in which the children of an oppressed nation had been tried for Centuries.

Let us proceed to examine the arguments on either side, that we may be enabled to judge, whether Catholics are guilty of any evident error in their manner of dividing the Commandments. Were a writer to follow the example of Protestant Polemics, he should, after exhausting whatever of argument he could wrest to his purpose, at once proceed to supply the deficiency of proof, by bold and sweeping assertions, advanced so confidently, that the deluded reader, mistaking them for axioms, could rather doubt his existence than question their truth. Then in some pretty phrase or ingeniously turned sentence, he could insinuate or even broadly and confidently assert, that the opposite opinion was unscriptural and profane and without any warrant of reason. But Catholics have no title to this mode of reasoning; this method of argument is so confessedly and exclusively Protestant, that I dare not venture to usurp it. Debarred of this privilege, a skilful disputant would court the prejudices of his readers and challenge their assent to the proof of his own opinion

* The Jews as before stated, maintained that each of the two tables contained five commandments, 2ndly that the precept of honoring Parents belongs to the first table.—The Christian world on the contrary taught—that each of the tables did not contain the same number of commandments, and that the precept of honoring our parents belongs not to the first but to the second table.

first, and leave his adversary's arguments to be treated as objections to an established doctrine.—Having no party but the truth, no motive but to dissipate error, I shall dispense with this and every other tactic however honest, and shall give the Protestant system the full advantage of position, and of all the arguments I have been able to collect from its most illustrious champions, whom I shall quote, each in his own words. I shall even confine myself, almost exclusively, to their own bible, however deep the conviction of many and however weighty the arguments adduced to prove, that the Protestant English version is maliciously and intentionally corrupted for Sectarian purposes in the very passage on which the present controversy is grounded, and in many others.

To prevent ambiguity and spare the reader the trouble of reference, it is deemed convenient to insert here the portion of Deuteronomy which contains the Decalogue.—The extract is given according to the Protestant Bible—but let it not therefore be supposed, that I in any wise approve a translation, which whatever may be the supposed merit of its style and diction, I believe, on the most solid grounds, to be an unfaithful and a corrupt version of the inspired originals.

DEUTERONOMY CHAPTER V.

V. 6. I am the Lord thy God which brought thee out of the land of **Egypt**, from the house of bondage.

7. Thou shalt have none other Gods before me.

8. Thou shalt not make thee any graven images or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth :

9. Thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a Jealous God, visiting the iniquity of the fathers upon the Children unto the third and fourth generation of them that hate me.

10. And shewing mercy unto thousands of them that love me and keep my Commandments.

11. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

12. Keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee.

13. Six days thou shalt labour and do all thy work.

14. But the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, nor thy Man Servant, nor thy Maid Servant, nor thine Ox, nor thine Ass, nor any of thy Cattle, nor any Stranger that is within thy Gates ; that thy Man Servant and thy Maid Servant may rest as well as thou.

15. And remember that thou wast a servant in the land of **Egypt**, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm ; therefore the Lord thy God commanded thee to keep the Sabbath day.

16. Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee, in the land which the Lord thy God hath given thee.

17. Thou shalt not kill.

18. Neither shalt thou commit adultery.

19. Neither shalt thou steal.

20. Neither shalt thou bear false witness against thy neighbour.

21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field or his man servant or his maid servant, or his ox, or his ass, or any thing that is thy neighbour's.

DIVISION OF THE TEN COMMANDMENTS.

Division of the Jews.

1st Commandment.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. V. 6.

2nd Commandment.

Thou shalt have none other Gods before me. V. 7.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. V. 8.

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me. V. 9.

And shewing mercy unto thousands of them that love me and keep my Commandments. V. 10.

3rd Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. V. 11.

4th Commandment.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. V. 12.

Six days thou shalt labour, and do all thy work. V. 13.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor any stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. V. 14.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. V. 15.

5th Commandment.

Honor thy Father and thy Mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God hath given thee. V. 16.

6th Commandment.

Thou shalt not kill. V. 17.

7th Commandment.

Neither shalt thou commit adultery. V. 18.

8th Commandment.

Neither shalt thou steal. V. 19.

9th Commandment.

Neither shalt thou bear false witness against thy neighbour. V. 20.

10th Commandment.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's. V. 17.

Division of Josephus.

1st Commandment.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. V. 6.

Thou shalt have none other Gods before me. V. 7.

2nd Commandment.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. V. 8.

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me. V. 9.

And shewing mercy unto thousands of them that love me and keep my Commandments. V. 10.

3rd Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. V. 11.

4th Commandment.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. V. 12.

Six days thou shalt labour, and do all thy work. V. 13.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor any stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. V. 14.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. V. 15.

5th Commandment.

Honor thy Father and thy Mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God hath given thee. V. 16.

6th Commandment.

Thou shalt not kill. V. 17.

7th Commandment.

Neither shalt thou commit adultery. V. 18.

8th Commandment.

Neither shalt thou steal. V. 19.

9th Commandment.

Neither shalt thou bear false witness against thy neighbour. V. 20.

10th Commandment.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's. V. 21.

First Table.

First Table.

Second Table.

Second Table.

DIVISION OF THE TEN COMMANDMENTS.

Division of Calvin and the Church of England.

1st Commandment.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. V. 6.

Thou shalt have none other Gods before me. V. 7.

2nd Commandment.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the waters beneath the earth. V. 8.

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me. V. 9.

And shewing mercy unto thousands of them that love me and keep my Commandments. V. 10.

3rd Commandment.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. V. 11.

4th Commandment.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. V. 12.

Six days thou shalt labour, and do all thy work. V. 13.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. V. 14.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. V. 15.

5th Commandment.

Honor thy Father and thy Mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God hath given thee. V. 16.

6th Commandment.

Thou shalt not kill. V. 17.

7th Commandment.

Neither shalt thou commit adultery. V. 18.

8th Commandment.

Neither shalt thou steal. V. 19.

9th Commandment.

Neither shalt thou bear false witness against thy neighbour. V. 20.

10th Commandment.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's. V. 21.

Catholic Division.

1st Commandment.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. V. 6.

Thou shalt have none other Gods before me. V. 7.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. V. 8.

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generations of them that hate me. V. 9.

And shewing mercy unto thousands of them that love me and keep my Commandments. V. 10.

2nd Commandment.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. V. 11.

3d. Commandment.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. V. 12.

Six days thou shalt labour, and do all thy work. V. 13.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor any stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. V. 14.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. V. 15.

4th Commandment.

Honor thy Father and thy Mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God hath given thee. V. 16.

5th Commandment.

Thou shalt not kill. V. 17.

6th Commandment.

Neither shalt thou commit adultery. V. 18.

7th Commandment.

Neither shalt thou steal. V. 19.

8th Commandment.

Neither shalt thou bear false witness against thy neighbour: V. 20.

9th Commandment.

Neither shalt thou desire thy neighbour's wife.

10th Commandment.

Neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, or his ox, or his ass, or any thing that is thy neighbour's. V. 21.

First Table.

Second Table.

First Table

Second Table

2. 6. 7. 8
9. 10

2. 12. 13. 14.

2. 10

17

18

19

20

21

Among the clear and demonstrative arguments which are to dispel all doubt from the mind of an impartial enquirer, and convict Catholics of unquestionable error on the division of the commandments, the oldest, indeed, the only argument, I find advanced before the 16th Century, is thus expressed by Dr. Secker, Archbishop of Canterbury and head of the English Church. "If we join these two Commandments (meaning the 5 first verses above) into one, there will be no tenth left; " though the Scripture itself hath called them ten."*

But let me ask, is not this a mere begging of the question. Shall we believe, when his Grace penned these words, that the sophism imposed upon himself or that he intentionally studied to impose upon his readers and practice upon their credulity? Did he not know that the modern Jew could with equal flippancy and equal justice argue, that "if we join the 6th and 7th Verses into one Commandment, there will be no tenth left, though the Scripture itself hath called them ten," for such is the opinion of the Jews. Did he not know that Catholics and Jews could, with as equally sound deduction reply, that if we divide the one commandment contained in these 5 verses, (from verse six to verse ten, both included,) into two, then the total number will be eleven "though the Scripture hath expressly called them ten?" Did he not know, that all agree in reckoning ten, and only ten commandments, and that in each and every system a tenth is left; and consequently that his words, stripped of their sophistry, stripped of the unfounded insinuation they convey, either have no meaning at all or mean only, that if we join the five first verses quoted above into one Commandment, and at the same time hold, that the 21st verse contains but one precept, then there will be no tenth left; that is, if we be Protestants it all we must be such throughout if we do not, with them divide the first Commandment into two, we cannot adopt their compression of the two last Commandments into one. His Grace knew all this well, but the light which beamed so painfully upon his own senses, his charity, perhaps, wished to conceal from his followers; and that he did not err from ignorance is evident from the argument in the succeeding sentence. "To avoid which absurdity (he says) the Romanists have committed another, by dividing the tenth into two." The Romanists then have escaped the first absurdity! (for such is the liberal language of the head of that Church "whose liberality is," according to another Primate "the best proof of its truth.") A tenth is left and the Scripture number is completed! A fresh absurdity however, it appears, is committed; an absurdity, I suppose, as monstrous and as easily proved as the former. "And they might as well (continues the Archbishop) have divided it into six or seven, as I shall show you in discoursing upon it." Here is indeed a splendid specimen of the superiority of Protestant intellect. A moment ago Catholics could not make out even a tenth, and now the ingenuity of a Lord Archbishop promises to teach them how they could find in the Decalogue sixteen Commandments. But let us follow him to the promised discourse, without however faltering in the pious hope, that his pledge will be amply redeemed and this second absurdity proved with as much success as the former. Unfortunately however, his first attempt at proof runs the round of what Logicians call a vicious circle. For calculating on the orthodoxy of his hearers, he had begged them to believe that the first Commandment from verse 6 to verse 10 should be divided into two, because he would shew them hereafter, that the ninth and tenth (verse 21) should be joined into one: but when he comes to fulfil his promise, his first proof, that the ninth and tenth Commandments should be united into one is founded on the supposed truth of the former position; that the first Commandment from verse 6 to verse 10 should be divided into two distinct precepts. "We are now come (he says) to the tenth and last commandment; which is by the Church of Rome absurdly divided into two, to keep up the number, after joining the first and second into one. *But that these two ought not be thus joined and confounded I have shewn you already.*"†

His next argument is, "and that this, (the tenth) now before us ought not to be divided, is extremely evident; for it is one single prohibition of all unjust desires."

Unwilling to impute to his Grace an intentional falsification of Sacred Scripture, I am anxious to persuade myself, that a treacherous memory betrayed him into the

* See Lecture 19.

† See Lecture 28.

palpable mistake, which must strike every mind at the first glance at these words. For the 21st verse contains not "one single" but two distinct, prohibitions: viz. "Neither shalt thou desire thy neighbour's wife." "Neither shalt thou covet thy neighbour's house," &c. Had the Archbishop remembered the two distinct prohibitions, he might perhaps have admitted two distinct Commandments. I am willing also, to ascribe the next mistake to inadvertence and not to a desire of making a bad case plausible, and I shall suppose, for the present, that the 21st verse, which prohibits neither the desire of idolatry nor of perjury nor of calumny nor of murder, &c. &c. is notwithstanding a prohibition of all unjust desires. But I am at a loss to discover what apology can be offered for the reasoning of Dr. Secker. Different prohibitions can, by the power of abstraction, be generalized and reduced to one which includes them all—Therefore, concludes the Primate, they must be one identical Commandment. Are not the four preceding Commandments a prohibition of all unjust actions, and are they therefore but one Commandment? And what line of morality can separate actions into different species that does not also similarly distinguish their desire? Is not the whole decalogue a prohibition of all Sin, and is it therefore but one Commandment? The countless precepts of the Moral, Ceremonial and Judicial Law will on this principle constitute only two commands,—avoid evil and do good.

But at length comes the Archbishop's promised proof of Popish absurdity, "and, says he, if reckoning up the several prohibited objects of desire makes it more than one Commandment; for the same reason it will be more than two. For there are six things forbidden in it particularly, besides all the rest, that are forbidden in general."—His Grace, it must be presumed, was acquainted with the arguments, which Catholics advance on this subject; yet this is his only allusion to them, his only attempt at reply—who then would not suppose, that the reasoning here so obscurely hinted at, was the sole support of the Catholic Division of the 21st verse into two Commandments, or who could suspect that his Grace's apparent candour, in at all noticing an objection, consists in palming upon Catholics a principle which they have a thousand times disclaimed? It is surprising, that he could not find any one argument of Catholics (for the selection was in his own hands) which could be fairly stated without endangering the faith of his hearers, or with which he could venture honestly to grapple? But whether a cautious prudence or an inordinate love of sophistry guided his pen, certain it is, that he conceals the real nature of the difficulty which he pretends to solve—he misrepresents the argument to which he cannot reply, and learning wisdom from the temerity of Sceva's sons, he meddles not with strange spirits, but triumphantly exercises the harmless phantom of his own Creation.—It is not because there are several or *distinct objects* prohibited in the 21st verse that we retain the ancient division of the 9th and 10th Commandments; but because there are two distinct prohibitions of objects and of sins totally and essentially different in their moral nature; the one regarding lust, the other avarice: and because if these two vices of desire are confounded, if they naturally fall under the same prohibition, there is no reason whatever for thinking, that Thou shalt not commit adultery, Thou shalt not steal, are two distinct Commandments—To covet a neighbour's house is a sin of avarice, a violation of the virtue of justice; to covet his ox, or his ass, or his other property, though the objects are distinct, is yet a sin of the same identical species and against the self-same virtue of justice. Hence all these should evidently be comprised under one Commandment: but "to desire" or as the first authorized Protestant Bible has it, "to lust after thy neighbour's wife" is entirely a different offence, not a sin of avarice but of lust, not a violation of the same species of justice but of Chastity. It therefore does not naturally appertain to the same Commandment as the former concupiscence, but on the contrary, unless we abandon the principle on which the other precepts of the Decalogue are distributed, it evidently forms, as will be shewn more abundantly hereafter, a distinct Commandment. From this reasoning it is equally manifest that there are two, as that there are only two Commandments in verse 21; for there are two and only two distinct prohibitions; two and only two different Species of Concupiscence forbidden, however numerous the individual objects comprehended under either species. The Archbishop takes special care not to purchase the empty praise of being candid, at the price of representing to his

flock this or any other of our arguments in its genuine form. Many may perhaps reprobate his dishonesty, but to me he appears entitled to the commendation of the Steward in the Gospel "for as much as he had done wisely." The text adds "for the children of this world are wiser in their generation than the children of light."

The Archbishop's only remaining proof of the "Romanist's absurdity" of keeping the ninth commandment separated from the 10th is thus conveyed: "and moreover if this be two Commandments, which is the first of them? For in Exodus "it begins 'Thou shalt not covet thy neighbour's house:' but in Deuteronomy, "'Thou shalt not covet thy neighbour's wife.' And accordingly some of their books "of Devotion make the former, some the latter of these, the ninth. Surely the "order of the words would never have been changed thus in Scripture, had "there been two Commandments in them; but being one; it is no way material, "which part is named first. I say no more therefore on so clear a point but proceed "to explain this precept." It is impossible not to admire the felicitous obscurity, or rather the dexterous combination of light and shade that pervades this paragraph. Like a bad painting at a distance, the argument is sufficiently seen to produce a general impression of its probable accuracy, and sufficiently obscure to conceal from the cursory observer its defects, and prevent the scrutiny of the grounds on which the favorable impression is founded. For the purpose of elucidation, I shall take it by parts. The first complaint is, that we know not which of the two last commandments is first in order, (that is) which was written first. But what has this to do with the question at issue? Will it be thence inferred that they are not distinct or that both do not exist? We have no absolute certainty whether "Thou shalt not kill" or "Thou shalt not commit adultery" be prior in order: the former has precedence in the Hebrew, the latter in the Greek version of the septuagint, and with many of the Fathers: the former in Exodus and Deuteronomy, the latter in Mark and Luke and Paul. But who will thence conclude, that these two are but one Commandment? We know not whether the book of Job or the Book of Judges, whether the Epistle to the Galatians or to Timothy was written first, are they therefore not distinct or shall we deny their existence or authority. In truth, there is scarcely any historical, philosophical or religious truth, of some of whose appendant circumstances we are not ignorant, and shall we therefore make the Book of Knowledge a blank or abandon the Eden of Science, because one of its fruits is denied us? But if scepticism will not go thus far, if the existence of Esau be admitted even before his primogeniture over Jacob be established, we may safely conclude that one Commandment may be totally distinct from another; altho' we could not now ascertain their priority in arrangement—His Grace's first observation is then either utterly irrelevant or fully refuted.

It is sufficiently clear that "thou shalt not covet thy neighbour's wife" is "the first of them." For according to every Hebrew exemplar and every Version from the Hebrew such is the order in the book of Deuteronomy, where peculiar attention appears to have been paid to arrangement; such is the order of the two other Commandments,* to which the ninth and tenth are so nearly allied; such is the order followed in the works both of the Greek and Latin Fathers, such the order observed in the Christian Church from the days of St. Clement to the present time. To all these authorities, nothing can be opposed save the present reading of the text of Exodus. Without stopping to examine to which arrangement that reading is favourable, let it be remembered, that in many manuscript exemplars, in the authentic Hebrew copy translated by the seventy 280 years before Christ, the reading of Exodus was different and perfectly accorded with Deuteronomy. In the old Italic version made in the Apostolic times, in the Chaldee Targum ascribed to Jonathan Ben Wizieb, in the Jerusalem Targum, and I have reason to believe in the Coptic and Ethiopic Versions, the prohibiton of carnal concupiscence preceded the other in Exodus as well as in Deuteronomy. What critic can hesitate to prefer the order prescribed by reason, by universal usage, by the Church and the Fathers, and by the unquestionably genuine text of inspired scripture to the order which might or might not be suggested by the unsupported authority of a disputed reading, perhaps of a corruption.

* Thou shalt not kill: thou shalt not commit adultery.

But "some of our books of devotion" depart from this order. Since his Grace does not vouchsafe to give any proof of this assertion, I can offer only this reply, that, claiming for myself, I hope without presumption, a more extensive acquaintance with such works than Archbishops of Canterbury generally enjoy, I have never perceived, in any of the hundreds of devotional books that have fallen within my observation, the slightest variation on this subject. It is true indeed, that the masoretic and untiring industry of his Grace's Chaplains, Editors and Annotators has been able to capture one Edition of one tract and that tract a Primer or as it were, the fly leaf of a primer, in which the order was somewhat different. But however clearly this signal success of Dr. Porteus and his Coadjutor Doctors may prove the fallibility of a corrector of the press, or the awful responsibility of a Printer's Compositor, few I believe will deem it a satisfactory proof, that Catholics are divided on the arrangement of the Commandments. We now come to the argument whose weakness these refuted statements were intended to cover. "Surely the order of the words would never have been changed thus, &c." Here are three principles laid down without any other proof than the confidence with which they are asserted, and although this tripod falls to the ground, if all three be not strong and firm, yet not even one of them possesses soundness or solidity. Pillars of air, they shrink under pressure. To begin by the last. The slightest reflection will suffice to shew how false the maxim is, that when different prohibitions form but one Commandment, it is no way material which part is named first: on the contrary, it is only in that hypothesis, the change of order would become truly important.—Derange the order of independent and unconnected sentences as you may, the sense and substance remain unaffected; but if the arrangement of the members of the same sentence or of a series of sentences dependant on each other be disturbed, error will frequently, confusion and obscurity will almost always result. Let for instance, the four preceding prohibitions against Murder, Adultery, Stealth and Calumny, be inverted, alternated or changed in any possible way; neither the sense or perspicuity is in the least affected, but if we commute the members of the same precept: if after the words "Thou shalt have none other Gods before me" we place "Thou shalt not adore them nor serve them for I the Lord &c." "Thou shalt not make thee any graven thing nor any likeness of any thing &c." the true sense of the last member is utterly lost and an error, that would annihilate the living creations of the chisel, and the pencil is substituted in its place. Indeed were the Primate's cannon true it would completely overturn the very system it was invented to support. For if the inversion of distinct prohibitions be material only when they constitute distinct Commandments, it will evidently follow, that "Thou shalt not make to thyself any graven thing," and "Thou shalt not adore them" are distinct Commandments, since a very material error would arise from naming the latter part first; and thus we should have eleven Commandments "though the scripture itself hath called them ten." Similar effects will follow if the members of the Sabbatic, or almost any other compound precept be changed from their place. If then it be a general rule of Grammar and Criticism, that the order of Sentences or members of Sentences cannot be altered without a material change, when these are connected, and are dependant on each other; the natural inference, if any, is that if the order of the two prohibitions contained in 21st verse be changed in scripture, they must be two distinct and independent Commandments. I perceive that I have already overturned by anticipation the other principle of the Archbishop's argument, viz. that when prohibitions constitute different Commandments, their order could never be changed in Scripture. For it has been seen; that neither error nor obscurity ordinarily arises from such a change; I cannot therefore conceive why the alteration might not occur in Scripture.

Perhaps his Grace was not aware that in the Septuagint and in the old Italic version of Exodus* *Θυ φουενσεις* non adulterabis precede *Θυ μοιχευσεις*† non occides, although the latter takes precedency of the former in Deuteronomy. And it must be remembered, that these two versions were the only texts of Scripture publicly read in the Christian Church, till near the end of the fourth Century.

Philo, a Jewish Priest and contemporary of the apostles, in whose days the Hebrew as well as the Greek copies were more pure than they can now be found, not

* Thou shalt not commit adultery.

† Thou shalt not kill.

only followed the septuagint order of Exodus, but argues from its supposed accuracy and contends that such was the order originally observed by Moses. In his book on the Decalogue he says "when he (Moses) comes to write the second (table "of five precepts) containing the prohibitions regarding man, he begins with adultery, reckoning this the greatest of all injustices" and Philo afterward states "Adultery deservedly odious to God and Man was written the first in the Catalogue "of Crimes." But the "second precept is" "not to kill." St. Clement of Alexandria, Lib. 6. Stromat, after mentioning the precept of honouring parents says, "after this, comes the prohibition of adultery, then follows that of murder, and after this the precept against stealing." In the Latin Church Tertullian, Lib. de Pudic follows the same order. Having first said "Thou shalt not commit adultery" he subjoins "Thou shalt not kill" thereby indicating the greater guilt of adultery by putting it before murder" St. Augustin, St. Cyril &c. and many other Fathers, while they adopt sometimes one order and sometimes the other not only add the weight of their authority to this reading of Exodus, but also attest its antiquity and prevalence. Hence it is manifest that in these venerable and authentic editions of the Scriptures, "Surely the order of the words" was actually changed, although "there were two Commandments in them." Will it be said, that the only scriptures publicly read in the Church of Christ for the first 400 years after her establishment, were not Scripture, or that this appellation belongs exclusively to the Hebrew text? If it be, I shall not wrest the merit of solving such a difficulty from those, who teach that it is necessary for all to read the scriptures and who believe that they are circulating the word of God, whilst they are distributing Bibles made in the Seventeenth century.—I shall content myself with observing, that St. Paul in his Epistle to the Romans xiii. and the Redeemer himself as related by St. Mark x. 19. and St. Luke xviii. 20. when reciting the Decalogue, place "Thou shalt not kill" after "Thou shalt not commit adultery" and put, even after both, the precept of honoring parents.—If then the Primitive Fathers, the inspired Apostles and even the author and finisher of our faith have changed the order of contiguous Commandments, and if the same inversion has been adopted into the only scriptures that were read in the Church for nearly 400 years—must we not conclude, either that his Grace's Canon of Scriptural Criticism is directly opposed to fact and truth or that all the authorities we venerate, had fallen into the Romanist's absurdity and that he who came to fulfil the law must again descend to learn from the Protestant Archbishop, the orthodox recital of his own Commandments. But after all is it so certain, as his Grace supposes, that the order of the members of the 21st verse was really changed by the inspired author of the Pentateuch?—*Mudras Catholic Expositor.*

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To be continued.

A SCENE IN PARIS.

Traverse the Rue de Sevres at what hour you may, you are sure to meet with one or more Sisters of Charity in their woollen gown and clean white guimpes, gliding along with the noiseless step acquired by habitual ministry in the chambers of the sick; bent either upon some pious errand between one hospital and another, or carrying succour to the afflicted, or commissioned by their superiors to enquire into the authenticity of some tale of woe. If young (and many a face both young and fair may be found under the shadow of this *guimpe*,) the nun's countenance is usually cast down as she moves along; and, as she passes, her lips may be seen murmuring a prayer or paternoster. But if middle-aged or more she looks straight before her; her spirit being too much engrossed by the cares and duties of life to need forcible arrangement from the scene around. Then comes the grave-looking priest, pale with vigils and fastings, about to convey to the pillow of the sick and needy those spiritual consolations of which health and opulence have yet to learn the value. Unlike his spruce, smug reverence of the English Church, his form is spare, his eye fixed inward with meditation 'Nothing can touch him further' of the vanities of life. He hath but one thought, one hope, one care; the folding of the flock whereof he must render an account to the lord of all Christian shepherds!—*Mrs. Gore.*

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‘One body and one spirit—one Lord, one faith, one baptism.’

No. XXXI.]

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[VOL. II.

PROPAGATION OF THE FAITH.

We have frequently had the pleasure of laying before our readers the advantages of this glorious institution and the progress it is making. We are now happy in being able to announce to them our sanguine expectation that the Apostolic Vicariate of Bengal will soon appear in the list of countries to which the benevolence of this great and holy institution is extended. We understand that our truly respected Vicar Apostolic, though only provisionally appointed, has already made application to the Central Council in behalf of this country.

We annex a letter from the Central Council to his Lordship's address, and from the cordial feeling which pervades it, we augur the most happy result to his application for the extension of its charitable assistance to his necessitous Vicariate.

We also subjoin a letter from Mr. Pereira, the Secretary of the Propagation of the Faith at Calcutta, detailing the present state of the Association amongst us.

To his Lordship the Bishop of Isaurapolis and Vicar Apostolic, Calcutta.

*Œuvre de la Propagation de la Foi
en faveur des Missions Étrangères
des deux mondes Conseil Central
de Lyon.*

MY LORD,—The Central Council for the Propagation of the Faith, sitting in this City of Lyons, have received with respectful gratitude the distinguished gift with which your Lordship's kindness has

presented them, in a copy of the two Dictionaries of the Cochin Chinese or Anamitan language. This important work, the first of the painful labors of a Bishop torn from his flock by the cruel hand of persecution, will for ever testify that the watching and lucubrations of an exiled Prelate, cease not to be useful to his flock; not only by his fervent prayers poured forth to Heaven in its behalf, but also by the sore labours which he undertakes to hasten the fruit which the zeal of Missionaries will produce, when they shall be enabled to bear to this people the glad tidings of the Gospel.

As, my Lord, we are not ignorant, how dear the oppressed Christians of the unhappy land of Cochin China are to your paternal heart, we are

happy to be able to inform your Lordship, that they are not forgotten in France, in Europe. Wheresoever the institution for the Propagation of the Faith is spread abroad, the publicity given by the Annals, to the spiritual favours granted by the Holy See to those who shall pray the Father of Mercies for the welfare of that persecuted people, will, we trust, procure them many intercessors. Heaven grant their prayers may hasten the moment which is at length to restore peace and tranquillity to that land now inundated with the blood of so many glorious martyrs. Reverently preserved in our Archives, the Anamitan Dictionaries will be a new pledge of the mutual relation which has always existed between religion and science; the ties of which, however in this era appear about to be more intimately fastened.—Finally, with regard to ourselves, we beg your Lordship's leave to say, that what increases our gratitude for this present, in itself so valuable, is, that in it we receive an evident mark of the remembrance of a Bishop with whom (we could not forget it) we are connected, as it were, by the ties of kindred.

We have heard with a lively interest, the charge which your Lordship has been appointed to fill in the arduous but important Mission of Calcutta. There, as every where else, that ardent zeal which animates your Lordship, will most certainly produce fruits of benediction. Allow us to express our hopes that as the new residence of your Lordship affords a great facility of communication with Europe, you will not refuse us the favor of frequent letters. The Missions, as your Lordship knows, are all equally dear to the institution for the Propagation of the Faith, which day by day acquires a more legitimate right to its glorious title of *Catholic*.

We hear with great pleasure that the Annals of this institution, of which a copy shall henceforward be carefully forwarded to your Lordship every two months, have hitherto regularly reached you. We likewise beg you not to decline informing us of any thing you think either interesting to the Members of the Institution, or fit to enlighten our deliberations concerning the Indian missions, &c.

We conclude this long letter, my Lord, as we commenced it, by an assurance of the religious devotedness and profound respect with which we have the honour to remain,

My Lord,

Your most humble and obedient Servants,

For the Council, in absence of the President,

TERRET, *Vice-President*.

DOM. MEYNIS, *Secy*.

Lyons, the 20th Nov. 1839.

To the Editor of the Bengal Catholic Expositor.

SIR,

A month has elapsed since a report of the advancement of this Association was published in your Journal. They who obeyed the first summons made upon their charity and zeal, must have been much delighted to see the number of Decades and the amount of the contributions swollen so high, so soon after the first effort had been made to establish it. A hope was then put forth, that in due course of time, when its conditions and advantages should have been sufficiently promulgated, the Propagation

of the Faith would be able to count its Associates throughout the most remote districts of this desolate country, wherever there were Catholic hearts capable of fanning the first spark of zeal: and it was expected, that kindled first and strongly in Calcutta and its neighbourhood, its flames would soon be caught up at Chinsurah, and be cherished into ardent glow among the numerous and edifying Soldiers there.

The hope, the expectation have been fully realized. For, Sir, to the credit of the true Catholic spirit be it told, immediately after the publication above alluded to, in your 25th Number, one of the 21st Fusileers, obedient to the appeal there made to them, collected a Decade of Subscribers together; and writing to me for instructions how to proceed, he declares "that united in the same spirit that is extending over the whole world, the work entitled the Propagation of the Faith, the Catholic Soldiers of Chinsurah will give it their most zealous co-operation, will most cordially embrace the Association, and will fully comply with its conditions." The necessary instructions were immediately despatched, and the good work is prospering.

From Chunar too, your spreading *Expositor* elicited a letter, which besides displaying a similar spirit, informed me that the Congregation, though small, had mustered 40 members already. The Catholics there have reason to pray for the aid of the Association; for they are, alas! without a pastor. Upwards of a hundred names were enlisted from the recruits of the 2nd European Regt. who are stationed at Hazareebagh; and I doubt not that a large accession to our number will be made from their comrades now in Fort William, under orders for that station.

At present, the Decades amount to 115—the contributions, beyond Rs. 450. It will be necessary to present my next notice in a tabular form, which may show distinctly the various places where the Association exists, the number of the Members, and the separate sums contributed in each.

By inserting this in your excellent journal, you will oblige,

Sir, yours, &c.

FRANCIS PEREIRA,
Secretary, Prop. Faith.

Calcutta, Jan. 30, 1840.

GALILEO AND THE INQUISITION.

When Galileo was condemned for disobedience, the Reformers gave out that the earth's motion had been declared heresy, and that this was no isolated fact, but the result of long standing ill-will towards science: their aim was to discredit the infallibility of the Church, as if she had made faith of a thing philosophically false; and to represent her as zealously mistrustful of new discoveries. So well has this misrepresentation succeeded, that many, even among Catholics, believe that from the moment when the earth's motion was heard of, the Church was alive with suspicion: that Copernicus and Kepler escaped the Inquisition by being out of its reach, but that poor Galileo, having the misfortune to be born within the Alps, was persecuted all his life time, and at length condemned, without pity for his feelings or respect for his age. In fine that if the Church ever gave up its opposition, it was to save the ridicule of combating what no one could deny. Such is a common opinion, but facts are precisely the reverse.

The first, who in modern times maintained the earth's motion, was Nicholas de Cursan, who after proposing a reform of the Calendar to the Council of Basil, was made Cardinal, and employed in important functions by the Popes till his death in 1464. The next generation had deeper insights than is generally imagined. Leonardo da Vinci, who was a young man when Cursan died, connected his theory of the fall of bodies with the earth's motion. Vinci wrote in 1510. Already Copernicus had been invited to a chair in Rome, whence he delivered lectures on his new theory to two thousand hearers at a time. And now the Reformation broke out, the vigilance of Rome was naturally excited, yet Copernicus continued to be patronised, and published his work in 1543, assisted by the liberality, first of Cardinal Scomberg, and, after his death, of Gaisio, Bishop of Eremeland. As for ecclesiastical censures, so far was he from apprehending them, that when out of their reach on the banks of the Vistula he begged the Pope's protection against "Scriptural attacks from the timid and scrupulous religionist." This protection was afforded, nor do we hear of any one's being molested for astronomical heresy till the year 1600, when Giordano Bruno, a Copernican, was burnt at Rome. His crime however, as Mr. Whewell of Cambridge informs us from Montucla, was not his astronomy: he was an apostate priest, became by turns a renegade from almost every sect in Europe, was expelled as intolerable from Paris, Geneva and other towns as well Protestant as Catholic, published the most rabid invectives against the Pope, and then madly returning to Italy, fell into the hands of justice. His punishment indeed may seem severe; but let us suppose a Clergyman of the Church of England turning Catholic, were to go abroad, write libels against our Gracious Sovereign, as a bloody tyrant, a ravenous wolf, the beast of the Apocalypse and Antichrist himself; were he to spend several years in spreading these scandals and then return home. Could he complain if punished? Probably indeed he would be neglected as harmless; for Catholics would despise such nonsense; but if he gained as much attention for his invectives, as was paid to the like by the early Reformers, or the late, his case would be high treason. In the meantime Rome reformed the Calendar; which change Protestantism was nearly two centuries in adopting, for no other reason than unwillingness to agree with the Pope in any thing. Thus far then illiberality is not on our side; but we are to suppose that about the year 1600, the rapid spread of heresy gave rise to apprehensions that if men learned to think for themselves in philosophy, they might do the same in religion, and that Rome blinded either by presumption or despair imagined she could stifle investigation by proscribing the leading article of the earth's motion, and subjecting to the Inquisition the only man who dared maintain it. Plausible as this may at first seem, it is in fact most inconsistent. Could Bellarmine and his Jesuits, who just then had perfected the organization of their order; could the Reformers of the Calendar, who had so lately admired Copernicus' views; could the deep sighted Cardinals have failed to perceive that though they might arrest inquiry in Italy and Spain, their attempt would only excite it among Protestants? And what confusion might they not expect if a Demonstration should prove what they had condemned as heresy. But to return to facts: Galileo was, nowhere more admired than in Rome. In his native Florence he met with much petty persecution; among Protestants his opinions were scouted by the

renowned Bacon, while Tycho Brahé impugned them by arguments drawn from Scripture. At Rome Popes, Cardinals and Professors were in his favour; and Urban the 8th, under whom he was censured, was his personal friend. Of all this Galileo's own letters assure us. The reader will naturally ask, why then was he condemned? The fact is, that he never was condemned for his doctrine, but only for his conduct. His doctrine was so far from being considered heresy, that many of the Judges were favorably inclined towards it, and when Galileo appeared before the Inquisition, two Jesuits were actually teaching the earth's motion in Rome, one in the Sapienza, so the Pope's University is called, the other, in the Roman College. Bellarmine and others who are charged with having directed the condemnation, listened to the new doctrines with pleasure, if not with conviction, and many high dignitaries were avowed Copernicans. But Galileo, as his friend the Florentine Ambassador at Rome complains, was of a violent temper which brought him and all about him into trouble. He imagined he had proved Copernicanism to a Demonstration, and could not tolerate dissent in any one, and as no objection appeared, but those texts of Scripture which speak of the Sun as moving, and the earth as standing still, he set himself to discuss the value of these difficulties. This was intruding on the business of Theologians, yet even so, the Inquisition seemed by no means inclined to take up his cause, till he himself forced it upon them. Then in the year 1616, as a precautionary measure, they enjoined him silence, all other persons remaining at liberty to teach the same doctrine. This order he afterwards violated, for which disobedience he was censured, but not punished, in the year 1633.

A friend in London writes under date the 25th November 1839, that for the last six months and better, a great hue and cry has been raised all over Great Britain regarding the increase of Popery, and particularly with respect to National Education. The Tories and Conservatives, or, in other words, the bigoted and aristocratic Protestants of all sects were determined that Government should withhold from the Catholics all benefit of the grant of £ 30,000 made by Parliament for Education: but Lord John Russell and the rest of the Ministers would not for a single moment countenance such gross injustice. Although there was a majority in the House of Lords in favor of the Tory Party (the Bishops being the Leaders, and the Bishop of Exeter the most violent of all) and of course against the Ministry, even then the Queen would not sanction their proceedings, but left the question in the hands of her Privy Councillors to do what seemed to them most just and equitable; being confident that justice would be meted out equally to all her subjects, be they of whatsoever religious persuasions or political opinions! Thus have the bigots been defeated in their expectation.—Finding that it was useless any longer to oppose the Ministers, the Bishop of Exeter has given way to Lord John Russell, and now admits that there should not be any party feeling shewn in the Education Question, and that all Her Majesty's subjects should have alike the benefits of the grant; and the Church of England will not interfere with the spiritual part of the education of such children as are not of her body, but leave them to be instructed by their own Pastors. The Bishop of London has also yielded to the Ministers, and there is no doubt that the rest of them will follow the footsteps of their brother

Phillpott. But of all sects, the Wesleyans (who are at present a very strong body) are still very violent against the Catholics coming in for a share of the grant. This is useless, for the Privy Councillors have come to the determination of acting in accordance to Her Majesty's wishes.

We further learn that the good and pious example of the new convert, Miss Agnew, the Authoress of *Geraldine*, who lately established near Bath, at her own cost, a charitable institution, called "the Sisters of Mercy," has been followed up by that of another lady at Bermondsey and also of one at Somers-Town. There is no doubt but in a short time there will be several other such like institutions starting up in every part of England, Ireland and Scotland. The very Rev. Doctor Nicholas Wiseman is delivering Lectures at the several Catholic Chapels in London upon the utility of establishing such pious institutions.

Our correspondent adds: "I went on the 10th November to the Royal Sardinian Chapel to hear Dr. Wiseman preach. The Sermon was one of the most eloquent that I ever heard. His text was from Matthew XIII. vs. 24 to 30. He preached for nearly an hour to an immensely crowded congregation. I should say there were as many Protestants, Quakers and other sects as there were Catholics; every part of the building was thronged with people. I never saw any Church so exceedingly crowded in any part of Europe as this Chapel was; and above all, this was a Sermon to raise Funds for the erection of a Catholic Church on a larger scale than the present Chapel."

"There is also being built, (through the strenuous exertions of the Rev. Mr. Doyle of the Royal Belgium Chapel) at St. George's Field, Lambeth, by the Catholics of that district, a Church, which, they say, will hold very nearly ten thousand persons, at the cost of £ 30,000. Mr. Doyle told me, that Mr. Dyce Sombre subscribed towards it £ 50, Mr. Lewis Pereira £100, Mr. James Lackersteen £100, the Earl of Shrewsbury £1000, and his Lady £200, the Duke of Norfolk £500, and besides several other Noblemen and Gentlemen of great Britain. The sum raised in England amounts to £18,000. Mr. Doyle is gone over to Germany to raise subscriptions there among the Catholics, and where by late accounts, he has already collected a sum much beyond his expectation. Besides, there are in several other parts of the kingdom numerous Churches and Chapels under erection. I have no doubt that in the course of my life I shall have the extreme felicity of seeing "Old England" the "Island of Saints," and once again allied to the See of Rome."

A Correspondent from Agra mentions that the Right Reverend Dr. Pezzoni, as well as his Coadjutor, Monsignor Borghi, are on a visitation to the several stations within the Agra Vicariate, and are not expected to return to Agra for sometime.

A French Priest, the Reverend Mr. François de St. Etienne, and Mr. Felix de Lyon, a lay brother, both of the order of St. Francis, and destined for the Agra Mission, arrived here in the French Barque *Bouthsook*. They left France on the 13th June last on the French Ship of War *La Gabare la Lionne*, and visited the Gorea Island, Rio-de-Janeiro and Bourbon, whence they took their passage to Bengal.

We learn from the *Hurkaru*, that the Right Rev. Dr. O'Connor, Vicar Apostolic of Madras and St. Thomé, was hospitably entertained while on a visit to Goa by the Governor, his Excellency Baron de-Candal.

CATHOLIC SOLDIERS IN GARRISON,

To the Editor of the Bengal Catholic Expositor.

SIR,—I happen to know something of the difficulties which a Catholic Soldier has to contend with in the exercise of his religion.

It is not many days ago that a Catholic Priest, for the first time, I am much disposed to think it, entered the General Cemetery to perform the last consoling rites of religion over the remains of a friend deceased in the General Hospital. His right to discharge that function was warmly disputed, and a remonstrance against his interference was menaced, by the Protestant Clergyman.

You have already been informed of the coach-house in the Fort, a small close godown, dark and low, the only place that the "*regulations to secure for the Catholic Soldier the full exercise of his religion,*" have procured for upwards of three hundred of them now in Garrison. You know, Sir, that Catholic places of worship are not made to be used only on one day in the week, and perhaps, if the pastor is pious, on one other evening.

Are you aware, Sir, that it is almost impossible for children to be prepared for the Sacraments, on account of the forbiddance they are under, to quit the Fort on week-days? Are you aware Sir that there are eleven Catholic children of Catholic parents in that same Fort-school, *forced* to read the Bible of Protestants, *forced* to learn a Catechism of a Church not their own?

It is very fine to talk of the means of appeal and of redress being open to every one: where is the Subaltern, there is no where the Private, who dares to use them. There are modes of persecution which no "*Regulations*" can coerce entirely: there are contrivances of bigotry, which can be foiled only by shame, and by exposure to the scorn of the public.

I am, Sir, &c.

January 29, 1840.

ANOTHER SOLDIER.

THE TRIUMPH OF TRUTH.

To the Editor of the Bengal Catholic Expositor.

SIR,—On discovering that their wrong-doings and misrepresentations have recoiled on their own heads, Messieurs the Editors of various denominations seem to be driven to a state of desperation. I hope the vile efforts of these men will not prevent you from pursuing the even tenor of your way. The more they abuse you and your friends the more good they will do to your cause. Abuse is sometimes the highest praise.

As the honesty of purpose of one of the valiant knights of heresy is as well known to me as to the *Secretary of the Military Orphan Society*, I beg to trouble him for a moment. SIGMA asserts in last Saturday's *Advocate*, that a Hindoo (meaning I believe the late Doyal Chand) was *rejected*, when he applied for baptism by two if not three Protestant Missions of this city. Will SIGMA have the goodness to name the parties who rejected him? I know that one Protestant Missionary felt greatly disappointed on hearing that Doyal had left him in order to embrace the Catholic religion. He waited personally on Doyal and endeavored to pervert him, but without success. Doyal assured me that he had been a

good deal with Protestant Missionaries, but having accidentally met with a Catholic doctrinal work in the hands of a hawk, it led him to the discovery of the Truth, and he embraced it without delay. Of Doyal's moral character I say nothing, except that he was infinitely a better man than many Hindoo converts to Protestantism whom I happen to know.

The truth-loving Editors of the *Advocate* with unblushing effrontery say, "we acquit Mrs. Kelsall of nearly all blame, in this matter; we look upon the whole as a Jesuit ruse." As there were no Jesuits in this city at that time, at whose door will they lay the "long and loud boast" which SIGMA says was made on the conversion of Doyal Chand? Oh Shame! where is thy blush?

SIGMA is at liberty to glory in the success which may have followed the vile misrepresentations of the enemies of the Catholic Church in by-gone days, when religion languished for the want of proper Catholic Priests in this country, but will he venture to assert that since the publication of the *Advocate*, they have succeeded in turning away one member from the fold of the One Shepherd? That the reverse is the fact, he knows as well as I do. That they may go on exciting the people of this country to discover the true Church as our Blessed Saviour established, is the sincere wish of

January 27.

A READER.

AN IMPORTANT QUESTION.

To the Editor of the Bengal Catholic Expositor.

DEAR MR. EDITOR,

Considering the certainty of death, and the uncertainty of the time thereof, I beg to be allowed, through the medium of your journal, to ask the conductors of the *Christian Advocate* which is the safest religion to die in? Should it be protestantism, may I beg to know of *what* denomination, as there are so many divisions and contradictory opinions amongst protestants, that I really know not upon which I should fix, especially as all are, or pretend to be based on the word of God.

Berhampore, 22d January, 1840.

A PAPIST.

SUPREMACY OF ST. PETER.

To the Editor of the Bengal Catholic Expositor.

SIR,—As discussions frequently arise on the supremacy of Peter over the other Apostles, I think you will do some good by inserting in your useful journal the following memorandum, which will help controversialists instantaneously to alight on the places in the Scriptures where St. Peter's name occurs.

Matt. iv. 18; viii. 14; x. 2; xiv. 28, 29; xv. 15; xvi. 16, 18, 22, 23; xvii. 1, 4, 23; xviii. 21; xix. 27; xxvii. 33, 35, 37, 40, 58, 69, 73, 75.

Mark, i. 16, 29, 30, 36; iii. 16; v. 37; vi. 3. viii. 29, 32, 33; ix. 1, 4; x. 28; xi. 21; xiii. 3; xiv. 29, 33, 37, 54, 66, 67, 70, 72; xvi. 7.

Luke, vi, 14; viii. 45, 51; ix. 20, 28, 32, 33; xii. 41; xviii. 28; xxii. 8, 31, 32, 34, 54, 55, 58, 60, 61, 62; xxiv. 12, 34.

John, i. 40, 42, 44; vi. 8, 69; xiii. 6, 8, 9, 24, 36, 37; xviii. 10, 11, 15, 16; xx. 2, 3, 4, 6; xxi. 2, 3, 7, 11, 15, 17, 20, 21.

Acts, i. 13, 15; ii. 14, 37, 38; iii. 1, 3, 4, 6, 11, 12; iv. 8, 13, 19; v. 3, 8, 9, 15, 29; viii. 14, 19; ix. 32, 34, 38, 39, 40; x. 5, 9, 13, 14, 17, 18, 19, 21, 25, 32, 34, 44, 45, 47; xi. 2, 4, 7, 13; xii. 3, 5, 6, 7, 11, 14, 16, 18; xv. 7.

Galatians, i. 18; ii. 8, 11, 14.

Peter, 1st and 2nd epistles, *once* each.

A CATHOLIC.

Selections.

CHARACTERISTICS OF THE CHURCH OF CHRIST.

LETTER VII.

To the Lord Bishop of Exeter.

MY LORD BISHOP,—The true church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time, and which I prove from many plain texts of scripture, in which it is promised or foretold that the church or kingdom established by Christ should stand till the end of the world. St. Matt. xvi. 18, "Thou art Peter (i. e. a rock), and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matthew, xxviii. 19, 20: "Go ye therefore and teach all nations, baptizing them, &c., teaching them to observe all things whatsoever I have commanded you; and behold I am with you always, even to the end of the world." Psal. lxxii. 5, 7: "They shall fear thee as long as the sun and moon endure, throughout all generations. In his days (that is, after the coming of Christ) shall the righteous flourish and abundance of peace, so long as the moon endureth." Daniel, ii. 44; "In the days of these kings shall the God of Heaven set up a kingdom (the church or kingdom of Christ) which shall never be destroyed—and it shall stand for ever." I also prove the perpetual continuance of the church of Christ from the creeds in which we profess to believe the holy Catholic church; for the creed, my Lord Bishop, and every article thereof, must be always true, and therefore there must always be a holy Catholic church. I likewise demonstrate from many texts of scripture that Christ's church upon earth is always visible, as Isaiah, ii. 1, 2, 3, &c., and Micah, iv. 1, 2, where the church of Christ is described as a "mountain upon the top of mountains," exposed to the view of "all nations flowing unto it." And Daniel, ii. 35, "As a great mountain filling the whole earth." St. Mathew, v. 14, "As a city set on a hill, which cannot be hid." Isaiah, lx. 11, 12, "As a city whose gates shall be open continually, and shall not be shut day or night, that men may bring thither the forces of the Gentiles, and that their kings may be brought upon the walls of which city God has set watchmen." Isaiah, lxii. 6, "Which shall never hold their peace day nor night." Therefore, my Lord Bishop, the true church of Christ can be no other than the Catholic, which alone has had a visible being in the world ever since the time of Christ—not the Protestant, nor any other modern sect, which only came into the world since the year 1500, for those that came into the world 1500 years after Christ came into the world 1500 years too late to be the religion or church of Christ. The true church of Christ, my Lord Bishop, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in her doctrine and terms of communion in all ages, even to the end of the world, 1st, Because as we see from St. Matthew, xvi. 18, that our Lord Jesus Christ, who cannot tell us a lie, has promised that his church should be built upon a rock, proof against all floods and storms, like the house of the wise builder of whom he speaks, Matt. vii. 25, and that "the gates of hell," that is, the powers of darkness, should never prevail against it. Therefore the church of Christ could never cease to be holy in her doctrine, could never fall into idolatry, superstition, or any heretical errors whatsoever. 2dly, Because Christ, who is the way, the truth, and the life (John, xiv. 6), has promised (Matt. xxviii. 19, 20) to the pastors and teachers of his church, "To be with them always, even to the end of the world," Therefore they could never go astray by pernicious errors; for how could they go out of the right way of truth and of life who are assured to have always in their company for their guide Him who is the way, the truth and the life. 3dly, Because our Lord has promised to the same teachers (John, xiv. 16, 17) "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth; and, ver. 26, he assures them that this Spirit of Truth shall teach them all things; and, xvi. 13, that he shall guide them into all truth. How, then, my Lord Bishop, could it be possible that the whole body of the pastors and teachers of the church, who, by virtue of these promises, were to be "for ever

guided into all truth by the Spirit of Truth," should at any time fall from the truth by errors in faith. 4thly, Because Isaiah, lix. 20, 21, God has made a solemn covenant that, after the coming of the Redeemer, his spirit and his words, that is, the whole doctrine which this Redeemer was to teach should be for ever maintained by his church throughout all generations. "The Redeemer shall come to Zion, &c. This is my covenant with them, said the Lord; my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." 5thly, Because the church of Christ is represented, Isaiah, xxxv. 8, "As a high way, a way of holiness," a way so plain and so secure, that even "fools should not err therein." How, then, could it ever be possible that the church herself should err? 6thly, Because pernicious errors in faith and morals must need be such as to provoke God's indignation; now God Almighty has promised to his church, Isaiah, liv. 9, 10, "As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wrath with thee nor rebuke thee; for the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." So that, my Lord Bishop, we are assured that there shall not be a second flood; so we are equally assured that the church of Christ shall never draw upon herself the wrath of God by teaching errors contrary to faith. In fine, my Lord Bishop, the church is called by St. Paul, 1 Timothy, iii. 15, "The pillar and ground of truth;" therefore she cannot uphold pernicious errors. From all which it is manifest that the church of Christ is infallible in all matters relating to faith, so that she can neither add nor retrench from what Christ taught, and, consequently, could never stand in need of a Protestant Reformation. Therefore, that which was of old the true church of Christ must still be so; and it is in vain to seek for the true church amongst any of the sects of pretenders to reformation, because they all build upon a wrong foundation, that is, upon the supposition that the church of Christ was for many ages gone astray. The true church of Christ, my Lord Bishop, must be Catholic or universal; she must not only be the church of all nations, as I prove from many texts of scripture, in which the true church of Christ is always represented as a numerous congregation spread through the world. Genesis, xxii. 18: "In thy seed shall all the nations of the earth be blessed." Psalm ii. 8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm xxii. 27: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Isaiah, xlix. 6: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob" . . . "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isaiah, liv. 1, 2, 3: "Sing O thou barren that didst not bear, break forth into singing and cry aloud thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, &c. &c." Malachy, i. 11: "From the rising of the sun to the going down of the same my name shall be great among the Gentiles." See Isaiah, ii. 2, 3. Micah, iv. 1, 2. Daniel, ii. 31, &c. &c.

The true church of Christ, my Lord Bishop, must be apostolical, by a succession and mission derived from the apostles; because only those that can derive their lineage from the apostles, are the heirs of the apostles, and consequently they alone can claim a right to the scriptures, to the administration of the sacraments, or any share in the pastoral ministry; it is their proper inheritance, which they have received from the apostles and the apostles from Christ. "As my Father hath sent me, even so I send you." (John, xx 21.) Also because Christ promised to the apostles and their successors "That he would be with them always even to the end of the world." Matt. xxviii. 20. And that the Holy Ghost, "the Spirit of Truth, should abide with them for ever." (John, xiv. 16, 17.) Now, my Lord Bishop,

these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the church of all ages, and more or less of all nations, and which descends in an uninterrupted succession, continued in the same communion, from the apostles down to these our days. Therefore, my Lord Bishop, the old religion alone is the true church of Christ, which can be but one and in one communion, which I prove from many texts of scripture. Song of Solomon, vi. 9, 10 : " My dove, my undefiled, is but one . . . Fair as the moon, clear as the sun, terrible as an army with banners." John, x. 16 : " Other sheep I have which are not of this fold (viz. the Gentiles, who were then divided from Jews), them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Ephes. iv. 4, 5 : " There is one body and one spirit as you are called in hope of your calling, one Lord, one faith, one baptism." In fine, as we have already seen, the church of Christ is a kingdom which shall stand for ever, and therefore must always be one ; " for every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." (Matt. xii. 25.) I shall here suppose for a moment that your Lordship has laid before me the following four questions, to each of which you require a specific answer, and which I shall do *seriatim*. My object in so doing is, because these questions are continually put by Protestants to Catholics ; my wish, therefore, is to give them a ready answer in this letter, which will be diffused all over the kingdom through the medium of this excellent paper (*The Orthodox Journal*), and which has done more to dispel prejudice and to support truth than any journal in the kingdom, thanks to the genius and virtues of the late Eusebius Andrews and of his worthy son. The four questions are : 1st question. May not a person be saved in any religion ? 2d question. Can any one be out of the way of salvation without the guilt of mortal sin ? 3d question. But what do you think of those whose conscience persuades them that they are in the true church ? 4th question. But does not the scripture somewhere say, that a remnant of all religions shall be saved ? My answer to the 1st question is, No, certainly. St. Paul tells us, Heb. xi. 6, " That without faith it is impossible to please God ;" and St. Peter assures us, Acts, iv. 12, " That there is no other name under heaven given to men by which we may be saved but the name of Jésus ;" and Christ himself tells us, St. Mark, xv. 16. " He that believeth not shall be damned." So that it is manifest from the holy scriptures that true faith is necessary to salvation. Now true faith, in order to please God and save our souls, must be entire ; that is to say, we must believe without exception all such articles as by God and his church are proposed to be believed ; and he that voluntarily and obstinately disbelieveth any one of these articles is no less void of true saving faith than he who disbelieves them all. As St. James tells us, with regard to practical duties, chap. ii. ver. 10. " Whosoever shall keep the whole law, yet offend in one point, he is guilty of all," Hence St. Paul, Gal. v. 20, reckons heresies, that is false religions, amongst the works of the flesh, of which he pronounces, " That they who do such things shall not inherit the kingdom of God ;" and God himself, Isaiah, lx. 12, tells his church, " The nation and kingdom that will not serve thee shall perish." My answer to the 2d question is, No ; but all such as through obstinacy, negligence, or indifference in matters of religion, will not hear the true church and her pastors, are guilty of mortal sin. St. Mathew, xviii. 17 : " If he neglect to hear the church, let him be unto thee as a heathen and a publican." St. Luke, x. 16 : " He that heareth you (the pastors of the church) heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me." My answer to the 3d question is,—If this error of theirs proceeds from invincible ignorance, they may be excused from the sin of heresy, provided that, in the sincere disposition of their hearts, they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, &c. &c. But if this error of their conscience be not invincible, but such as they might discover,—if they were in earnest in a matter of such great consequence, their conscience will not excuse them, no more than St. Paul's whilst out of a blind zeal he persecuted the church ; or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God. St. John, xv. 2 : " For there is a way that seemeth right unto a man, but the ends thereof are the ways of death," (Prov.

xvi. 25.) My answer to the 4th question is, No; though I have often heard such words alleged by Protestants, they are not any where to be found in scripture, from the beginning of Genesis to the end of Revelation. I suppose what has given rise to their mistake must have been the words of St. Paul, Rom. ix. 27, where, quoting Isaiah, x. 22, he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant (that is a small part of them only) shall be saved;" which remnant the apostle himself explains, Rom. xi. 5, of such of the Jewish nation as at that time by entering into the church were saved by God's grace. But what is this, my Lord Bishop, to a salvation of a remnant of all religions?—a doctrine so visibly contradicting the scripture, that even the English Protestant church herself, in the 18th of her 39 articles, has declared them to be accursed who presume to maintain it; and I am, my Lord Bishop,

Your obedient Servant,
VERAX,

A CATHOLIC LAYMAN.

May 16th, 1838.

NOTES.

1. "One Lord, one faith, one baptism." (Ephes. iv. 5. Heb. xi. 6.) All the ancient fathers are unanimous in their interpretation of the sacred scriptures on this subject, and they are equally strong in holding the absolute necessity of unity in the church. I shall bring forward the testimony of a few of them.

2. "As we are called to unity we should differ in nothing; for if there be one Lord, one Christ, one faith, and one baptism, one God and Father of all, the mind also should be one, and the heart of the people one, since all things that he enumerates are examples of unity, for they agree in all things." (St. Ambrose Comment. in cap. 4 Ep. ad Ephes.)

3. St. Cyprian says, "He that does not hold this unity of the church, can he think that he holds the faith?"—(De Unitate Ecclesiae.)

4. St. Leo the great:—"Entire faith, true faith, is a great defence, to which nothing can be added, nothing taken away." (Ephes. iv. 5.) "To this unity, my brethren, adhere with unshaken minds."—(Serm. 4 in Nativ. St. Cyprian.)

5. Origen:—"Let no one persuade, no one deceive himself; out of this house, that is, out of this church, is no salvation. He that shall go out becomes guilty of his own death."—(Hom. 4 in Josue.)

6. St. Jerome, writing to Pope Damasus, from the deserts of Syria, says, "I am following no other than Christ, united to the communion of your Holiness, that is, to the chair of St. Peter. I know that the church is founded upon that rock. Whoever is not in the ark shall perish by the flood."—(Ephes. 37 ad Damasum.)

7. The 18th article of the Protestant religion "of obtaining eternal salvation only by the name of Christ," runs thus:—"They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature." How can Catholics ever be accused of bigotry after this?

8. In the protestant translation of the Holy Scripture, that passage (Mark. xi. 22) runs thus: "And Jesus answering, saith unto them, Have faith in God." Here "have faith in God," is absolutely incorrect, the Greek being *εχετε πισιν θεου* which is, according to the Vulgate, "*Habete fidem Dei*;" so in the English Catholic "have the faith of God," and the faith of God is to believe that he is able and willing to do whatever is expedient in our behalf, provided we are not wanting on our parts. But "faith in God," according to the Protestant version, tends rather to encourage heresies, since, no matter to what church you belong, only have "faith in God," and all is right!

THE LITANY OF LORETTO.

[FROM BISHOP HAY'S "PIOUS CHRISTIAN INSTRUCTED."]

Q. Why is this Litany called *the Litany of the Blessed Virgin*?

A. Because in it we implore the mercy of God, through the intercession of the blessed Virgin Mary; and beg the help of her prayers, by addressing ourselves to her under all those glorious titles which belong to her.

Q. Why is it called the Litany of Loretto?

A. Because in the famous Church of the blessed Virgin in that city, this Litany is sung with great solemnity every Saturday, and on all the festivals of our Lady.

Q. What are the different parts of this Litany?

A. First, we begin by invoking the adorable Trinity, and each of the three divine persons, for mercy; to show that all mercy and every good thing come from God, who is the fountain and origin of all Good. Then we address ourselves to the blessed Virgin, begging the help of her prayers to obtain that mercy for us, of

which we acknowledge ourselves to be unworthy. After this we have recourse to Jesus Christ, the Lamb of God, that takes away the sins of the world, to shew that all our hopes of obtaining that mercy, through the intercession of his blessed Mother, are wholly founded on the merits of his passion and death, by which he takes away the sins of the world. Lastly, the whole ends by a short anthem addressed to the blessed Virgin, and a prayer to God, begging that through the cross of Christ we may be brought to a glorious resurrection.

Q. What are the sacred titles by which we address the blessed Virgin in this Litany?

A. They are of four kinds: The first kind regards those which belong to her most exalted dignity of being *the mother of God*. Thus she is called *mother of divine grace*; because she is the mother of Jesus Christ, who is himself the greatest grace which God could bestow on man, and the source and fountain of all grace to us. Then she is called *most pure, most chaste, undefiled, untouched, mother*, to shew her immaculate purity; because, though being a mother, she still remains a pure Virgin; hence she is termed *amiable mother*, on account of her so great purity and sanctity, which renders her the most lovely of all God's creatures; and *admirable mother*, by reason of that amazing wonder of her being *mother and virgin* at the same time.

The second kind of titles addresses her as a *virgin*, mentioning several of her most remarkable and endearing virtues; thus she is called *most prudent*, on account of that admirable prudence with which she behaved on all occasions; *most venerable*, by reason of her great sanctity; *most renowned*, being celebrated through the whole world according to her own prophecy, when she said, *Behold from henceforth all generations shall call me blessed*, (Luke, i. 48.) *most powerful*, her prayers being most efficacious in obtaining what she asks from her blessed Son for us: *most merciful*, from the love and compassion which she has for man; *most faithful*, because experience shews how ready she is to help, by her powerful prayers, all those who with a sincere heart put themselves under her protection.

The third kind contains several mystical appellations, which shew forth her high prerogatives. Thus she is called—1. *Mirror of Justice*, because her whole life and conversation present to the world a most perfect example of all Christian justice, that is, of all virtues, of all perfection. 2. *Seat of Wisdom*, because she was the seat or dwelling place of the Son of God, who is the eternal wisdom of the Father; and also because she herself was superabundantly replenished with all heavenly wisdom. 3. *Cause of our joy*, because she is the happy one, chosen by the great God, of whom the Redeemer was made man, and brought into the world. 4. *Spiritual Vessel, Vessel of honour, and Vessel of singular devotion*; the title of *Vessel* is taken from what Jesus Christ said of St. Paul, that he was to him a *vessel of election*, (Acts, ix.) and signifies an instrument in the hand of God of doing great things. The blessed Virgin is truly such; she is a *spiritual Vessel*, being filled with the Spirit of God, by whose divine operation the great work of the incarnation was accomplished in her: She is a *Vessel of honour* on account of that high dignity to which she was exalted; and she is a *vessel of singular devotion*, by reason of her continual union with the will of God, both in her actions and sufferings, which is the essence of true devotion, and in which she never had an equal among the children of men. 5. *Mystical rose*; among the praises which the divine wisdom gives of itself, under many symbolical figures this is one, *I was exalted as a rose plant in Jericho*, Eccles. xxiv. 18. The rose is one of the most beautiful flowers, and sends forth a most fragrant aromatical smell, highly delightful to man. The blessed Virgin, who above all creatures was filled with divine wisdom, is truly a *mystical rose* in the sight of God, being most beautiful in his eyes, and during the whole course of her life, continually sent up to him the most acceptable odour of all virtues. 6. *Tower of David, Tower of Ivory*; a tower is a place of strength and refuge; the blessed Virgin is truly such, by her powerful protection, to all such as have recourse to her intercession; and therefore she is afterwards called *the refuge of sinners*, on account of her tender compassion for sinners, and her earnest prayers for their conversion. She is called the *Tower of David*, because she was of the race of David, and prefigured by what the Holy Ghost in the Song of Solomon says of her as his

spouse. *Thy neck is as the Tower of David, which is built with bulwarks; a thousand bucklers hang upon it, all the armour of valiant men,* (Cant. iv. 4.) She is also called *Tower of Ivory*, both on account of her spotless purity, figured by the Ivory, and also because the Holy Ghost says of her, *Thy neck is as a Tower of Ivory,* (Cant. vii. 4.) 7. *House of Gold*; because she was the dwelling house of the King of heaven, during the nine months he remained in her sacred bowels, prepared by the Holy Ghost of the most pure gold of perfect charity, to be a palace worthy of so great a King. 8. *Ark of the covenant*; because as the ark, in the old Law, contained the two tables of the Law, the observance of which was the great condition required by God of his people in the covenant he made with them; so the blessed Virgin contained in her womb, and brought forth into the world, Jesus Christ our Saviour, who is *the Mediator of a better covenant, which is established on better promises,* (Heb. viii. 6.) to which promises we are entitled, by a faithful observance of his holy gospel. 9. *Gate of Heaven*; because she is the gate by which Jesus Christ came into this world, that he might open to us the gates of heaven; and by her powerful intercession obtain for us admittance to the blessed abode. 10. *Morning star*; because as the morning star is the forerunner of the day, and a sure sign of the approaching sun; so the blessed Virgin, appearing in this world, was a forerunner of that blessed day of grace, which was rising to those that sat in darkness and in the shadow of death, and a sure sign of the approaching of the sun of righteousness, which enlightens every man that cometh into the world, (Jo. i. 9.) 11. *Health of the sick; refuge of sinners,* (for this see above No. 6.) *Comfort of the afflicted; and help of Christians;* these denote some of the many benefits she obtains for us by her prayers.

The fourth kind of titles displays the exalted station to which she is raised in heaven, in consequence of her being the mother of Jesus Christ, which raises her as far above all other saints as the dignity of mother is above that of servants. Hence, as Jesus Christ is King of all the saints and angels, she as his mother is justly honoured with the glorious title of being their Queen.

Q. For what reason are all these glorious titles made use of in this Litany?

A. For several reason: 1. To honour her sacred person, by acknowledging all these her eminent dignities, her virtues and high prerogatives. 2. To adore and honour her blessed Son, the author of all her greatness. 3. To animate our confidence of obtaining from him, through her intercession the mercy we implore. 4. To engage her the more effectually to patronise us, by addressing ourselves to her under so many affecting and endearing titles.

ANCIENT CHARITIES.

To men who have indulged antiquarian feelings, there is something fascinating in the contemplation of the modes by which our ancestors evinced their charitable dispositions. Less judicious—less refined, than those of the present day, they were more interesting, more splendid, and more esteemed. A groupe of beadsmen, waiting under the massy gateway of a magnificent monastery, for the daily contributions of food and alms, was a more picturesque object than a set of discontented paupers, clamouring around the entrance of a parish workhouse. If there was a single instance in which the Catholic religion had the advantage over that of the reformed Church, it was this, that under the predominating influence of Papacy and Monachism piety was a popular sentiment; a sentiment, not merely tolerated—not confined to ecclesiastics,—but which blended with the concerns, the actions, and even the vanities of the laity.

Hence we find the alms-deeds of our forefathers have constantly a reference to the service of God, or of the Church. How is a wealthy baron of the fifteenth century occupied on his death-bed? In endowing chantry priests to celebrate his obits; in enriching a neighbouring abbey with some goodly manor; in founding an alms-house of poor beadsmen to pray for his soul.

The principle upon which these donations were made, was, *probably*, referable to an *unhappy* misconception of a scriptural passage;* and so strong was the be-

*For charity shall cover the multitude of sins.—1 Pet. iv. 8.

lief of the efficacy of human prayers, that the slightest service of benevolence or utility, was uniformly accompanied with an earnest requisition that those who were benefited by the pious act, should, in return, intercede for the soul's rest of the benefactor.

Drink, weary pilgrim, drink and pray,
For the kind soul of Aubil Grey,
Who built this cross and well.

Park's History of Hampstead,

INTELLIGENCE.

From the London Catholic Magazine, Sept. 1839.

ENGLAND.

LOUGHBOROUGH.—On Monday the 12th August a meeting of the Catholics of Loughborough was held in the school-room, when an auxiliary branch of the Catholic Institute was formed for that town. The Rev. N. Woolfrey, who presided at the meeting, gave a highly favourable account of the proceedings of the parent Institute. Several excellent speeches were delivered, and so great was the desire by the persons present at the meeting to enrol themselves as members, that, although there are only about fifteen families in the Loughborough congregation, no less than thirty-six subscribers came forward before the meeting separated. The Rev. N. Woolfrey was elected president.

LEEDS.—On the 24th June a numerous and respectable meeting of the Catholics of Leeds was held for the purpose of establishing an auxiliary branch of the Catholic Institute. James Holdforth, Esq. Mayor of Leeds, was to have presided, but owing to his unexpected and unavoidable absence, the Rev. Henry Walmesley was called to the chair. The Rev. Gentleman opened the proceedings by explaining the nature and objects of the society they had met to establish; he forcibly pointed out the advantages which the Catholic body would derive from it, and warmly recommended it to the zealous support of his Catholic fellow-townsmen. Several gentlemen, in moving and seconding the resolutions, as well as others, added their testimony to the excellence of the Institute, and as eminently calculated to combine and direct the energies of the Catholics of this country to the obtaining and maintaining their civil and religious rights, and the protection of all classes, and more especially the poor, from oppression. These sentiments were ardently responded to by all present. Towards the conclusion of the business the Mayor rose, and after expressing his regret that he should have been absent upon such an interesting occasion, proceeded to make an appropriate and earnest appeal on behalf of the Institute. It may not be out of place here to observe that the fact of this gentleman now occupying the chief magistrate's chair in this popular and important borough, and who has been a consistent Catholic throughout life, is a striking proof of what strong and peaceful agitation has effected; this has obtained for us Catholic Emancipation, the opening of the corporations, &c., and the Institute is likely to prove another powerful engine in pushing on this salutary movement, and when every just grievance is redressed, and not before, will its occupation be done.

LYTHAM.—**OPENING OF THE NEW CATHOLIC CHURCH.**—This beautiful edifice was publicly opened for divine worship on the 1st ult. by the Right Rev. Dr. Briggs, assisted by forty priests. High Mass commenced at half past eleven o'clock. An excellent discourse was delivered on the occasion by the Hon. and Rev. George Spencer, from Acts ii. 44, 45, 46, 47, in which he dwelt upon a topic always uppermost in his mind, viz.: the re-conversion of England to the Catholic faith. The assemblage was numerous, including many visitors from Preston, Kirkham, and other places. The new church is situated on the left-hand side of the road leading into Lytham from Preston. The architecture is Gothic: the chapel can accommodate about 700 persons. In the afternoon about 140 of the auditory dined at the Clifton Arms Hotel, to celebrate the opening, George Gradwell, Esquire, in the chair, supported on his right by the Right Rev. Dr. Briggs, and on his left, by the Hon. and Rev. George Spencer. The principal dining room

being too small, some of the company were accommodated in two smaller rooms, in each of which the Rev. J. Walmesely and the Rev. Dr. Corless respectively presided. A variety of appropriate toasts were given.

IRELAND.

The first stone of the parochial chapel and school-house of Talloinstoun was laid by Lady Louth, on the 16th July last.

E. J. Nonal, Esq. Logboy, and the members of his family have presented a site and £280 towards the erection of a chapel in the parish of Annagh, county Mayo.

A new chapel is to be built at Kilrust, county of Clare, for which Mr. Vandeleure has given a plot of ground without rent or fine.

Marcus Patterson, Esq. Clifden, has given a site for the erection of a new Catholic chapel in that parish, and Mrs. and Miss Stamer, Cornelly, have subscribed £60 towards the building.

On the 23rd July the Right Rev. Dr. M'Loughlin laid the first stone of a new Catholic chapel at Ballybreck, Moville. The site is the free gift of George Hill Boggs, Esq. who has also allowed the use of a quarry to procure stone for the building.

The Earls of Lietrim and Charlemont have granted a site for a Catholic chapel in the Joyce county, Galway, and have also contributed £50 towards its erection. The same noblemen have likewise given a site for a chapel at Fairhill, in the same county, together with £100 towards the expense of the building.

FRANCE.

PARIS.—According to the *Univers*, it is intended to found a French University in Persia. "It is not only (says the editor) by sending fleets to cruize at the mouth of the Dardanelles, that France will support and propagate her influence in the east." If by establishing a university in Persia, the extension of the Catholic religion can be promoted amongst the oriental nations, every Christian must desire its accomplishment; but, if its object be under the pretence of civilization to make it the focus of intrigue against the British power in India, we must protest against such a plan.

NANCY.—A Protestant and a Jew were admitted into the Catholic church on the 9th of June. Both were baptized, the baptism of the former being of course conditional. Another conversion has taken place at Crest, Drome.

LYONS.—Cardinal d'Isoard has been nominated to the See of Lyons, vacant by the death of Cardinal Fesch.

ROUEN.—On the 9th June, the vicar of St. Maclou received the abjuration of a Protestant lady aged twenty-two. This is the fourth female conversion in this town within a very short period.

GRENOBLE.—The Bishop, Monsignor Phillibert de Bruillard, has gifted to the department of the Isere two estates, one for the purpose of charity, and the other to increase the incomes of poor clergymen of the diocese.

ITALY.

FORLI.—Many conversions from Protestantism have lately taken place here, and several Protestants are undergoing a course of instructions preliminary to their admission into the true Church.

GERMANY.

MUNICH.—Within the space of eight days, three persons renounced Protestantism and embraced the Catholic faith in this town.

METZ.—Three Protestants made their abjuration on the 27th June, in the church of Forbach in this diocese.

BELGIUM.

On the 22nd July, four English residents abjured Protestantism in the church of the barefooted Carmelites at Ghent. They had been instructed by Father Reymæker, Dominican. They received conditional baptism.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. XXXII.]

FEBRUARY 8, 1840.

[VOL. II.]

COMMUNION UNDER ONE KIND.

NEITHER THE PRECEPT OF CHRIST NOR THE NATURE OF THE EUCHARIST
REQUIRES COMMUNION UNDER BOTH KINDS.

There prevails in this country a custom, borrowed we believe from Portugal, of presenting water in a communion cup to the faithful, after they have received the Blessed Sacrament. This water, which it is optional to take or decline, neither constitutes any part of the Sacrament, nor appertains to our established discipline. It is given, in the few places where the custom has obtained, to facilitate the transmission of the sacred Host into the stomach, not to cover with an outward semblance the withholding of the consecrated wine, which, according to the discipline of the Catholic Church, is taken by none but the Priest, who, consecrating bread and wine at the mass, offers the mystic sacrifice commemorative of Christ's bloody oblation on the cross. By enjoining the Priest alone who consecrates to partake of both forms of the sacrifice, the Church does not intend to confer on one class of men a special spiritual privilege which is withheld from another; since the clergy no more than the laity can communicate under both kinds when they receive the Eucharist as a sacrament. The distinction arises from the different nature of a sacrifice and a sacrament. The Eucharist is both. It is a sacrifice when, by the power given to the Priest at Ordination, the elements of bread and wine are changed at the mass into the body and blood of Christ; it is a sacrament when the sacred elements thus changed, save only in appearance, are communicated to the faithful. The Eucharist *announces the death of Christ until he come*; and whilst it really contains Christ alive under the elemental forms, it represents him dead upon the cross. In the Eucharist as a sacrifice the representation must be perfect; because its primary object is to renew the bloody sacrifice of the cross in an unbloody manner on the altar. Hence, though Christ exists alive, his body, blood, soul, and divinity united together, under the form of bread, and the same under the form of wine, (*for Christ rising from the dead dieth now no more, and death no longer hath dominion over him*), yet, as well by the signification of the two distinct symbols—bread and wine, as by the direct meaning and efficacy of the words, “*This is my body*” which consecrate

the bread, and of the words "*this is my blood*" which consecrate the wine, the body of Christ is placed on the altar mystically separated from his blood. He is thus offered up to his eternal Father as a victim "*slain*," though really whole, entire, alive under both forms; and the Priest who performs the sacrifice, consumes both parts of the holocaust, as well to perfect the representation, as to complete the sacrifice; for the destruction of the victim offered is an essential part of a sacrifice. But in the Eucharist as a sacrament the primary object is to impart nourishing grace to the soul by communicating the author himself of grace; and since Jesus Christ is equally present under both kinds, it is manifest that he who communicates under one form obtains as much as he who communicates under both forms; for the former receives Jesus Christ himself, and the latter can receive no more. Wherefore, since the nature and essence of the sacrament are not affected, whether we communicate under one or two kinds, this is a mere point of discipline, which may be changed, as it has been, according to circumstances. The water however, which in this country is presented to the communicants after the sacrament, appertains neither to faith nor to discipline: each one is at liberty to accept or refuse it.

The custom, which from time immemorial had prevailed in the Catholic Church, of administering the blessed sacrament only under one kind, was alleged by the reformers in the 15th century as one of their reasons for separating from the See of Rome. It did not escape the acute observation of Luther and Calvin, that to fashion a creed that would take with the world, it was of the utmost importance, not only to strike out such doctrines as Confession, Indulgences, Fasting, Real Presence, which are either superior to reason or adverse to the passions;—not only to condemn the use of images, which made of silver, gold, and jewels, it was shown to be a godly work to plunder from the churches;—but to set forth and preach some unobserved and neglected principle, which recommended by some plausible texts of scripture, practised partially in the early Church, supported by specious reasons of analogy, and neither wrong in itself nor difficult to follow, might gain for these slashing reformers some reputation of sanctity, and reflect no small dishonour on the Catholic Church. They found all that they sought for in the doctrine of communion under both kinds; and the Catholic Church, which for centuries had ceased to give the blessed sacrament under both forms, was accused of the enormous crimes of sacrilege and theft—of sacrilege, in dividing the sacrament—of theft, in depriving the Laity of the sacred inheritance bequeathed to them by their Redeemer.

The promise of our Saviour to leave us his body and blood contained in the 6th Chapter of St. John, and the institution itself of the sacrament recorded by the three other Evangelists and by St. Paul, afforded the Reformers some specious grounds whereon to build their assertions. Though they agreed as to the necessity of preaching a doctrine opposed to the long established discipline of the ancient Church, they differed very much as to the texts, which each thought most calculated to render the new doctrine plausible in the eyes of the people. There was a strong passage in St. John, Chap. 6th, in which they thought they discovered a clear and express command to receive under both kinds. "*Except you eat of the flesh of the Son of Man and drink his blood, you shall not have*

life in you." But here a difficulty arose; the whole chapter where the words are found had been declared by them to have no kind of connexion with the Eucharist, when the same chapter was adduced by the Catholics as a triumphant proof of the real presence; a dogma, which once established, overturns every argument by which the precept can be supported. Regardless however of consistency, some caught with eagerness at the words "*except you eat of the flesh, &c.*" which favoured so well their new precept; but a cautious reader might perceive, that our Saviour in this passage was more intent on enforcing a belief of the reality of his body and blood which he promised to leave us, than on laying down any obligation as to the mode of receiving him, and that the force of the objection was at once destroyed by the following lines, wherein eternal life is promised to him who communicates under one kind. *He that eateth this bread shall live for ever.* Others, looking upon this unfair manner of reasoning as too gross and open to detection, had recourse to the institution, where the words "do this in remembrance of me" coming after the distribution of the consecrated bread, conveyed evident marks of *some* precept. It was to little purpose that the Catholics answered, that the words did not contain a precept for all Christians to receive under both kinds, but only an injunction to the Apostles who were present, and to their successors in the sacred ministry, to offer the commemorative sacrifice which Jesus Christ had just established; that three inspired writers who treat on the subject, omit altogether the important expression on which the precept depends; that St. Luke who alone gives it, places it indeed after the consecration of the bread, but leaves it out after the consecration of the wine,—as if, in his foreknowledge of things to come, he was unwilling to give a handle to the Reformers to cavil against the established practice of the Church. But such reasons, could have little weight with men, who, if no law had been made to receive under both kinds, were determined at all hazards to have one. But the bold spirit of Calvin spurned the limits which confined even the hardihood of his compeers. Scorning the rules of language, connection of sentences, force of context, the dictates of common sense, and confiding implicitly in the ignorance or credulity of his hearers, he cited daringly the words of St. Matthew "*drink ye all of this*" as the grand text on which he grounded the existence of a precept. The words, as they stand alone and unaided by the context, seem to put the matter beyond dispute: It would have been too much to expect from the reforming spirit of Calvin, that he should have brought forward the context; for the context would have overturned his argument and thwarted his design. But a calm dispassionate reader of the passage might immediately discover, that the words were spoken to those only who were present; that those only received the command who were able to fulfil it; that the words "*drink ye all of this*" were addressed to those of whom it is said immediately afterwards "*and they all drank of it;*" that as future generations then unborn did not drink on that occasion, so neither did they receive any command to drink; and that the word "*all*" is added when Christ presented the cup, not when he gave them the bread, because he divided the bread and distributed a part to each, but offered his blood in one Chalice and wished each in his turn to partake of it. *Drink ye all of this*, says Jesus Christ, presenting the cup to his Apostles, *and they all*, adds the Evangelist,

drank of it. Who drank of it? All those undoubtedly who were present to hear the command "*Drink ye all of this.*" But, in Calvin's supposition, the command was addressed to all men in future ages; so that we all, who are born in these latter times, got a momentary life on that occasion just to hear the command and drink of the cup, and then dropped into our original nothingness: for according to the Evangelist all drank who received the command to drink. But these absurdities appear only when the context is brought to bear. They must not be attributed to Calvin who entirely discarded it. The simple disjointed text by itself was enough to answer his purpose.

Before any law can be considered of Divine institution, and binding on the consciences of Christians, it is necessary either to prove it from scripture—the common rule generally admitted by Protestants, or to show from the undoubted authority of all antiquity, that it was always looked upon and observed as a Divine precept, sanctioned by Christ and promulgated by his Apostles. A law not known, not promulgated, not proved, is no law. If Protestants affirm that Christ has laid down a precept for all Christians to receive under both kinds, it is incumbent upon them to prove it clearly and incontestibly, before it can be obligatory. The arguments wrested from the above cited passages of scripture, cannot make it appear even doubtful whether such a law was ever enacted. It is sufficient therefore for Catholics to deny the existence of a precept, until it can be satisfactorily made out to them, nor is it at all necessary for them to bring forward reasons to the contrary. It would be very ridiculous indeed to expect that scripture should not only give us those laws which were really established, but mention others that were never dreamt of or contemplated by our great Lawgiver. In this instance however, scripture affords us several proofs from which we may infer that Jesus Christ gave no command of the sort, but left the whole matter free and open to the judgment and decision of the Church.

Since Protestants admit, when they treat on the present subject, that the 6th chapter of St. John turns on the Eucharist, we may avail ourselves of their concession, and suppose as certain what it is difficult to conceive should ever have been questioned. It is a circumstance deserving of notice, that immediately before and after the very passage which is adduced to prove the law for all to receive under both forms, Jesus Christ has four times promised eternal life to him who shall eat of his flesh alone. However the text "*except you eat,*" &c. does convey a precept. He says indeed in the strongest and most unequivocal language that can be employed, *Except you eat of the flesh of the son of man and drink his blood, you shall not have life in you.* These words unquestionably contain a command for all to receive at least the body and blood of Jesus Christ; and if under the form of bread there existed only the body of Christ, we admit that the Catholic layman, who receives under that form alone, would not fulfil the precept. But under the form of bread, there is not only the body, but also the blood, soul and divinity of Jesus Christ, and under the form of wine, there is not only the blood, but the body, soul and divinity of Jesus Christ. For He does not exist dead in the sacrament, but alive, since Christ rising from the dead dieth now no more. His blood therefore is not separated from his body, but where one is, there necessarily is the other. By receiving therefore under either form, we fulfil the precept of

eating his flesh and drinking his blood, as verily as if we received under both forms. This is evidently true in the catholic doctrine of the Real Presence, and it accords exactly with the words of our Saviour. For if he says, *except you eat, &c.* he says also, *I am the living bread which come down from heaven; he that eateth of this bread shall live for ever. The bread that I shall give is my flesh for the life of the world. He that eateth me, the same shall live by me. He that eateth this bread shall live for ever.* Here he permits us distinctly to receive under one kind. For since "eating" can be applied only to the form of bread, and since eternal life is promised to him who merely "eats," it follows that nourishing grace and eternal life, imparted by the sacrament, are the effect not less of one than of both forms. If in the words "except ye eat" Jesus Christ wished to lay it down as an inviolable law that all his followers should receive under both kinds, if he hereby threatened with eternal death those who should presume to infringe it, he would not in the same breath have annulled the command, which he had just solemnly promulgated, by promising eternal life to him who should act in opposition to it. Wherefore by commanding us, on the one hand to receive both his body and his blood, and on the other by insuring eternal life to us if we "eat him" under the form of bread, he clearly insinuates, that under that one form of bread—the only form he mentions at all—he exists entire, and that by receiving under that form, we do what he commands, and partake both of his body and his blood.

Announcing this mystery for the first time to the people of Capharnaum, it was manifestly the object of our Saviour, not so much to impress on their minds any particular mode of receiving him—either under one or two forms, (that was a matter of little consequence at that moment,)—but to propose to their faith the grand mystery itself of the Eucharist, in which he promised to give them his *real* flesh to eat and his *real* blood to drink. This was the great point which he wished to enforce; *my flesh is meat INDEED and my blood is drink INDEED*; this it was which staggered the faith of the Capharnaites, who indignantly asked, "*how can this man give us his flesh to eat*;" this it was which shocked his disciples and made them forsake him, exclaiming, "*this saying is hard and who can hear it*;" this it was which his faithful Apostles believed, trusting to the veracity of their divine master, rather than to their own understanding, and thus addressing him "*thou hast the words of eternal life. And we have believed and have known that thou art the Christ the Son of God.*" However, although it was not the great object of our Saviour on this occasion to explain to the Capharnaites in what manner or under what form they should eat his flesh and drink his blood, yet, in the four passages which we have adduced, he unfolded the mode sufficiently to destroy the absurdities which in their notion attended the mystery. They imagined that he meant to give his flesh dead, cut up as the flesh of oxen on the shambles, and to present in goblets his blood drawn from his veins. They were right in thinking that he spoke of a real manducation of his flesh, but they were wrong as to the mode. Yet this error arose from their own stupidity, not from the words of our Saviour. For he had previously said, *I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh for the life of the world.* Here he distinctly states the

form—the principal form—the form of bread—under which he meant to give himself to us as our food. This bread—far superior to the manna which the Israelites eat in the desert—this bread is a **LIVING BREAD**: this living bread is Jesus Christ, and he that eats of this bread shall live for ever, and the living bread that he will give is his flesh. Such language, while it expressed the eating of his real flesh as to substance, should have precluded the grossness of the Jews' conception as to the mode. Moreover, when attending only to the main drift of his speech, they doubt his word and ask *how can this man give us his flesh to eat*, though first, to confirm his grand point, he with a solemn oath asserts three times the reality of his flesh and blood which he enjoins us to eat and drink, yet he concludes by returning to his first mode of expression;—words which at once prove the reality, and explain the manner, of his presence in the Eucharist. *As the living Father hath sent ME, and I live by the Father, so he that eateth ME, the same shall live by ME. This is the bread that came down from heaven.* Observe the strength and meaning of the word “ME.” He does not now say, he that eateth my flesh and drinketh my blood, but he that eateth ME. This word includes and expresses every thing which belongs to his divine person. He promises therefore to communicate *his whole self* to us, as he exists in his two natures ;—not his blood separated from his body, but coursing through his veins ;—not his body inanimate, bloodless, corruptible, but quickened by his soul, invigorated with blood and life, endowed with the properties of a spirit—not himself as man simply, but man *in whom dwelleth the fulness of the godhead bodily*. His whole self exists alive under the form of bread, and by eating this **LIVING BREAD**, we receive Jesus Christ entire. By communicating therefore under the form of bread, we receive as much as if we communicated under the form of wine too; (of which, it should be observed, our Saviour does not say one word throughout the whole chapter) : for under that one form we receive the body, blood, and divinity of Jesus Christ ; in a word, **THE SON OF GOD HIMSELF MADE MAN**. Such is the doctrine of our Saviour in the 6th Chapter of St. John, and it accords exactly with that of the Catholic Church. He lays down in the clearest and most emphatic words, that his flesh is meat indeed and his blood is drink indeed : explains the manner of his real presence under the form of bread ; and shows that by eating this **LIVING BREAD** we both eat his flesh and drink his blood, because we receive into our breasts himself whole and entire. How striking a proof is it of the truth of the Catholic, and of the falsehood of the Protestant doctrine, that the former accords, and the latter clashes, with every sentence, phrase, expression, word of our Saviour's first discourse on the subject of the Eucharist!

We learn from unquestionable authority that the following conversions to Catholicism have lately taken place at Chunar and Benares ; we insert them with the precise dates on which they occurred :

January 19th.—Private F. McGilbery of the Scottish Church. Mrs. and Miss Dalton, Mrs. Fairchild, Mrs. Garden and Miss Jane Scanling.

January 20th.—Mrs. Maher and Miss S. Bray.

„ 26th.—At Benares, Lieutenant F. Wallace.

„ —At Chunar, two Hindoo Females.

We congratulate these on their happy change, and trust that others may follow their example.

We always feel indisposed to regard the groundless attacks that are made on us so liberally by our opponents, but when we find them attributing to us every cruelty and violence alike of deed as of word, and claiming for themselves the pure spirit of mercy, of mildness and of Christian forbearance, we cannot help occasionally indulging in the publication of such facts as come in our way, in illustration of the vaunted temperate spirit of these zealots. What will our readers think of the following extract from the pen of a pious advocate of "a pure and bloodless reformation," put forth in the *Sunderland and Durham County Herald* of the 11th October last?

"A petition is in course of signature in Darlington, against admitting into offices in the state, gentlemen of the Roman Catholic persuasion. NO GOOD CAN COME TO ENGLAND TILL THE EMANCIPATION ACT IS REPEALED AND HALF A SCORE PAPISTS ARE BURNED IN EACH OF THE PRINCIPAL TOWNS OF THE EMPIRE."

Can virulence or the spirit of outrage, go beyond this? Look back at all the bold and barefaced assertions of acted horrors heaped on us as our doings, and so falsely asserted to be the acts and deeds of Catholics in the worst of times, and shall we find them surpassed by this bold advocate of protestantism in the nineteenth century? But when war has ceased to "be the fashion," and the arts and softening sciences of a long and prosperous peace has enlightened our minds, and quenched the fierceness of our natures, here in this age; we find the advocate of a sect (claiming to have none but Christian feelings; vaunting that its only weapon is the spirit of truth and the light of reason) in the exuberance of his zeal spitting forth the full venom of his malice, and not only wishing to deprive us of those rights, which by long and patient contention have at last been yielded to our persevering demands, but declaring that "no good can come to England" until the blood of tens of martyrs shall have poured out in every town of his boasted happy isle! If this be the "Christian charity" of protestantism, we desire it not, but will remain true rather to that faith that teaches us to forgive our enemies, and look with kindness and brotherly love on all men; aye, and we would still love and reverence the religion opposed to such fearful deeds as this Christian Advocate would seek to heap on our devoted heads, were it even as full of error as it has ever abounded with truth. We could not gloat over the blood even of enemies; we would rather pray to reform the error of their ways and spare them for repentance. But it is an unpleasant subject, and one we would not enlarge on; the paragraph speaks for itself, and we have only given it a place to shew our readers one specimen at least of the spirit with which our prosperity and advancement is met by those who claim for themselves a preeminence of Christian love, and the mildness of truth, as the sole dictate of the diffusion of their errors in opposition to our Holy Church.

We learn from the *Calcutta Courier* the amusing fact, that a meeting of the members of the Missionary (Protestant) Society took place last Tuesday, at the residence of the *Reverend Mr. Macdonald*, one of the Elders of *Saint Andrew's Kirk*, and that the subject for conference was—"What steps are to be adopted for the improvement and REGENERATION of the ROMAN CATHOLICS?"!!! It does not appear that any thing was resolved on, but that "each of the Members had expressed his

opinion on the subject, and the meeting broke up." Some such extraordinary charitable measures on the part of our Protestant Brethren are essentially necessary at this moment, considering the great numbers who have of late been *regenerated* and brought under the banners of the See of Rome!

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

I shall feel obliged if you will insert the following when you have a spare corner in your interesting paper.

CHARACTER OF A TRUE CHRISTIAN.

A Christian, who is enlightened and guided by faith, neither desires the good things of this life nor fears its evils. Being a disciple of Jesus Christ, he considers that he is obliged to follow his Divine Master and lead a *crucified* life. By this *unerring light*, he sees that there is nothing great but God; nothing amiable but virtue; nothing solid but what is eternal; nothing heroic but to conquer himself; nothing glorious but to be, and to *appear* to be, every where, a *true* Christian. Thus he has God alone always in view; Jesus Christ in practice; himself in sacrifice, he watches continually over his mind, his heart, and his senses; he abandons himself with an humble confidence into the hands of God—and that he may enjoy perfect peace, he abandons the past to *His mercy*, the present to *His love*, and the future to *His providence*.

USEFUL REFECTIONS FOR THE GAMBLER.

Gambling is a mean and detestable crime, originating in covetousness, which is the acknowledged root of every evil (1 *Tim.* vi.), and against which I am particularly cautioned in *Luke*, xii. 15, and *Heb.* xiii. It is declared in the law (*Deut.* v. 21) that I should not covet any property belonging to my neighbour; my Redeemer says, If I would enter into life eternal, I must keep that law (*Matt.* xix. 17); and that he who violates the least of the commandments, is guilty of the whole. (*Matt.* v. 19.) The same divine teacher says, I should do unto my neighbour as I would wish he should do unto me (*Luke*, vi. 31); how then can I desire to possess his money, whom I do not wish should become the proprietor of mine; or what advantage shall it be to me, if I shall gain the whole world, and lose my immortal soul? (*Matt.* xvi.)

MOTIVES TO GOOD WORKS.

As human actions are acceptable to the Almighty only in proportion as they are prompted by motives of the purest virtue, men ought to make every good work spring from an untainted source, and perform them merely for the glory of God and for the benefit of mankind. But human actions are exposed to the influence of a variety of secondary causes, and are not always the pure production of an unbiassed heart. Good works, if done with a pure intention, always convey a certain satisfaction and complacency to the mind. When the real merit of the performer is then to be actually investigated, the inquiry must always be, whether the mind was not actuated by sinisters views, by the hope of gratifying a momentary passion, by the feelings of self-love, instead of the glory of the Creator and the promotion of brotherly affection?

ON THE FACULTIES OF THE HUMAN MIND.

The soul, winged by sublime images, flies from the earth, mounts as it proceeds, and casts an eye of disdain on those surrounding clouds which, as they gravitate to the earth, would impede its flight. At a certain height, the faculties of the mind expand, and the fibres of the heart dilate. It is, indeed, in the power of every man to perform more than he undertakes; and therefore it is both wise and praiseworthy to attempt every thing that is morally within our reach. How many dormant ideas may be awakened by exertion; and then, what a variety of early impressions, which were seemingly forgot, revive, and present themselves to our pens! We may always accomplish much more than we conceive, provided passion fans the flame which imagination has lighted; for life is insupportable, when unanimated with the soft affections of the heart.

SELECTOR.

Selections.

MEDHURST'S CHINA.

Any thing relative to that extraordinary country, China, and its exclusive government and inhabitants, must be interesting to a European. Our attention has lately been drawn to Mr. Medhurst's recent work on the state and prospect of China. As he was deputed by the London Missionary Society, it is chiefly in that capacity that we would view him and his literary production; a production containing some unusual statements and astounding admissions as to the propagation of the Gospel, mingled with much jealous incivility and occasional low vulgarity towards the missionaries of the Catholic Church.

When we read of the millions of money, that have been lavished by the generous benevolence of this country on the various evangelizing expeditions to foreign parts, and when we consider what money is generally capable of doing, we are naturally tempted to ask, what fruits have these enormous sums produced? What accession to the fold of the Establishment have they bought? What converts have they added to the faith? An answer to these queries we are ready to accept even from the reports of their own missionaries and agents. And what say these reports? It would be too much to look for an acknowledgment, that nothing had, as yet, been accomplished. And yet even the laudatory record of their own labours is tantamount to such an acknowledgment. They occasionally tell us of a school being started here, a few individuals baptized there; of bales of bibles and tracts distributed about; but all this, observe, generally under the protection of a battery of British cannon, or the countenance of British bayonets. How apostolical! From all the reports, that have as yet been given to the world, not excepting even Mr. Medhurst's volume on China, the inference decidedly is, that the work of Protestant evangelization is yet in embryo, the prospects are always *beginning* to brighten, the harvest always nearly ready for the sickle, and numerous conversions always on the eve of being achieved. They have never yet had even the temerity to point to a single nation, not a single village, that they have converted. And how long is this pious delusion to be kept up, and these vast sums of the charitable English people to be purloined or thrown away? How long are the people of this country to continue blind to this plain historical truth, that the privilege of converting nations belongs exclusively to the Church of Christ, and that this privilege is to be found only in the Catholic Church, she alone being the Church that has, up to the present time, brought every Christian nation to the knowledge of the true faith? We may then lay it down as an unquestionable fact, that all the various societies of Protestantism (notwithstanding their immense and incalculable human resources) have hitherto totally failed in their attempts at foreign evangelization. A key to this failure, exclusive of any other, may be discovered in the following strange declaration, which is to be found in the first page of Mr. Medhurst's introduction. Having told us that he was sent out by the London Missionary Society, he supplies us with this memorable piece of information. "The *fundamental principle* of this Institution is, that "its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order or government, about which there may be a difference of opinion among serious Christians, but the glorious Gospel of the blessed God, to the heathen; leaving it to the mind of the persons, whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government, as to them shall appear most agreeable to the word of God." Accordingly (to use Mr. Medhurst's own words) we have this singular exhibition: "Episcopalian, Presbyterian, Baptist, and Independent ministers alternated with each other in the performance of religious services and the *celebration of the holy Sacraments.*"—(Page 11, *Introduction.*)

Ransack the records of history, and the annals of Christianity, and produce, if you can, such a *fundamental principle* as the above, such a confraternity of ministering officials, such an apostolic mode of evangelizing a country, and bringing it into the "unity of faith." If, in the natural order of cause and dieffect, vision can pro-

duce union; darkness, light; confusion, order and regularity; finally, if falsehood can produce truth, then we may look for the conversion of pagan people, and a transcript of the Gospel virtues in their lives, from such a medley system as the one comprised in the above declaration. It is a matter of astonishment to us that such a declaration should ever have been permitted to appear in print, and that the British nation should continue to countenance such an anomalous system; and yet it is in accordance with the principles laid down by those magnanimous individuals, who, some two or three centuries ago, separated from the centre of unity, and sanctioned the guilt of schism. The whole thing is a strange fellowship of dissension and division; and though its abettors have hitherto, by sheer dint of money and a chain of gold, continued, to some extent, to keep it together, or rather to preserve it from general destruction, still go it must, if there be any truth in those words of Truth itself: "Every kingdom divided against itself shall be brought to desolation."

Passing over Mr. Medhurst's preliminary matter and statistics as to the population of China, as well as his manner and style, we proceed to call attention to the chapter on "Catholic Missions." It is to be regretted that the London Missionary Society, whatever latitude they might think proper to concede to Mr. Medhurst as to his rule of faith, did not instruct him to observe something like civility to his fellow Christians, and to exclude from his vocabulary such vulgar and insulting epithets as "Romish, Romanists," &c. We presume these occasional dashes of Cayenne were deemed necessary to meet the still unpalatable appetite of the Winchelseas, the Rodens, the Plumtres, and the rest of the Exeter Hall performers of the present day. However, let this pass. Mr. Medhurst advocates a very early diffusion of the Gospel in India and China, and adduces tolerably admissible evidence for such an opinion. He also urges the well authenticated fact of the celebrated marble tablet dug up at Segnanfor, in 1625, which in Chinese and Syriac presents a short abstract of Christian doctrine. He then briefly details, from 1307 to the present period, the labours, sufferings, and persecutions, endured by the missionaries, all and every one of whom were Catholics, and in communion with the see of Rome. Of these laborious, persevering, and scientific men, he draws a picture flattering even to ourselves, and which shows that there is in truth a magic, that can extort admiration even in spite of prejudice. Speaking of Verbeist, who died 1688, regretted by the Chinese, he has the following eulogium: "His character for humility and modesty was only equalled by his well known application and industry. He seemed insensible to every thing but the promotion of science and religion: he abstained from idle visits, the reading of curious books, and even the perusal of European newspapers; while he incessantly employed himself, either in mathematical calculations, in instructing proselytes, in corresponding with the grandees of the empire on the interests of the mission, or in writing to the learned of Europe, inviting them to repair to China. His private papers are indicative of the depth of his devotion, the vigour of his austerities, his watchfulness over his heart amid the crowd of business, and the ardour with which he served religion. His sincerity was attested by the endurance of sufferings in the cause he had espoused; and his disinterestedness and liberality by the profusion of his gifts to others, and the renunciation of indulgences to himself."

Of St. Francis Xavier he observes: "A second embassy was despatched to China, 1552, accompanied by Francis Xavier, who ardently desired the gaining of so vast an empire to the Christian religion; and reckoned that he had done nothing in converting the nations of India, while China was still unattempted. On his arrival at the mouth of the Canton river, he was told, that strangers were debarred from entering the country; and, that if he attempted to land, he would be imprisoned, or put to death. Persisting in his resolution, he induced a Chinese to convey him on shore, during the night, at the island of Sancian, or St. John. He was not permitted, however, to do more than just land, and die on the shore; where his tomb still remains, with the following inscription in Chinese: 'The monument of St. Francis Xavier, of the Society of Jesus, in the great west, who ascended to glory, in the winter of the thirty-first year of Ming Keatsing, A. D. 1553.'"

Notwithstanding the terrible difficulties and persecutions even unto death, which the Catholic missionaries had to encounter, they succeeded in establishing bishoprics

founding various religious and scientific institutions, baptizing thousands (in 1671, says Medhurst, in spite of the interdict issued against them, they baptised 20,000), and extending their spiritual conquests. In 1833, he says that the "Chinese Christians (Catholics) in the bishopric of Macao amounted to 13,090, under the care of seven native priests," and that the salary of these priests was eighty-two dollars for each one yearly.

We cannot do better than conclude our present notice of this portion of Mr. Medhurst's work, by giving his own impressions in his own words. "The character of the first Catholic missionaries, may be partly deduced from the preceding sketch of their history. In referring to their labours, Dr. Milne remarks, 'The learning, personal virtues, and ardent zeal of some of them, deserve to be imitated by all future missionaries; will be equalled by few, and perhaps, rarely exceeded by any. Their steadfastness and triumph in the midst of persecutions, even to blood and death, in all imaginable forms, show that the *questionable Christianity* which they taught, is to be ascribed to the effect of education, not design; and afford good reason to believe, that they have long since joined the army of martyrs, and are now wearing the crown of those who spared not their lives unto the death, but overcame by the blood of the lamb and the word of his testimony. It is not to be doubted that many sinners, were, through their labours, turned from sin to holiness; and they will finally have due praise from God, as fellow-workers in his kingdom."

Mr. Medhurst continues: "Some idea of their doctrines may be gathered from the book, which they (the Catholic missionaries) have published in the Chinese language. Many of these are written in a lucid and elegant style, and discuss the points at issue, between Christians and Confucians, in a masterly and conclusive manner. Their doctrinal and devotional works are clear on the Trinity and the Incarnation; while the perfections of the Deity, the corruption of human nature and redemption by Christ, are fully stated, and though some unscriptural notions (so thinks Mr. Medhurst) are now and then introduced, yet, all things considered, it is quite possible for humble and patient learners to discover, by such teaching, their sinful condition, and trace out the way of salvation through a Redeemer. It must not be forgotten also, that the Catholics translated the major part of the New Testament into Chinese; and though there is no evidence of this having been published, yet large portions of the Gospels and Epistles were inserted in the lessons, printed for the use of the congregations. As it regards the sciences, the Catholics have done much to develop them to the Chinese; and a native, who had been instructed by them, lately published a treatise on astronomy and geography, which has been highly esteemed and widely circulated."

"The *Romish* missionaries have not been remiss in preparing works, for the elucidation of the Chinese language to Europeans. A manuscript Latin and Chinese Dictionary has long existed, while the work of Premare, entitled '*Nótia Linguae Sinicae*,' is above all praise. It embraces, within a small compass, all that can be said on Chinese Grammar, while others, attempting to reduce it to European models, have failed."

Such are the honourable and eulogistic terms, bestowed by Mr. Medhurst on the labours of the Catholic missionaries in China. But in his remarks forming the conclusion of this chapter, he seems to have a misgiving that he has been too lavish of his praise. There would seem to be a lurking jealousy in his bosom, that would prompt him to unsay what he has said, if he could do so consistently with truth; so partial and prejudiced are some men to their own cause, humours, and interests. We will not quarrel with the author for his opinion, that the Catholic missionaries "have been rather solicitous about the quantity, than the quality of their success." Having said so much for, we are prepared to allow him to say a little against this "success." The quality of the hundreds of thousands of Catholic converts in China may be safely tested by their patient endurance of the pains, penalties, and persecutions, enumerated by Mr. Medhurst and his coadjutors. We are disposed to think, and so will others, we presume, that a convert, who has become so merely by "outward profession," to quote the author's words, would be any thing but prepared to endure "persecutions even to blood and death, in all

imaginable forms." We should rather charitably conclude that they were converts from conviction, from a change of heart and a reformation of life; and that a virtue, that could manifest such "steadfastness and such triumph" in the midst of persecution and death, was made of "sterner stuff," was something super-human, was in fact and truth the gift of divine grace.

On a future occasion, we will request the notice of our readers to Mr. Medhurst's account of the labours of Protestant missionaries, and thus afford them an opportunity of contrasting the success of Catholic and the failure of Protestant evangelization.—*London Catholic Magazine, September 1839.*

FANATICISM AMONGST PROTESTANTS.

Amongst the almost innumerable calumnies with which the hireling defamers of the Church—that pure and spotless spouse of Christ—are accustomed to assail her, that of superstition and fanaticism has long been prominent. To a person educated in or at all acquainted with the principles and practices of the Catholic Church, such a charge requires no refutation. It is as absurd as it is without foundation. When the Saviour of mankind established his Church upon earth, he at the same time indelibly impressed upon her the broad stamp of divinity, by declaring that He himself would remain for ever with her; that the Holy Ghost, the Spirit of Truth, should be her teacher and guide in all truth; and that the powers of darkness—the gates of hell—should never be allowed to prevail against her. What folly, what blasphemous folly, then, must it not be for presumptuous man to give the lie to that which the Almighty himself has thus so plainly declared. Placed like a shining beacon upon a lofty eminence, the true Church has served ever since her first foundation, and will continue to do so until the end of time, at once to guide and console the weary traveller in his onward progress through the thorny path that leads to heaven. Her followers, instead of being led through all the bye-paths of error and doubt, as are they who put trust in the professions of those "blind guides" which from time to time presume to rear their heads, ever experience all the pleasures of peace and security within her ample fold. The steadfastness of her faith, the heavenly character of the doctrine she continually teaches, the striking sublimity of her liturgy, the solemn splendour of her public services, and above all, the exemplary conduct, the humility, simplicity and purity of soul which she requires through life on the part of all who profess her creed, instead of engendering superstition or fanaticism, tend to raise the minds of her votaries far above all earthly considerations, and to fix their wandering thoughts upon Him who is the eternal God, the Lord of all.

Happy indeed would it be for the cause of charity if our Protestant assailants would reflect a little more frequently than they are in the habit of doing upon those striking words of our Blessed Redeemer:—"Why seeest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seeest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye." Luke, vi. 41, 42. If these men, instead of expending their zeal in maligning their Catholic neighbours, would look a little nearer home; if they would but occupy a portion of that time which they so unprofitably squander in furiously denouncing the imaginary "horrors of Popery" in looking a little more narrowly in to the fanatical extravagances of their own followers, they would perhaps find sufficient reason to "cast first the beam out of their own eye," and bestow a little of their "labour of love" upon others besides "benighted Papists."

If we are to take the word of Protestant authors, there is not a nation so enlightened, so free, so religious, and, above all, so thoroughly Protestant as England; but with all this, experience every day convinces us that there is not another country on the face of the earth in which a hundredth part so much vice, irreligion and fanaticism exists as in England, or in which so many crimes are perpetrated under the assumed garb of religious enthusiasm. Why, is it not but the other day that the

very chief seat of Protestantism itself—one of the principal strong holds of our beautiful "Establishment" was deluged with blood—when an excited *madman* could induce hundreds of *enlightened English Protestants* to believe that he was the Messiah—the Saviour of the world—the Creator of the universe!!! and, whilst under this infatuation, the lives of many human beings were sacrificed in a fatal struggle with the officers of the law; whilst many others have been torn from their families, deprived of their liberty, and are now suffering the consequences of their folly, still impressed with the idea that their unfortunate leader, though sweltering in the grave, is to be their Redeemer both in this life and in the next. At the trial of the men engaged in this affair one witness said, that he had heard the madman declare that "he was not an earthly man, but could slay ten thousand men by striking his right hand on the muscle of his right arm, and should then vanish;" that "he was going to strike the bloody blow—the streets should flow with blood as they had with water—and the rich and poor that did not follow him should share the fate of it." Another witness said that he had heard Courtney say, "that he was the Christ who had been crucified," and heard other persons say, that "*he had the marks of the nails of the cross in his hands*;" that "he was present when a man fell down before Courtney, burst into tears, and asked him whether he should follow him with his heart or his feet." All this happened, as was before observed, in the principal archiepiscopal see of Protestant England, and in a country too where parsons, churches and bibles are to be met with at every step. But is fanaticism new to English Protestants? Let the whole history of the Reformation answer the question. Within our own time cannot we recollect the inspired Johanna, whose promised Shilo drew many even of the magnates of the land to worship at her shrine, and whose absurdities yet obtain numerous believers? The *moral vagaries* of the "prophet" Wroe and the incomprehensible sublimity of the "unknown tongues" are of recent date, fresh in the recollection of every one; and now, beyond a doubt, we shall have to add the "Courtneyites" to the already formidable list of similar sects with which this *fortunate* country is so superabundantly supplied.

Horrible as this state of things must appear to every reflecting mind, there is one question that must naturally arise from its consideration. Who are the parties upon whom blame should rest? It cannot be that it should fall upon the ignorant and deluded multitude. They, deprived of the light of religious truth—seduced from the faith of their forefathers—set free from every restraint, and told that they are competent to form a code of doctrine for themselves individually—that, in point of fact, they may believe just as they please—they, I say, cannot be expected to form any other notions of religion than those which fanaticism and misguided enthusiasm may supply. No! the blame must entirely rest with those who, calling themselves the pastors and teachers of the people, neglect the duties of their calling—who, instead of leading those whom they pretend to guide into the ways of virtue and piety, are solely occupied in traducing the characters of their more consistent fellow Christians, and in securing for themselves the "mammon of iniquity"—the unhallowed produce of a long reign of cruelty, plunder, and corruption.

(*Orthodox Journal*)

H. CODRINGTON.

The devil cannot prevent us from going to heaven; all his efforts, if we watch over ourselves, will only serve to increase our external happiness: but sin will banish it for ever. For sin is like a devil whom we willingly allow to possess us; and we are so much the less excusable, as this is the pure effect of our own will. Let them comfort our souls obsessed by sin; let us enchant them by the canticles of the scripture, and particularly by those of the holy prophet David.—*From the 28th homily of St. John Chrysostom.*

A dead or a barren faith is compared by St. James to a carcase without a soul, and to the faith of the devils who believe and tremble. How active and animated was faith in the souls of all the saints! the eminent virtues which we admire in them were all the fruits of their faith, and sprang from this root. With what care ought we to nourish and improve this holy seed in our breasts? Gardeners cultivate most diligently those seeds which are most precious.

CHRISTIAN CHARITY.

Worldly benevolence is never an habitual sentiment. Still less a governing inclination; it costs but momentary sacrifices, it imposes no extraordinary deprivation: it produces some acts of ostentation, but not such as are surprising and sublime; it is excited only by present and affecting objects either by pride or a desire of being distinguished. Christian charity, equally courageous, active, and tender, employs itself incessantly with the tender care of comforting suffering humanity; it is this which discovers obscure corners, inhabited by desolated mothers, or orphans without support; it is charity which, elevating itself above the most natural apprehensions, fears neither contagion or fatigue; it is charity which conducts us to those respectable asylums, where at each step we meet with the afflicting spectacle of grief and death, and which makes us penetrate the deep abyss of horrid dungeons! There it consoles oppressed innocence, and the guilty even may reasonably hope for its succour; they suffer, which is a sufficient title to its consideration. By sacrificing every thing, pleasures, the agreeableness of life, fortune, liberty, and health; by devoting itself, without reserve, to the wants of the unhappy, it neither aspires to glory, nor the esteem of men; it does better than despise encomiums, it does not believe them due to its actions; it thinks only of fulfilling its due.

Benevolence is highly vaunted, and scarcely is Christian charity spoken of, because it remains in secret, requires no acknowledgment, and never complains of the ungrateful. A Christian looks upon riches as nothing more than a deposit which Providence has confided to him to comfort the unhappy. The philosopher says to the unfortunate, I give, I sacrifice to you; the Christian, I restore to you, I fulfil the obligations imposed on me. The first thinks he creates to himself a sacred debt, the last believes he acquits the one he owes. A faithful minister of the Divinity, he desires no acknowledgment but on his account; an ever happy benefactor, he enjoys the sweet pleasure of aiding his fellow-creatures, without its being possible he should ever experience the vain agitation caused by the ingratitude of those he obliges. Christian humility conceals the greatest part of heroic actions inspired by religion; but those which it has not been able to hide, sufficiently prove that reason and philosophy, without the succour of faith, will never rise to this point of perfection. No; humanity alone will never engage the man of feeling to give his whole property as a ransom for captives, and, to conclude, by sacrificing the most precious of all possessions, liberty, to restore an only son to his mother.* Religion only could inspire St. Francis of Sales, the Fenelon of the age in which he lived, with so extraordinary a disinterestedness, so ardent a charity, and with that indefatigable courage which supported him so long a time across the precipices and mountains of Savoy.† Philosophy never preserved princes and sovereigns from cruelty and ambition; and it is always for the happiness of the people, and the good of humanity, that religion sanctifies them. What examples of virtue will men dare to prefer to those with which the detail of the actions of the popes, St. Leo, St. Gregory, and of the reigns of St. Louis, St. Ferdinand, &c. &c. present us?‡ Who can read, without admiration, the life of Elizabeth of Hungary,§ and that of the two virtuous princesses of Jeanne de Bourgoyne,|| queen of France, and the duchess of Normandy, and her daughter-in-law, who during a horrid contagion, without remission succouring the wretched, were at last "struck with that scourge, from which they strove to

* Paulin, bishop of Noli. This heroic action is related in *Les Annales de la Vertu*.

† This great man, equally celebrated for his writings and virtues, was bishop of Geneva and cotemporary of Henry IV.

‡ Ferdinand, king of Spain, cousin german to Louis IX. was, like him, a great king, a hero, and a saint.

§ Daughter of Andrew, king of Hungary, a widow at twenty years of age, who consecrated her whole fortune, and the rest of her life, to the necessities of the poor, the service of the sick, and the education of orphans.

|| M. Galliard, *Histoire de la rivalite de la France et de l'Angleterre*. Jeanne de Bourgoyne was the first wife of Philippe of Valois. The king's respect for this pious princess was so great, as to associate her in some degree to royal power; he consulted her on every affair. Many letters and charters of this reign contain the following clause, *De Paris et Valante de le reine, se chere e'pouse. Histoire de la rivaliti de la France, &c.*

deliver them, and died of it? Have heroes, who die on the field of battle, more courage, or are they more generous, than these two victims to humanity. Numerous examples of this kind are found in history: since the establishment of Christianity every age has furnished some of them; and even our own offers those of the most brilliant kind. This age has seen a man (the marquis of Lagraie) possessed of an immense fortune, transform his house into a hospital, and consecrate his whole life to the service of the poor. Other predestinated souls have given us still more striking examples, notwithstanding the difficulties which surround supreme power. But why do I seek for models of Christianity at such a distance? your highness has them incessantly before your eyes, as affecting to you as they are sublime; with what respect and attachment ought they to inspire you for the religion which produces them! Do not we ourselves see every day, in situations as respectable as they are obscure, every thing which ought to dispose us to revive and cherish so holy a religion? In vain should we seek in pagan antiquity those numerous societies of men and women, of every age, in all our cities, which consecrate their studies, liberties, and lives, to the most painful cares. Could philosophers find examples, in the Greek or Roman histories, of these associations in favour of suffering humanity, how prodigal would they be of their eulogiums on this supernatural beneficence! How they would be surprised that a weak and delicate sex should be capable of surmounting disgusts and difficulties which seem invincible! of bearing the sight of nauseous objects, at which even the senses revolt; of triumphing over the compassion which conducts and animates them; or, to express myself more clearly, not to feel this sentiment but with a male energy, without any mixture of fear or weakness; and finally, to know pity only by what it inspires of useful and sublime! —yet these very philosophers see, without admiration, the Sisters of Charity* continually exercise among us these sacred functions; they see them seek, receive, succour, watch, and take care of the unfortunate; dress the wounds of the poor: console and nurse them with an ingenious address and heroic courage, a mildness, a patience, which nothing discourages. Wandering, active, indefatigable, they have no fixed habitations; they go where humanity calls them; they are where illness and pain implore their succour; sometimes in prisons and hospitals, at others under thatched roofs; they are frequently called to palaces; being voluntarily devoted to poverty, they despise wealth; but they give to the suffering rich the most pure and disinterested cares; they refuse all the offers of the gratitude they inspire; to offer them the most trifling recompence, would, in their opinion, be an outrage. Such is Christian charity! such are the works to which it is, without remission, consecrated in the abode even of luxury and corruption! *Digby.*

A magnificent Roman Catholic Church at Bridge Gate, Derby, is just completed in its interior decorations, which are extremely splendid. The 9th of October is named as the day on which it is to be dedicated. The sermon is to be preached by Dr. Wiseman, the Oriental Professor of the Propaganda at Rome, and late-appointed Bishop Associate, and Dr. Walsh, the Vicar-Apostolic of the Midland District. The music will be selected from Beethoven's masses, and the first musical talent will be procured to execute it. This splendid church, the finest Roman Catholic edifice that has been erected since the Reformation, has been built under the direction of Mr. Pugin, the architect.—*Derby Reporter.*

Dr. Griffiths, the Roman Catholic Bishop of Siga, and Vicar-Apostolic of the London district, has given 200*l.* towards the fund collecting for the purpose of building two Roman Catholic churches in Guernsey and Jersey.—*Dorset Chronicle.*

On Wednesday last the interesting ceremony of admitting a highly respectable young Lady as Noviciate at the Urmbine convent at Blackrock, was performed. The Lady is Miss Hoyer daughter of a Protestant gentleman in Dublin, of large fortune. The Right Rev. Dr. Murphy officiated, and the sermon was preached by the Rev. O'Brien. *Cork Southern Reporter.*

* A religious female order of the Catholic Church.

FLOWERS FROM THE HOLY FATHERS.—No. XIX.

“ Nil ergo arduum humilibus, nihil asperum mitibus, et facile omnia præcepta veniunt in effectum, quando et gratia præstendit auxilium, et obedientia mollit imperium.”—*Sti. Leonis, Pap. Serm. 5, De Epiphau.*

There is no path so ragged, wild,
So perilous—so full of toil,
But to the meek and humble few,
That tread its mazes undefiled,
Sweet flowers shall deck the barren soil,
Fresh— wet each morn with heavenly dew.

Aye ! Blessed are the meek, for they,
By God's own word, possess the land
Apart from all but heaven and God ;
The storms that pass in wrath away,
And persecution's iron hand,
But point to them the heavenly road.

If sorrow come—sweet grace descends,
At tempering the bitter shower ;
If poverty with chilling breath
Nip fortune in its fairest ends,
Still comes from heaven the needful dower
Of promised aid and firmer faith.

If friends desert, and leave the heart
Stings of ingratitude to mourn,
Yet still can resignation cope
Withal this keenest poisoned dart—
Still can the meek and humble turn
Sure of repose in heavenly hope !

Still while the ready grace attends,
And sweet obedience waits, nor blight
Nor storm the humble heart shall move ;
That shall atone for loss of friends—
This smooth the grasp of tyrannous might,
And kindle both increase of love !

Degraded here—outcast—forlorn
Twixt them and God, their angels fly,
Link earth with heaven in loving chain,
Treasure for wrath each word of scorn,
But glean for joy, each lonely sigh,
And for bright gems each rack and pain !

'Till when the day of toil is o'er,
The bitter dregs of penance drained—
And, Oh ! what words, what tongue may speak
The richness vast of heavenly store—
When all they loved, *their* God is gained,
God of the humble and the meek.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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[Vol. II.]

COMMUNION UNDER ONE KIND

PROVED TO BE LAWFUL FROM THE EXAMPLE OF CHRIST.

In our last number we showed that the 6th Chap. of St. John, which contains the strongest passage in favour of communion under both kinds, so far from establishing any precept of the sort, leads—when fully considered—to a conclusion the very reverse, and proves, that neither Christ commands, nor the nature of the Eucharist requires, a participation of the sacrament under its two-fold form. If however the doctrine of our Saviour there delivered were as obscure and ambiguous as it is clear and certain, yet every doubt on the subject would be removed by the example of Christ, who, on the only two occasions when he is recorded to have administered the Eucharist, gave it on the first to Priests under two forms, and on the second to Laymen under one; thus tracing out with his own hand the discipline, which is at present followed by the Catholic Church. In the 24th chap. of St. Luke we read, that when Jesus Christ had entered Emmaus *whither the two disciples were going, it came to pass, whilst he was at table with them, he took bread, blessed and brake and gave it to them. And their eyes were opened and they knew him, and he vanished out of their sight.* As at his last supper, when none were present but the Apostles, he declared what Priests should do, whose chief duty it is to offer sacrifice, so here at Emmaus where he had but two of his disciples with him, he drew out the line of discipline which should be observed with regard to the laity. At his last supper he beholds around him his twelve consecrated High-Priests of the New Law. At Emmaus he is in company with two lay disciples. In the former he offers up to his Eternal Father the great sacrifice of the New Law—himself both Priest and victim—and orders his Apostles to do the same in commemoration of him. In the latter he bestows himself under form of a sacrament to laymen, and has in view chiefly the nourishing and enlightening grace which it confers. In the festival hall of his last supper, abolishing the Jewish passover which figured Christ's bloody oblation on the cross, and instituting the new Pasch which should commemorate it until the end of time, he, High Priest according to the order of Melchisedec, offers himself for man under the form of bread and wine as the *Lamb unspotted and undefiled*—his blood mystically sepa-

rated from his body,—and gives the whole holocaust, which he has immolated, to be consumed by his Priests. In the inn at Emmaus he is with two lay disciples whom he has joined on their way—like pilgrims on their journey to heaven—and gives himself to them as their food, that their sight may be purified and their strength refreshed. The Apostles therefore, who were Priests and represented the Pastors of the Church, partook of both forms of the sacrifice; the disciples, who had not yet been raised to the dignity of Priesthood, received only under the form of bread. Yet the latter participated not less than the former in the full virtue and essence of the sacrament; for if the Apostles imbibed spiritual life by receiving the sacrifice in its two-fold form, the two disciples had their eyes, which had been closed before, opened by the LIVING BREAD of which they partook, so that they knew their divine Lord; *and to know and believe in him is life eternal*. When a person, on the one hand, contrasts together the different character of the persons who were present, and the distinct object which our Saviour had in view, at the last Supper and at the inn of Emmaus; when on the other he considers the striking similitude in the language which records, and in the spiritual effects which result from the rite performed at the two places, he cannot but admit, that, while our Saviour really consecrated in one not less than the other, yet acting differently according as he offers a sacrifice or administers a sacrament, he drew out a clearly defined sketch of the distinct discipline, which the Catholic Church observes in regard of the oblation of the Eucharist as a sacrifice, and the administration of it as a sacrament.

If the fact of our Saviour's blessing and breaking of bread at Emmaus be referred to the Eucharist, and understood in the simple and obvious sense which the words and the context suggest, the question as to the lawfulness of receiving under one kind must immediately be decided. But to invalidate the force of the argument drawn from the example of our Saviour, it has been asserted by men, who pretend to adopt scripture as their sole rule of faith, either, 1st, that our Saviour *did* consecrate wine and present it to the two disciples at Emmaus, or 2dly, that he consecrated neither bread nor wine, nor administered the Eucharist at all. Let us consider the weight of these two contradictory objections.

Did Jesus Christ then consecrate and present the cup to the two disciples at Emmaus? It is an acknowledged principle, that a scriptural passage should be understood in its obvious and natural sense when such a sense involves nothing either repugnant to virtue, or to faith, or to other more lucid passages of scripture. But if moreover the context favours and requires the literal interpretation of the passage, the true meaning of it is put beyond dispute. Now we cannot suppose that Jesus Christ consecrated wine at Emmaus, for the plain reason that scripture says nothing about it, and because nothing wrong follows from the literal meaning,—unless perhaps the support which it gives to Catholic doctrine. But the context, besides, forbids the supposition that Christ consecrated wine as well as bread at Emmaus. For no sooner, according to the scriptural account, had he consecrated the bread and administered it to the two disciples, than enlightened by the divine efficacy of the sacrament, they saw and recognized their heavenly master. But the moment *their eyes were opened, he vanished out of their sight*. When did he consecrate the wine? Does not scripture combine the distribution of the bread

and the disappearing of Christ in such a manner together, as to exclude the slightest reason for supposing that any interval remained to bless and present the cup? It is impossible to disjoin the two facts, which Scripture unites, without doing violence to the context. For the words convey as clearly as language can express, that they knew him in the breaking of the bread and that he vanished as soon as he was known. The account too which the two disciples gave of the apparition to the Apostles confirms this explanation. *They told what things were done on the way and how they knew him in the breaking of bread.*

But if Jesus Christ at Emmaus did not consecrate wine, let us consider the force of the contrary objection which asserts that he did not consecrate even bread, nor administer any part of the Eucharistic sacrifice. If we compare the words made use of to represent the action of our Saviour at Emmaus with those employed to signify the consecration of bread at his last supper, and mark the close resemblance between them both as to expression and order; if we call to mind that the term "breaking of bread," by which the Eucharist is uniformly designated in the acts of the Apostles, is applied to our Saviour's action at Emmaus, we have as strong an argument of analogy as should satisfy any candid and sincere reader of the scriptures. Of the institution, holy writ says, "*And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat: This is my body.*" Of the supper at Emmaus, scripture speaks thus; *And it came to pass whilst he was at table with them, he took bread and blessed and broke and gave to them; and their eyes were opened and they knew him: and he vanished out of their sight.* When can we infer that the same action is alluded to and described on two different occasions, if the same name, the same language, the same order of circumstances and the same effect do not express identity? Moreover, if Jesus Christ did not administer the sacrament at Emmaus; and if "the breaking of bread," in which they knew their Lord, does not here signify—what it signifies every where else—the Eucharist, by what secret spell, we ask, did they recognize him? Was it by some peculiar method in his breaking of bread? We are not informed that he had established any such sign whereby he might be known. Scripture is silent, and the very supposition is absurd. It is far more conformable to the whole context, to the spirit of the passage, and to the nature of the sacrament to suppose, that when the disciples heard pronounced those hallowed words which they had learnt from the Apostles, our Saviour before his passion employed to change bread into his own body, and had felt within their bosoms the divine effect which a Man-God received could not fail to impart, the veil which had hitherto hung over their eyes was suddenly removed, and they saw standing before them, in his true form and sacred wounds confest, their Messiah, their Redeemer and God.

We are most happy to learn that a public subscription is set on foot to bring over and to establish in this city a religious Sisterhood of British Nuns, who shall devote themselves to the education of our female youth. An application to a distinguished community was made sometime ago, and a promise given of immediate attention whenever the provisions necessary for this object should have been made. The Order to which the applica-

tion was presented, was one of those, which, besides bestowing the blessings of a conventual education to the higher classes, will present to us the novel spectacle of religious Ladies undertaking gratuitously the care and the instruction of the poor.

The object of the present subscription is, to collect a sum to defray the necessary out-fit of five or six Ladies, and to provide a house—well suited for a Convent and Free Schools—rent free for one year, or at the farthest, for two years.

We are confident that every Catholic will hail this announcement with the greatest delight: we are equally sure that the appeal now made to their benevolence will be met warmly and most generously. For our own part, we delight that our journal is fortunate to be the harbinger of such good news, and we promise that its pages shall be open at all times to publish the advancement of the subscription, the names of subscribers, and every thing that can forward so glorious an endeavor. We particularly invite to this announcement the attention of our Protestant fellow-citizens: and we venture to predict that here, as in England, in Ireland and in Scotland, they will not allow themselves to be out-done in a work of so real, so Christian Charity.

Subscriptions may be addressed to the care of any of the Clergymen attached to the Principal Catholic Church and St. Xavier's College Chapel.

We are happy to announce the safe arrival of Mr. CICERO, destined for *St. Xavier's College*, on Thursday last, in the *Pondicherie*, which left Bordeaux on the 20th of August, and on the 20th of December reached Pondichery. Here he parted with the Rev. Messrs. Canoz, Sale, Bournez, and Mr. J. Chevola, who had accompanied him from France for the purpose of joining the Fathers engaged in the Madura Mission. Three other labourers are expected shortly to come for Madura, where much good already has been done, and where there is a bright prospect of far more. May the good work prosper!

Nothing affords us greater delight than the ravings of the Bibleahs and modern religion-makers, at the "awful increase of Popery," because to our mind it is a sure indication that the cause of truth is progressing. It is true these ravings are generally accompanied by a tirade of opprobrious epithets against the Catholic Church and her followers, in regard to whom, it would appear to be an indispensable mark of evangelical orthodoxy to set truth and politeness-alike at defiance. Of the correctness of what we here advance no proof is required by Catholics; but for the satisfaction of such of our separated brethren as may be inclined to suspect us of exaggeration, we submit the following passage from the last number of the *Christian Advocate*:—
"Who would tolerate a system that enables its members to dispense with the obligations of the most sacred oaths?—that teaches its members that the end sanctifies the means? and that no faith is to be kept with heretics?" Than this we unhesitatingly assert that a baser, a fouler calumny was never perpetrated. And yet the calumniator pretends to

be a minister of the Gospel of Christ, and the calumniated are the great majority of the Christian World!

The Advocate cannot be ignorant of the fact that Catholics were long debarred by an oath, which they could not conscientiously take, from the enjoyment of civil rights and privileges. Will he then, in the fulness of his Christian charity and proverbial love of truth, condescend to inform us what motives the Catholics had or could have had in foregoing for nearly three centuries the enjoyment of civil privileges and advantages rather than take an oath, from the obligations of which, according to his doctrine, they could have been easily dispensed?

His article entitled "Popery, the Sandwich Islands, &c.," from which the above passage is taken, is a covert apology for persecution, the spirit of which appears to adhere as strongly to his party as when the following remarks were written by Dr. South: "When they were in power," he says, "no toleration was allowed for the liturgy, and established worship of the Church of England; though the users of it pleaded liberty of conscience never so much for its use, and the known laws of God, and man, for the rule of their conscience. But these zealots were above the legal ordinance of doing as they would be done by. Nor were their consciences any longer spiritually weak, when their interests were grown spiritually strong. And then, notwithstanding all their pleas of tenderness, and outcries against persecution, whoever came under them, and closed not with them, found them to be men, whose bowels were brass; and whose hearts were as hard as their foreheads." How well this accords with the conduct which the Advocate evidently wishes to be pursued towards the Catholics in the Sandwich Islands.

While on the subject of these Islands we cannot help contrasting the spirit of Protestantism as it obtains in them with that of Catholicism. The Catholic Church, hating the sin but loving and compassionating the sinner, provides Asylums into which unhappy females who have strayed from the paths of virtue, may retire to avoid the frowns of the world and make their peace with God; whereas the Bible Christians of the Sandwich Islands harness such unhappy creatures and yoke them into waggons like so many brute beasts*!!! If this be not slavery we would ask the Advocate what is? But doubtless *they* find authority for all this in the Bible.

But to return to our subject.—When the cruelty used to certain animals was reprobated, the reply was, oh,—it is nothing to them they are used to it. In the same way some would seem to think that Catholics have no right to complain of having their religion and their morals calumniated and misrepresented in every possible way, because—they are used to it. For our own part indeed, we are free to admit that we are now pretty well reconciled to the abuse and vilification of our Holy Religion; not so much however from usage, though heaven knows we have had had enough of it, as from the good effects, of which such conduct, on the part of our enemies, has been productive.

In England Catholic Chapels have almost every where sprung up in the very tracks of the roving deputies of the Reformation Society. The atro-

* The fact was a few months ago stated by one of the *Hurkaru's* correspondents who had himself seen a number of poor unfortunate women dragging a waggon.

cious and unprovoked attacks which they made on the old Faith induced the Priests to come forward in vindication of the Truth as once delivered to the Saints. Public discussions were held—a spirit of enquiry was excited which terminated in the return of many to the bosom of the Catholic Church, from which they had previously been withheld by misapprehension and misrepresentation. Now, we can see no reason to doubt that the same cause will be productive of the same effect here. Misrepresentation is at best a dangerous weapon to those who use it. For what must reflecting people think when they find that what was confidently announced as truth, by those from whom nothing but truth was expected, is not only the truth but the very reverse of it—a foul calumny.

From the following extracts which we have taken from the *Catholic Magazine*, we rejoice to infer that our Holy Religion is making good progress in the Madras Vicariate. This is no more than we expected from the zeal of the learned and pious body of Pastors with which the Sister Presidency is now blessed. May the holy cause to which they have devoted themselves continue to prosper under their auspices. The wailings of the Wesleyans and other self-constituted propagators of their own phantasies is the highest praise that could be given them:—

WESLEYAN LAMENTATION.—Jonathan Crowder, a Wesleyan Missionary, writing from Madras, 16th March, 1839, says, “The Papists, with the reinforcement which came out in December, of an extra bishop and ten students, are making a considerable impression at Madras.” W. S. Fox, a brother missionary, under date of 14 March, from Madras, writes thus: “Our fears have been not a little excited of late by the arrival and subsequent active operations of a Roman Catholic Bishop, accompanied by several associates. That the Papists are exerting themselves in this country, is an alarming fact; and if we may judge from the peculiar power of adaptation which distinguishes popery, they are likely to form a numerous church.” Just as we expected. God speed them.

D. Griffith, another Wesleyite preacher, writing from Negapatam, October 31, 1838, observes: “Vellangany, though a secluded village on the sea coast, south of Negapatam, is much celebrated for its Romish Church; so much so, that at the last annual festival connected with it, there were assembled upwards of twenty thousand people, some of whom had travelled between two and three hundred miles to it. . . . Popery, in this country, shews out, what it has long been suspected of, namely, that *so essentially* is it hostile to Christianity (Methodism), it will accommodate and ally itself to any evil power, so that hostility might be upheld. In England and on the Continent it is allied with libertinism and infidelity against Christ and his church. In India it is allied with heathenism. So subtle, so seductive is it, that it has its processions, and fireworks, tomtoms and trumpets, and swamies and others of the empty, but to a native, imposing accompaniments to idolatry. Popery, thus constructed, offers the most formidable obstacles to the spread of the gospel (of John Wesley.) By pre-occupying the minds of the natives (for so slight are the differences between it and heathenism, that such pre-occupancy is easily effected), their conversion to *our* faith (query, what faith?) is not only prolonged, but made substantially more difficult. Those natives, who may be disposed to forsake heathenism, will naturally embrace that form of religion which, having somewhat higher pretensions, possesses the fewest differences from it.”

What a poor ninny this D. Griffith must be. If he knew any thing at all of the history of Christianity, he would have known, that it was precisely by acting as the Catholic missionaries now do, and have always done, that Christianity was propagated. As the divine wisdom acts through human agency, that agency must accommodate itself to circumstances, (was not St. Paul all things to all men?) and provided the principles of Christianity be not compromised, it is perfectly lawful to attempt to win over idolatrous nations to the faith of Christ by such innocent displays

as may abate their prejudices. Of this we are certain, that Methodism will never make any progress in the east. Now to New South Wales.

J. McKenny, writing from Sydney, on the 11th October, 1838, says, in allusion to missionary efforts: "This is not a question of mere pounds, shillings, and pence, for it now assumes this form, 'Shall Australia be a Protestant or a Popish Colony?' The number of priests who are being sent out is quite frightful; lately eight arrived in one vessel, and received from the home government £150 each, for their passage and outfit."

Writing from port-au-Prince, Hayti, 21 September, 1838, the Rev. St. Denis Bauday says, "Though the Catholics do not persecute us, yet they do not come to hear the word of Christ, (that is to hear St. Denis Bauday), which can save their souls." Well, it is certainly a happy thing for such men as St. Denis not to be persecuted! The divine founder of Christianity blessed those who should be persecuted for his sake, but Mr. St. Denis would rather, it appears, dispense with the blessing, even for one stripe!

FACTS *versus* ASSERTIONS.

To the Editor of the Bengal Catholic Expositor.

SIR,

A certain abusive weekly periodical of this city in its last issue implicitly avers that Protestantism is not tolerated in any Catholic country, especially in Italy, when it puts these questions: "Is protestantism tolerated in... Italy,.... or in fact in any popish country?" Now let not your contemporary pretend to gull his readers with sweeping assertions, for they must know that there are not only Protestant clergymen *permanently* established in the principal towns of the Italian peninsula, but that there is one in the heart of "MODERN BABYLON" itself, yes, under the satanic eyes of the papal monster, who far from crushing him with his CLOVEN HOOFs, allows him to preach "God's holy word" every Sunday to his beloved congregation!!—Readers! what say you to this? Is this tolerating protestantism or not? Ah! facts are stubborn things. Let the journalist in question deny this fact if he can. Let him deny that the Anglican minister, who was in Rome in 1836, (if he be not there still) was the Revd. Mr. Burgess.—Readers! beware of broad assertions: to overthrow them suffices one

10th Feb. 1840.

FACT.

DIFFICULTY SOLVED.

To the Editor of the Bengal Catholic Expositor.

SIR,

Finding some difficulty in reconciling the apparent difference in the undermentioned texts of Scripture, will you have the goodness to solve and enlighten me and your ignorant readers.

Matt. c. 6. v. 7. "And when you are praying speak not much, as the heathens. For they think that in their much speaking they may be heard."

1st Thess. c. 5. v. 17. "Pray without ceasing."

Romans c. 12. v. 12. "Instant in Prayer."

How and in what manner should we pray without ceasing? I know we are commanded to worship God in private, as well as in public; but if we were to pray all day, how are the affairs of life to be attended to?

Conceiving that the *Expositor* was established for the express purpose of enlightening, and for the éducation of the ignorant, I have ventured to address you these few lines.

February 7th, 1840.

AN ENQUIRER.

The difficulty of "AN ENQUIRER" is easily solved by reflecting that the first text speaks of *vocal*, and the other two of *mental* prayer. As Prayer *essentially* is but an "elevation of the soul to God," and consequently does not depend on *oral* expressions either for its existence or its worth, it can be practised "without ceasing," even amid the bustle of worldly affairs, conformably to the exhortation of the Apostle: "Therefore whether you eat or drink, or whatsoever else you do, do all to the glory of God." (I Cor. X. 31.)

TEMPERANCE SOCIETY.

To the Editor of the Bengal Catholic Expositor.

SIR,

When I was at Dum-Dum last month, it gave me great pleasure indeed, to witness the good that had been done there by the establishing of the TEMPERANCE SOCIETY in that Station;—as it has been the means of saving many a poor man, from ruin and misery, from too great a hold of the vice of DRUNKENNESS and from the terrors of a sudden death.

Many who were too fond of spirituous liquors, who led a life of continual dissipation, and were notorious DRUNKARDS, enfeebled and emaciated by disease, have now been quite reformed from their evil habits and pernicious ways, and pursuing a better course than they formerly did, touching nothing but water and coffee for drink. Many in fact now seem quite in health and strength, in full vigor of life, robust, active and industrious.

This Society has a place where there is a choice and select Library, and also the public newspapers and periodicals, with every thing that can be suited for their amusement;—and here many of them employ their time in reading and conversing together on religious subjects, and keep away from the *Canteen* and other similar places of iniquity and vice.

Many, who were formerly quite ignorant and careless, from continual resort to the Society's Library, are daily becoming more sensible and intelligent; many, who lived in a careless and indifferent state with respect to their spiritual welfare, seem to be awakened now, and have been led to seriousness, to devotion and prayer, and to amend their lives accordingly. Much do we owe to this Society, founded by Colonel Powney, also to the indefatigable exertions of Sergeant Major Wolfe of the Artillery, and we trust that they may continue to do their utmost in advancing the good cause, and the blessings from Heaven no doubt will crown their labors.

February 12th 1840.

W. T.

Selections.

REPLY TO "A CHURCHMAN OF EXETER."

LETTER VIII.

To the Lord Bishop of Exeter.

MY LORD BISHOP,—I received a letter a few days ago, signed "A Churchman of Exeter," in which he says,—

"There is one material difference between Popery and Protestantism, which I am willing to think furnishes some ground of hope that Englishmen never can be guilty of such enormities as have been committed in France. It is amongst the maxims of Popery, by forbidding the reading of the Scriptures, and by performing service in an unknown tongue, to keep the lower orders in extreme ignorance; hence their minds, enslaved by blind superstition, are peculiarly liable to receive any evil impressions. . . . But can it be believed, that persons whose minds have been. . . improved by the Gospel. . . who have been accustomed to join in the devout prayers of the Liturgy. . . will ever trample on the obligations of morality and religion?"

It is difficult to enumerate all the falsities, here assumed for facts by this person, who styles and signs himself "A Churchman of Exeter." He supposes that the common people of France were less instructed in the religion they professed and in the general morality of the Gospel than persons of the same description are in England. He supposes that the whole collection of the inhabitants of France, and particularly those who were most scrupulously attached to the tenets and practices of their religion, became at once divested of the common feelings of human nature, set at defiance the Majesty of Heaven, and trampled upon morality and religion. Such an idea, indeed, seems to be too prevalent on this side of the water; but, my Lord Bishop, does the heroic firmness of most of the officiating clergy, of a very great proportion of the religious men, and of all the religious women, of the greater part of Poitou, Anjou, Normandy and Brittany, &c. and of an innumerable multitude of the inhabitants of France in general, under such a persecution as had raged in that country for some years, favour such an idea? There is too much reason to fear, my Lord Bishop, that the larger portion of the population of every country profess the religion of it more from habit than conviction; but let me ask your Lordship and this "Churchman of Exeter," have not the number of sufferers in the cause of Christinity and morality been as great in France as there is reason to expect would be the case under a similar persecution in any Christian country whatsoever? I assert, without the fear of being contradicted, that if the revolution in France has been disgraceful to Christianity, it has also been glorious to it; that if it has proved a great deal of irreligion and immorality to have existed in that country, it has also proved that there was in it a great deal of piety and Christian virtue. The middle of the 17th century beheld similar scenes in England to those which took place in France, avowedly in imitation of them; a king beheaded, a government overthrown, an oppressive and cruel tyranny established under the name of liberty; but I appeal to all the histories of that period, if these crimes were owing to the want of Bibles in the mother tongue, and not rather to the very circumstances of ignorant and ill-disposed persons reading the Bible, and interpreting it in conformity to their own whims and passions.

This talented "Churchman of Exeter," I presume, from the passage I have quoted, thinks that no persons but Catholics were guilty of the crimes under consideration; but of what religion, my Lord Bishop, was Necker, Barnave, Chenier, Emeri, La Source, Rabaud, and great number of others, who have acted the most distinguished parts in these tragical scenes? Of what religion were the men of Nismes, who, in the first year of the revolution, fell suddenly on their Catholic fellow-citizens and murdered six hundred of them. (*See Baruel's Histoire du Clerge*, p. 88.) They had read the Bible and heard the service performed in their vulgar tongue, yet they were among the first and most determined of the democratical insurgents. This "Churchman of Exeter" proceeds in his ignoble manner to paint the tenets of Catholics in the most injurious and false as well as the most odious and ridiculous colours, in order to confirm his revolting assertion. Does he,

then, really believe that it was for want of being acquainted with a more rational and evangelical system of Christianity than that of Catholics, that Rousseau, Voltaire, Frederick the Second, D'Alembert, Diderot, Condorcet, with the whole tribe of infidel philosophers of the times, declared against the Gospel and professed themselves Deists? The supposition is too absurd to be dwelt upon; the fact is, some of these were educated in Protestant tenets, from which, like innumerable others in this country, making use of their private judgment, they at once launched forth into infidelity. The first-mentioned on the above list, who was by far the most able reasoner as well as the most fatal enemy to Revelation, was educated a Protestant, and was well acquainted with the grounds of the controversies between the Catholic religion and his own; yet he has not hesitated to bear the following testimony to the arguments in favour of the former: "Si j'étois chrétien, je me ferois Catholique demain;" the translation of which is, "If I were a Christian, I would become a Catholic to-morrow." Whence, then, my Lord Bishop, have these disturbers of the world borrowed those arms with which they attack and threaten to eradicate the religion of Jesus Christ? In the cure of every malady, moral as well as physical, the first grand requisite is, to trace it to its original cause. The necessity of this is more evident in the present case, because it seems to have been ordained in the wise councils of providence, that the cause of this wide wasting pestilence should be chiefly stopped by the efforts of that country which gave rise to its ravages. Let us hear on this subject the great and celebrated Protestant historian Mosheim. He says:—

"There is no country in Europe where infidelity has not exhaled its poison; but no where has it appeared with more effrontery than under the free governments of Great Britain and the United States. In England, more especially, it is no uncommon thing to meet with books in which not only the doctrines of the Gospel but also the perfections of the Deity and the solemn obligations of virtue are called in question and turned into derision."—*Ecclesiastical History of J. L. Mosheim, D. D. translated by A. Maclaine, D. D. vol. vi. p. 7.*

This account of the Lutheran Doctor agrees, as far as relates to our own country, with that of a celebrated divine of the Church of England, who was particularly qualified to pronounce in this case, from the unremitting attention he bestowed to counteract the evil which he described. His words are:—

"Never in any country where Christianity is professed, were there such repeated attempts to subvert its divine authority (as in England) carried on, sometimes under various disguises, and at other times without any disguise at all."—*Leland's View of Deistical Writers, Pref.*

The protestant writers, Robinson and Kett, acknowledged the same; and certainly they never was a more bigoted person against Catholics than Kett. Both these divines prove how the principle of private judgment undermines Christianity at large. And Archdeacon Hook, in his Charge, shews, by an exact statement of capital convictions in different years, that the increase of immorality has kept pace with that of Bible societies. The great Dr. Balguy says:—

"The Dissenters see every thing in Scripture which they have a mind to see; in it every sect can see its own form of church government; and while they express only their own imagination, they believed themselves to be executing the decrees of Heaven."—*Discourse vii., p. 126.*

But, independent of these authorities, it is a fact generally known, that the patriarch of philosophy, as Voltaire is called, learned the greater part of his irreligious lessons in London, and drew almost all his arguments against the Bible from the English infidels who preceded him. (See *Conférences Contre les Ennemis de la Religion, par Beurrier*, printed in 1799; pp. 554 and 559.) Much the same may be said of many other celebrated modern philosophers, as they are pleased to call themselves in foreign countries. The original cause of the mischief is mentioned by Protestant Mosheim; namely, that licentiousness in matters of religion, and which this "Churchman of Exeter," as he styles himself in his letter to me, so much extols under the name of religious freedom; the consequence is, that men refuse to acknowledge any authority here upon earth, even in the assembled pastors of the universal church, to explain the sense of Scripture and guide them in the service of God. From an endless diversity of opinions which prevailed here in expounding the essential doctrines of the Bible, many were led to question the authority of the Bible itself. The foreigners who have taken up this fatal principle of religious liberty have universally carried it to all the lengths it was capable of conducting them,

and at once rushed into Deism or Atheism. The Protestant Professor Robinson says:—

“The spirit of free inquiry was the great boast of Protestants and their only support against Catholics; it was therefore encouraged by their governments, securing them both in their religious and civil rights. The Scriptures, the foundation of our faith, were examined by clergymen of very different capacities, dispositions and views; till, by explaining, correcting, allegorizing, and otherwise twisting the Bible, men’s minds had hardly any thing to rest on as a doctrine of revealed religion. Another set of writers, proceeding from this, proscribed all religion whatever, and openly taught Materialism and Atheism. Most of these innovations were the work of Protestant Divines, from the cause I have mentioned.” *Proofs of a Conspiracy*, Advertisement to 2d edit. p. 6.

If a Cranmer, a Ridley, a Jewel, a Parker, a Hooker, a Bilson, an Andrews, a Pearson, a Laud, a Gunning, or a Ken were now living to witness the new and unheard of doctrines at this time propagated every where, contrary in every respect to the articles, creeds, catechisms, and liturgy of the Church of England, there is not one of them, my Lord Bishop, who would not exclaim, “Poperly is a trifle compared to Socinianism; the former is barely superstitious, the latter is impious.” The controversy is not now, in what manner Christ is present and communicates his grace in the Sacrament, but whether he be there and bestows any grace at all or not. Finally, the business at present is not so much to determine which, amongst others, is the true church that Christ instituted, as to prove that Christ instituted a church at all.” I appeal to the learned who are acquainted with the doctrines and the conduct of the above-named ancient Protestant Divines, whether I have ascribed to them any other than genuine sentiments. Dr. Featly, an eminent Protestant divine, quoted by Grey, complains bitterly of the consequences of the pernicious liberty of private judgment. He says:—

“There is not the meanest artisan, nor the most illiterate day labourer, but holds himself sufficient to be a master builder in the church of Christ. I wonder our doors and walls do not sweat when such notices as these are affixed to them: On such a day, such a brewer’s clerk exerciseth, such a tailor expoundeth, such a waterman teacheth. So fond were the common soldiers of shewing their gifts this way, that they declared, if they might not preach they would not fight. One of these preaching soldiers went into the church of Walton on Thames with a lantern and five candles, declaring to the people that he had a message from God, which they must receive under pain of damnation. He first declared that the sabbath was abolished, and put out one light; he then proceeded to declare that ministers were abolished, and put out the second light; and that magistrates were abolished, putting out his third and fourth lights; and lastly, that the Bible itself was abolished, which he burnt with his fifth light, and then extinguished it.”—*See Exam. of Neal*. vol. iv. pp. 61, 62.

The same author furnishes us with the most extraordinary instances that can be conceived of the prevailing blasphemies, impieties, crimes and follies proceeding from the unrestrained license which every one then claimed of explaining the Scriptures as he pleased for himself; not greater, however, than what happened at the beginning of the Reformation in Germany and Holland.

“Salmon, a preacher at Coventry, taught his people to curse, swear, and commit whoredom. At Dover a woman cut off her child’s head, pretending a particular command, like Abraham. Another woman was condemned at York in March, 1647, for crucifying her mother. Some have killed their cats for catching mice on a Sunday, but deferred the execution till Monday: nay, one Precision, as he is called, knocked out the head of a barrel of beer, for working on the Sabbath-day”—*Ibid*. p. 92.

An instance of the former kind gave occasion to the following ludicrous verses in Barnaby Brittle’s progress:

“Veni Banbury, O profanum!
Ubi vidi Puritanum
Felem facientum furem
Quia Sabbato stravit murem.”—*Ibid*. pp. 101 2.

The Church of England has endeavoured to remedy this as much as possible, by commanding all her ministers to explain the Scriptures to the people agreeable to the interpretation of the holy fathers, under pain of excommunication. (*See Canones Eccl. Ang. Anno 1571.*) But let me ask, do the parsons of the present day follow this command? You know as well as I do, my Lord Bishop, that they do not such thing. I was yesterday speaking to a dignity of the Established Church on this point, when he told me candidly that he had as much right to explain the Scriptures to the people as he thought best, as the Church of England had to frame

canons. My reply was, "You are quite right, for the Church of England has in fact no right to assume any such position till she proves her mission to be divine." Your Lordship commands your clergy to impress on the minds of the people, "That Christ has in an especial manner empowered his ministers to declare and pronounce to his people the absolution and forgiveness of their sins." (*See your Charge to the Clergy of Exeter of 1836.*) But how many parsons, permit me to ask, agree with your Lordship? The great Dr. Balguy was once asked by an eminent Divine, in the presence of Lord Harvey, Bishop of Derry, as follows:—"If you, Dr. Balguy, had accepted of a bishopric, and that the King had sent to you a known, professing, and unbaptized Jew to be consecrated a bishop of the Church of England, would you consecrate him or not?" His reply was, "Yes, I would."

I have in this letter answered all the questions put to me by this "Churchman of Exeter." And I will now proceed to shew, that the doctrine of private judgment is not only contrary to the written word, but contrary in every one respect to the primitive church and to the opinions of the Holy Fathers, (see Acts xv. 1. 2. 6. 7. et seq) Here, my Lord Bishop, we discover in the clearest manner that authority which the pastors of the church have received from Jesus Christ to judge of heresies and false doctrines, and to decide all points of controversy. We are here apprized of the fact, that the first controversy which arose in the primitive church was not left to the private judgment of the parties concerned, but that it was brought in due form before the public tribunals of the Apostles and Elders, who, with St. Peter at their head, pronounced their judgment on the matter in question, and obliged all the faithful both Jews and Gentiles to submit to their decision. From this example let Protestants themselves candidly determine, which of the two parties shews the greatest conformity to the written word; we Catholics, who, according to the decrees of the first council of Jerusalem, carry all our points of controversy to the tribunal of the pastors of the church, or the Protestants who refer them to the private judgment of the parties concerned in the contest. In one word, the tribunal which Protestants have erected to terminate religious disputes, which is the Scriptures as understood and interpreted by the private judgment of the parties concerned in the contest, such a tribunal is decidedly the source of interminable controversy. This tribunal has never brought to a close any dispute between them and their adversaries, and not even between themselves; schism therefore becomes an irremediable evil in all the reformed churches, since what is allowed to Luther must be allowed to Lutherans, and what is permitted to Calvin may be justly claimed by Calvinists; I mean the privilege of raising new sects and setting up their judgment in opposition to others. "Ex Hæresibus Hæres aliæ super alias Subinde nascuntur et assidue pullulant." (*Tertull. de Præscrip. C. 32.*) This tribunal of private judgment is not altogether an innovation, which Protestants can be charged with introducing; it boasts of great antiquity, and in this sense we must allow that their religion is very ancient. Nothing has been more common, my Lord Bishop, from the foundation of the world, than to observe in all disputes the refractory party appealing from the decisions of their legitimate superiors to their own private judgment. St. Irenæus, Adv. Hær. lib. 1, c. 1., says, "and not only from the Evangelical and Apostolical writings, which they perversely and wickedly interpret and expound do these heretics attempt to prove their assertions, but also from the law and from the prophets. For as there are in these many parables and allegories which may be forced into different meanings, them they craftily fit to their own purpose and thus draw from the truth those who have not a firm faith in one God and his Son Jesus Christ." From the establishment of the Church of Christ I do not believe that there has arisen a single heresy, from the first to the last, which has not appealed from the Church to the same tribunal of the word of God, as interpreted and expounded by the appealing parties; and if it had been admitted that all points of controversy could be decided by this method, not a single article of the Christian religion would have been preserved inviolate, with the exception of the existence of God. All the other articles would be condemned by one or other of the sects, and pronounced at the tribunal of private judgment as contrary to the written word; the Trinity by the Arians and semi-Arians, the Incarnation by the Nestorians and Eutychans, the Resurrection by Hymæneus and Philotas. According to the apostle of the Gentiles, writing to his

beloved Timothy, "And their word will eat as doth a canker; of whom Hymeneus and Philotas, who concerning the truth have erred, saying the Resurrection is past already, and overthrow the faith some." "It is a wholesome discipline," says St. Augustine, (Epiſ. 16,) "that the ignorant ſhould lean upon the authority of the Church." And in another paſſage this great ſaint ſays, "There is nothing more ſalutary for the ſoul than to obey." (Concio. in Pſalm 70.) St. Baſil ſays, "But it is the common aim of all enemies of ſound doctrine to ſhake the ſolidity of our faith by annulling apoſtolic tradition." And again he ſays, "They diſmiſs the un-written teſtimony of the fathers as a thing of no value." (St. Baſil de Spir. San., c. x.) "But we muſt look to tradition," ſays St. Epiphanius, "for all things cannot be learned from the ſcriptures, for which reaſon the holy apoſtles left ſome things in writing and others not. (Ad Apoſt. Hær., lxi., Ep. 1.)

I am, my Lord Biſhop,

Your obedient Servant,

VERAX,

A CATHOLIC LAYMAN.

May 19th, 1838.

CALUMNY REFUTED,

OR

The Church of England defended againſt the Rev. T. D. Gregg, who, in his late Diſcuſſion with the Rev. T. Maguire, aſſerted that, not only in his own, but in the opinion of the Eſtabliſhed Church, our Roman Catholic Brethren are (as ſuch) out of the Way of Salvation. By a Member of the Church of England.

"Woe to thee that ſpoileſt, ſhalt thou not thyſelf be ſpoiled? And thou that deſpiſeſt, ſhalt thou not thyſelf be deſpiſed? *Iſaiah, c. xxxiii. v. 1.*"

If it might appear ſtrange (to uſe the words of Abp. Tillotſon) in a man to write a book to prove an egg (or a Gregg) not to be an elephant, may it not appear as unneceſſary in me to pen but a ſingle line in contradiction to the vile, and revolting falſhood, that the Church of England, of which I am member, conſiders our Catholic fellow ſubjects as ſo many limbs of Antichriſt, and, as ſuch, doomed to eternal perdition. But, ſo it is. A Puritan and *canting* fanatic, concealing himſelf under the ſurplice and the *broad* mantle of the Eſtabliſhment, has actually dared before an enlightened audience, to repeat the odious charge. In vindication, then, of my ſlandered mother, I moſt indignantly repel it, and hurl it back into the face of the agraſſor. What! our Britiſh Church the moſt *tolerant* in the world. Does ſhe conſign three-fourths of Chriſtendom to eternal puniſhment, becauſe they believe not in *her* thirty-nine articles, and have altars of their own. Moſt aſſuredly not. Were it otherwiſe, ſurely we ſhould trace it through the writings of her learned divines, and I for one would leave her communion to-morrow. Come then, let us unmask the impoſter.

Biſhop White was certainly one of our moſt learned prelates and a great opponent to the Church of Rome. Did he behold in her the W—— of Babylon? Oh! no.

"I have never denied (ſaid he) the Church of Rome to be the *viſible* Church of God, wherein our anceſtors profeſſed the *true* faith and were ſaved."—*White's Defence of his Way, c. 37.*

Every one knows that our anceſtors were *Roman Catholics.*

"The Proteſtants acknowledge the Church of Rome to be the *Church of God,*" ſays Dr. Buro, in his third ſermon.

Will the Church of God lead men to hell?

"In the Church of Rome (ſays Doctor Whitaker) God did preſerve his *Church*, and pious godly worſhip *flourished* therein."—*Answer to Durans, l. vii., c. 9.*

Can pious and godly worſhip *flourish* under the reign of *antichriſt*?

"We doubt not (ſays our learned Doctor Field) but the Church of Rome was the *true church* in which a *ſaving* profeſſion of truth did convert many from error to truth."—*Field on the church, c. 46.*

"I confeſs that the Latin churches were *true* churches of God, held a *ſaving* faith, and had many *saints* in their communion."—*Appendix, c. ii., p. 3.*

Can any *saint* exiſt in the church of antichriſt?

We acknowledge (says Doctor Potter) the Church of Rome to be a member of the body of Christ, and of the Catholic Church, and this clears us of schism, which cuts off from the hope of *salvation* the church from which it separates."—*Potter's Answer to Knott*, p. 75.

"That the laity may be saved in the Roman Church I confess, (says Archbishop Laud, *Conform.* p. 325), for to believe the scriptures in the sense of the primitive church, to receive the four first general councils, to believe all form warrantals is a faith, in which to *live* and *die*, cannot but give *salvation*."

And yet Gregg most *charitably* sends the Roman Catholics, though they believe all the above, to hell for all eternity.

"In fine (says Prebendary Thorndyke, one of the most learned men of the Anglican Church, whose books Gregg was not fit to carry), though I blame imposing new articles on the faith of Christians, yet I must, and do truly profess, that I find no position necessary to *salvation* prohibited, and none *destructive* to *salvation* enjoined to be believed by the Church of Rome. The present Church of Rome, then, has *all* the faith necessary for the *salvation* of *all* to believe, either in point of faith or manners." *Epilogue*, p. 146.

Our Hibernian puritanic Doctor may now go to dinner, as *SWIFTLY* as he chooses and with what appetite he may!

If the Protestant cause is to be maintained, let it be so with learning, mildness and charity, not by falsehood, bigotry and ignorance.

I am aware that Tillotson, with some others, did in violent terms affect to doubt the safety of the Roman communion; but I have too high an opinion of that great prelate, to suppose him capable of so uncharitable and unworthy a notion. This learned primate admits that the Roman Catholic Church holds *all* the fundamentals of Christianity. But may not the ten fundamental errors he lays to her charge endanger the *salvation* of her children?

"By no means, (says our great Chillingworth) he who believes *all* fundamentals, *cannot* be damned for any error in faith, though he *believe* more or less to be fundamental than is so."—*Chillingworth*, c. iv. no. 94.

One word more. Having in the foregoing part confined myself to the opinions of our British Protestant divines only, I could not so well introduce the following positive decision of the whole Protestant University of Helmstadt, on the 28th of April, 1707, which would cause a blush in the cheek of any other, than T. D. Gregg himself.

The question was,—“Whether a Protestant could with a *safe* conscience, become a Roman Catholic?” To which their reply is,—“That he can; because, the Catholics were in reality of the *same religion* with themselves, having the faith necessary for *salvation*, believing in the Father, the Son, and the Holy Ghost, having also the ten commandments, baptism and the Lord's supper, confession and absolution. Secondly, because the Roman Church is a *true Church*, and that, were it otherwise, her members would be lost for ever, which *none* of them [do you hear that Gregg?] would *dare* to say. A person (then say they) may be orthodox, live, die, and obtain *salvation* in her communion.”

September 10th, 1838.

JULIUS VINDEK.

We are obliged, (says Luther, the father of our Reformation) to yield many things to the Papists. that with them is the word of God, which we received from them, otherwise we should have known nothing at all about it." Luther Comment in cap. 16. St. John. Thus this poor fanatic Gregg and the evangelicals must receive the New Testament from the Catholic Church.

“Jus imperiumque Phraatas Cæsaris accepit genibus Minor.”—(Horace.)

Gregg may be assured that the Protestants of England abhor and detest his bigotry and fanaticism; so here I leave him to dwindle into insignificance.—*Orthodox Journal*.

There is nothing more dangerous than vain glory. It destroyed the Jews by hindering them from believing. It makes all those despicable that are infected with it. It is the mother of hell, it feeds its fire, and is the food of the worm that never dies. It carries its fury even beyond the grave. We see men almost dying busy in erecting sepulchres, and ordering magnificent funerals for themselves. Can any other proof be wanting to shew the tyranny of this passion?—I would rather be a slave to all the barbarians in the world, than to the vice of vain glory; for they would not impose such cruel commands upon me. He that is fond of vain glory is like a man in a storm: he is always trembling, always in fear. But he, on the contrary, that is delivered from its tyranny, is like a man safely arrived in the harbour that enjoys tranquillity.—*From the 17th homily of St. John Chrysostom*.

REV. T. D. GREGG'S NOTION OF CHRISTIANISING IRELAND.

(From *Galignani's Messenger*, Nov. 15, 1840.)

There are three distinct modes of action in which the Tories instigate popular violence for the sake of furthering party purpose. There is the direct excitement of resistance to the Poor-law, which was the seed that bore fruit, first in Lancashire Cheshire, and Warwickshire, and now, in Wales. There is next their own, and exclusively Tory threatening, of insurrection against a Sovereign whose virtues they prevent into the foulest crimes, whom they are infamous enough to describe as the committer of perjury and the patroness of vice; and there is, thirdly, the whoop, which they aid and echo, of the firebrand theologians, the missionaries of hatred and confusion. These are the means by which the party works. The anchor of its hope of power only holds by this threefold cable of crime. A notable instance of the unscrupulousness of this last mode of Tory operation occurred at Manchester last week. That well-known champion of Orange religion—the Rev. T. D. Gregg, of Dublin—held forth on the 5th November to an assemblage called the Protestant Operative Association. These Tory Operative Associators are generally the most ignorant and debauched of the working-classes, or rather of the classes that should be working; but, are, instead, only idle, dissolute and turbulent. The “Association” is a nominal link to hold them together, by meetings, dinings, and drinkings, from one election to another. To this Association did the Rev. T. D. Gregg expound his notion of Christianising Ireland, his first step being to unchristianise the Queen. Determined not to be outdone by a fellow-labourer in the good cause, as Mr. Bradshaw had threatened the security of her throne, Mr. Gregg denounces the salvation of her soul. He might have remembered that this anti-Christian Queen (as he depicts her) is yet the head of the Church, whose bread he eats, whose wine he drinks, whose cash he pockets, and whose dignities he hopes to win and to wear when the faction has attained its object.

“For instance, were the Queen a true Christian (they knew what he meant—not a Christian in name only,) had she a Christian Minister, a Christian Cabinet, a Christian Court, we should see missionaries sent out into all parts of Ireland, at the nation's cost, to preach Protestantism—not standing up, as they now did, in tubs, in the corners of fairs, and sometimes getting pelted with mud, but backed by all the power and authority of Government, with the military to keep order if necessary, and a park of artillery to fire the signal for the commencement of divine service.—(Applause.)—A royal proclamation, under the hand and seal of Queen Victoria herself, should be issued, recommending all Roman Catholics to attend.”

We suppose the reverend orator would not much object to his “park of artillery” firing grape-shot as the signal for divine service. Is this the sort of language to hold to the untaught multitudes of Manchester? To what deeper abyss of infamy can a faction sink than that of employing such teachers of loyalty and religion, or rather of disloyalty and irreligion? There is no interest too base, no passion too foul, for Toryism to decline its service, so long as it promises any accession whatever to its ranks. Nor was this the worst of the reverend incendiary's appeal to his ignorant and excitable audience. It was not his fault if every Catholic chapel in Manchester was not made a bonfire of, and every Catholic throat cut, in a spirit of “wild justice.” What else could be the tendency of such a tirade as the following:—

“He might be charged with using strong language, but he could not do otherwise when he contemplated the degrading influence of idolatrous, abominable, hell-born Popery (great applause) on the masses of his fellow-countryman. No crime was so deeply and frequently denounced in Scripture as idolatry; and he declared his belief, that if the idol-priest of the Romish chapel in Manchester were every Sunday to slay a young child and offer it up on his altar, that would not be a greater crime than he committed in offering up prayer and adoration to dumb idols, the work of men's hands.—(Cheers.)”

Under other circumstances such diabolical nonsense might simply be regarded as qualifying the speaker for a lunatic asylum. The case is different when we view his blasphemous ferocity as a Tory mode of getting up the steam to make way for Downing-street; and worse still when we find it enthusiastically received.—*Chronicle*.

HYMNUS PŒNITENTIÆ

<p> Apollo and the Cynthian queen Would fain my mind absorb, And dazzling with their matchless sheen, Hide from my view that orb, Where Seraphim and Cherubim, Illumin'd by the blaze That circles the bless'd throne of Him, Chant forth their sacred praise ; In endless bliss and glory meet— In canticles of fame— All prostrate at Jehovah's feet— To sing the Saviour's fame, But no ; the world nor ought therein Shall wean my heart from Thee ; I've lov'd the world too long and sin— Henceforth I must live free ! Thirst, thirst, my soul for yonder sky, Where lovely angels dwell ; Th' immortal joys that reign on high No human tongue can tell. </p>	<p> My soul ! I'll waft thy spirit there And triumph over sin ! Base world ! no more shalt thou ensnare Me with thy wiles, nor win. No more I'll mingle in the scene— The "busy hum" of men ; Nor in thy company be seen, Proud Satan ! e'er again ! I'll shun the homes of wicked strife, And thus my soul release From sinful chains, and lead the life That brings eternal peace. Of what avail is this my prayer, If unsupported by Thy grace, O God ! and heavenly care ? Without Thy aid I die ! O grant, dear Lord—'tis all I seek— That at my parting breath, Thy name be the last word I speak, And join Thee after death. </p>
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O'NEILL

THE HEART OF MAN.

There is not a greater obstacle to the pleasures of men, than the violent desire which excites them to seize all that offer : nothing leads more to misery than a resolution to indulge one's-self in every sort of pleasure. An indifference for pleasure secures us from a variety of inquietudes ; and, in our present state of probation, man should aspire to no higher happiness than an exemption from pain. Philosophy amuses us with hopes of felicity ; but it deceives us : the most it can do is to make us wise. The world cannot afford us an example of a person who has persevered in wisdom for a long time.—The example of Solomon himself is sufficient to convince us of this truth. It is not easy to determine what is the greatest weakness of human nature ; but certainly pride is the most universal. Self-interest holds the next place, and it is evident that it derives its source from self-love.—What is the reason that we meet with so many excellent lessons of virtue, and so few examples of the practice of it ? Why do those, who think it so amiable, discover so little regard of it ? This is a contradiction which the greatest philosophers would find it hard to reconcile. Certain it is, that the vainest hope that can enter into the heart of man is, that he can divest himself of all his weaknesses. In this respect the stoics were the most presumptuous of mortals. Nothing indeed can be more astonishing than to meet with so many weaknesses and infirmities in the same being, that makes so many noble, sublime, and just reflections. It is hardly possible to conceive, how man should unite views so extended, to a life so short and limited, and the inordinate desire of prying into things entirely useless, to a profound ignorance of what is most important.

Opinion is the most powerful cause which determines man, and the most prolific source of all his errors and allusions : all men are agreed in this point, and yet no man can raise himself above opinion.

The charms of virtue would be very powerful, if the charms of vice did not appear more so ; and of all the attractions which render vice contagious, the fortune that accompanies it appears to be the most dangerous. The greatest obstruction to virtue, arises from the little esteem shewn it by the world.

To form a just estimate of human virtues, we should be able to penetrate the human heart, in order to discover the motive from which every action takes its rise. Virtue consists entirely in the motive, and not in the external acts ; though a celebrated author has laid it down as a maxim, that the motives of the best actions will not bear a scrutiny.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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COMMUNION UNDER TWO KINDS

UNNECESSARY AS TO THE ESSENCE AND EFFECT OF THE SACRAMENT;
DIFFICULT OR IMPRACTICABLE IN ADMINISTRATION.

Taking its origin from the example of Christ, who, as we have seen, administered the sacrament to two of his disciples under the form of bread alone, COMMUNION UNDER ONE KIND prevailed as a custom, though not enforced as a general law, in the earliest ages of the Church. For to pass over in silence the custom of domestic communion practised by the faithful, who, during times of persecution, were wont to receive the consecrated Host in an orarium or neckcloth, and carry it on their breasts to their own houses, in order that they might be refreshed with it in case of imprisonment or death or seclusion from the Church: to say nothing of the practice of giving only consecrated bread to the sick, as appears from the fact recorded of St. Serapiom and St. Ambrose, and of administering only the consecrated wine to infants when they were baptized; to omit the injunction of Pope Gelasius to all his flock to receive under both kinds in order to detect the Manichean heretics, who from a bad principle objected to the sacramental cup;—an injunction which would have been unnecessary for the purpose if the people were before accustomed to receive under both kinds; to waive all such testimonies and facts—(for history, which favours too much the Catholic Church, has no weight with evangelical gentlemen)—we find in reverting to the sacred volume, that the Apostles, faithful imitators of their Divine Master, used to distribute Communion, as the Church now does, to the laity under the form of bread alone. For the Acts of the Apostles inform us, that the baptized converts at Jerusalem were persevering in the doctrine of the Apostles and in the communication of the BREAKING OF BREAD, and in prayer, Acts 2. 42; and that the Christians of Troas, on the first day of the week, were assembled to BREAK BREAD, Acts 20. 7. If the consecrated bread did not contain the whole essence of the sacrament; if the sacrament were not frequently administered under that form alone by the Apostles, the Eucharist here and elsewhere would not have been designated by the sole appellation of BREAKING OF BREAD. But this ancient and primitive custom, which is regarded by us as a mere point of discipline, will appear in a clearer point

of view, as soon as we have stated the reasons which led the Church to establish and enforce it as a general law. Nothing will conduce more to show the propriety, consistency, and piety of the Catholic Church; or to expose the iniquity of those, who dare to charge her with the heinous crimes of sacrilege and theft. Communion under both kinds is, first, unnecessary as to the essence and effect of the sacrament; secondly, it is difficult, dangerous, and often impracticable in administration.

The discipline of the Church in this point is founded on the Real Presence, which she holds and has ever held as a revealed article of faith. The reasons of the former are so closely connected and interwoven with the nature of the latter, that when the tenet itself is brought forth distinctly into view, it is impossible not to admire the fitness and propriety of the discipline which has sprung up and clung around it. It is a received article of the Catholic Church, that Jesus Christ is present, not figuratively, but really and substantially, in the Eucharist; that he exists there not only under both forms taken together and constituting one whole, but under each separately; that although the words "*this is my body*," signify and cause primarily and directly the presence of Christ's body, and the words "*this is my blood*," the presence of his blood, yet since Christ rising from the dead dieth now no more, there dwell under each separate and distinct kind, not the body nor the blood only, but the body, blood, soul, and divinity united together as in Christ in heaven, and forming one divine and living person. For if his blood were placed on the altar actually separated from his body, (as the Lutherans suppose,) he would be there dead; nor should we, though we partook of the sacrament under both forms, do any thing more than eat a lifeless corpse and drink inanimate blood. It is then the belief of the Catholic Church, that Christ, in all the glorious attributes of his divine and human nature, exists wholly and entirely, as well under the distinct forms of bread and wine, as under the separate and divided particles of each species; so that by communicating under both kinds, nothing more can be received than by eating two separate particles of consecrated bread, or twice drinking of the chalice; since the same divine person is equally present alive, undivided, whole, under each entire form, and under each broken or divided part.

Such being the doctrine of the Catholic Church, it is necessary, in order to attack her with any justice or success, either to prove that her discipline in this point is not rightly grounded on the tenet of the Real Presence, or so to shake and overturn the tenet itself, that both may fall and perish together. Yet this dogma is so strongly supported by the plainest and most unquestionable passages of scripture, by the clearest and most indisputable texts of fathers and councils, by the universal practice of the faithful for 1800 years, that all the light and flimsy arguments raised up by men, who with the Capharnaïtes exclaim, "*how can this man give us his flesh to eat*," melt away and disappear, as soon as the great truth is brought forward into broad and open view. However it is not our business here to set forth the proofs of the Real Presence, as this is a truth which should be presupposed when we treat our present question. Let then our adversaries show, according to the Catholic system of belief, that, by the disciplinary law which forbids the laity to receive under both kinds, the sacrament is violated, and Christ's sacred legacy withheld. Let the church be proved guilty of sacrilege and theft on her own tenets, not on tenets

which she disclaims and abhors. Is it then theft or sacrilege to bestow on the laity all that man can claim or hope for, either in this world or the next? Is it theft or sacrilege to give them unchanged and undiminished that which has been left to them by the Lord? For what has been left? Is it not—in the belief at least of Catholics—(and by their own principles they ought to be judged) is it not Jesus Christ himself made present in the Eucharist? And can man have from God a greater, richer, nobler gift than the person of his divine Son? Is not our dear Redeemer who died for us, not only in himself the most excellent and transcendent expression of God's love towards us, but the inexhaustible well-spring of every other divine favour and grace, which he lavishes with profusion in every pure breast that he enters? *God hath so loved the world as to give us his only begotten Son;—and with him he hath given us all things.* Can any thing be conceived more ennobling to our nature, more endearing to our affections, more calculated to cleanse our hearts from every vile and disorderly passion, and stir up within us ardent desires of performing the most exalted deeds of virtue, than that our great Redeemer, whose wisdom is infinite, whose power is almighty, whose presence filleth the universe, should enter into the narrow precincts of the human breast, there dispensing his favours largely, communing fondly and familiarly with us as with friends and brothers, and making it *his delight to be with the sons of men?*

This is the precious treasure which Jesus Christ bequeathed, and which the church still gives, to the laity. If then by communicating under one kind, each one receives the true and living person of Christ, what more, in the order of grace, can he wish for? what is there that he has been deprived of? what right, what privilege, what treasure has been withheld from him? But he receives not the cup.—True.—But does the consecrated cup confer anything which does not exist under the appearance of consecrated bread? Since Christ, according to Catholic doctrine, dwells equally under the two forms, it would only follow by receiving both, that we should receive the same person in two different ways; just as we should receive him twice by eating two distinct particles of consecrated bread. Is it then of very material consequence to the spiritual advantage and salvation of each one to lose what is only accidental, when he retains all that is substantial and valuable? Is it a matter of high import and concernment, as far as it regards the faithful individually, if one avenue beset with difficulties is closed up, while another, leading to the same fountain of grace, is open and free to the access of all? Jesus is the fountain which we all wish to approach; and the layman, who comes to him with the same facility as the priest, is not solicitous about the way. Jesus is the rich treasure which we all desire to have in our breasts; and the layman, who under one form obtains it as fully and securely as the priest under both, is indifferent about the colour of the elemental envelope which covers and conceals it.

But if this prohibition of the church does in no way prejudice her members, nor rob them of the least portion of the treasure bequeathed to them by their Lord, it is on the other hand attended with very many beneficial results, in as much as it preserves that order and decency which should distinguish her discipline, and secures the reverence which is due to so holy a sacrament. *Let all things, says St. Paul, be done decently and according to order.* To establish one uniform order in the administration of

the Eucharist, it was necessary to command the faithful, either to receive all under both kinds, or all under one. But the former, besides being often impracticable, would have exposed the blessed sacrament to the danger of violation. If we consider on the one hand the extension of the Catholic Church through every varied clime, the immense number of her children, her precept of annual, and her earnest recommendation of frequent, communion; and on the other the extreme scarcity of unadulterated wine except in the narrow limits of the temperate zones: if we reflect how many there are who from motives of health, or aversion to wine, or repugnance to drink of the same cup with others, would abstain from the consecrated chalice: if we call to mind the dangers to which the sacred blood would be exposed of being spilt or profaned, either when presented to thousands flocking to the rails in the public churches, or when borne to the sick through the crowded streets of a town or over the rugged hills of the country, or when administered to the dying in their last agonies: if we take into consideration the impossibility of keeping wine sound and good for any length of time in a state of exposure, and the difficulty of calculating at the sacrifice of the mass the precise quantity that will be required by the exigencies of the day or the week: if we bear all these circumstances in mind, we must allow that it would have been highly injudicious and improper for the Church to enact a law for all to receive under both kinds; since such a law, while it would expose this august sacrament to profanation, would deprive a great portion of the Christian world of the salutary effects which it was intended to confer. It only remained therefore for her to prescribe the rule, which is now in force; a rule grounded on the doctrine of Christ, recommended by his example, supported by the nature of the sacrament, and sanctioned by antiquity. For if it had been left to the choice of each person to receive under one or both kinds, the practice of the Church would have been as various as individual inclination. We cannot therefore sufficiently admire the wisdom, piety, justice and tenderness of the Catholic Church, who by this salutary law has combined a regard to the eternal welfare of her children with a sacred respect to the dignity of the sacrament, and preserved an admirable uniformity in her discipline without infringing in the least on the spiritual rights of any portion of her flock.

GALILEO AND THE INQUISITION.

(Continued from page 67.)

Galileo was first noticed by the Inquisition in 1615: his accuser was Lorini, a Dominican, who produced a copy of a letter written by him on the concordance of Scripture with the Earth's motion. The Inquisitors demanded the original, which not being forthcoming, they dropped the proceedings without seeking further information. If the matter had been in their opinion dangerous, this was not supporting their acknowledged character for vigilance. Next year the philosopher, encouraged perhaps by his enemies' failure in getting his doctrine condemned, resolved to have it approved. His friends represented to him that the attempt might bring him into trouble. He would not be persuaded, but urged on the cause by means of Cardinal Orsini, to whom he had imparted a large share of

his own imprudence. The Cardinals, being then occupied with more urgent business, seemed unwilling to admit the discussion; till Orsini twice obtruded it upon them in the midst of an important debate. The first time, the Pope rebuked him as indiscreet, and the second time, sent the affair to the Inquisition. It is said that an absolute condemnation was at first talked of, but on deliberation nothing more was declared, than that "it did not appear conformable to Scripture." What the judges meant by this declaration must appear from their other writings.

Cardinal Conti says, in a letter to Galileo, that the texts, in which it is asserted that the Earth stands, would admit of being so construed, as to mean merely its stability or permanence: "but when it is said that the sun goes round and the heavens move, the only interpretation that can be proposed is, that they speak after the common manner of the people, which mode of explaining cannot be admitted without great necessity."

Bellarmino's opinion is thus given by Grassi. "When a Demonstration shall be found to establish the Earth's motion, it will be proper to interpret the sacred Scriptures otherwise than they have hitherto been, in those passages where mention is made of the stability of the Earth or movement of the heavens." Hence it is evident that these persons did not think the Scriptures meant to be our guide in philosophy; and that consequently their mere manner of expression was not here conclusive; but that reverence due to Holy Writ, did not suffer its being wrested from the literal sense, when no demonstrated fact required it. A Demonstration Galileo had not to give. His favorite argument was from the flux and reflux of the tides, which no one at the present day considers satisfactory. Were not then his friends justified, when they advised him to write merely as a philosopher; and when he neglected that prudent counsel, were not the Inquisitors excusable, if not praiseworthy in enjoining him silence?

They avoided all that could unnecessarily wound his pride; they did not place him at their bar, and tried to engage him to give up agitating the question: he would not yield without compulsion: then at length Bellarmine called in a Public Notary and had him juridically bound to silence. Yet even here his feelings were spared, the witnesses were as few as possible; and a certificate was given him that the court did not visit him with its displeasure; but gave him full liberty to hold his opinions in private. This took place in 1616.

Thus the affair rested till the accession of Urban the Eighth: who had ever been friendly to Galileo, and now gave him substantial proofs of his favour. A cordial interview, a commendatory letter, and a pension for himself and his son were granted unasked: at the same time warm friends to the philosopher and his opinions were raised to high offices in the Papal Court. Here was an opportunity to throw off the injunction of 1616.

Galileo found means to surprize his friend Ricardi, to whom as Master of the sacred Palace the censorship of books belonged, into an approbation of his celebrated *Dialogues*, which work he permitted the censor but partially to examine. The book came out, full of intemperate heat, satirising the advocates of the opposite system, without sparing the Pope himself, its author's most generous Benefactor. The court of Inquisition was also openly ridiculed for its previous injunction. The unlawful publication of such a work was not likely to go unpunished. The writer was cited

before the Inquisition, and formally condemned for disobedience. Venturi and other authors assure us that the whole difficulty of the cause, was his having violated the injunction of silence. He was asked why he did not inform the Master of the Sacred Palace of the former sentence: he answered, that he thought it unnecessary. "There, says Venturi, in rigorous justice, was his fault."

Little notice was taken of the opinions advanced; the Pope himself was heard to declare them not heresy; and they had many open supporters in Rome. This happened in 1633, seventeen years after the first sentence.

To this account it may be objected that in the sentence of 1633 we find the terms "heretical" and "heresy" without any qualification. So, it must be confessed the words stand; but they are merely the style of the court; which being established against heresy, called by that name every offence which it judged. This explanation is not devised for present convenience. The matter is thus stated in the Inquisitorial Directory of Nicholas Eymerick, written years before Galileo was ever heard of.

But supposing the Inquisition had really erred, this would not belie the infallibility of the Church: it would indeed prove incapacity and mismanagement in the officers of Rome, but no more. The Inquisition is a tribunal established by human authority, and which human authority can undo. Its decrees are liable to correction, and in the case of Carranza, they were reversed by the Council of Trent. The authority to which Christ promised infallibility, and to which we are bound to pay our submission, is the universal Church with the Pope at its head.

THE MECHANIC'S INSTITUTE.

We were present on Friday last at the Annual Meeting of the Mechanic's Institution, at which we were sorry to observe so thin an attendance of the members: a friend near us counted only forty. We think this, neither justice to the Institution itself nor to those of its officers, who, subject as they are to annual removal, have been for the space of a year devoting their time and attention gratuitously to the promotion of its interests, and we do think the least return the members can make for their taking such trouble, is a ready and numerous attendance when called upon to receive their report and provide for the proceedings of another year, by the election of officers for the ensuing twelve months. The formation of rules and the drawing out plans of proceeding, are works of labor, and requiring much consideration; the Committee of the past year have ably fulfilled this portion of the task confided to them, and the report shews that they have succeeded in securing the services of a gentleman of practical knowledge, to give a regular series of lectures on subjects connected with Mechanics, and thus they are therefore no longer dependent on the chance of such lecturers as may volunteer occasional aid, although the report also exhibits that this latter is not wanting, but may rather be deemed as affording a fair prospect of increased addition to this desirable object. The Committee of last year have established three classes weekly: one for the higher branches of Mathematics, another for Geometry, and the third for Arithmetic. These are all most desirable objects actually accomplished and now in operation; and we hope that ere another annual meeting calls our attention, we

may see added to these, some means of pursuing the mechanical operations practically. Every thing must not be expected at once, and the public must, by its steady support in infancy, confirm these beginnings and ripen them into a vast crop of good to society at large.

Certain resolutions for receiving the report, electing the officers for the ensuing year, &c. were gone through; but one resolution deserves more particular notice, emanating from the recommendation of the last year's Committee: this was to the effect of giving to the Secretary, Mr. George Grant, a monthly sum of fifty rupees, not with any view to remuneration, for to such purpose this sum would be altogether inadequate, but to enable him to pay for such aid as may prevent individual loss to Mr. Grant in the fulfilment of duties he has so ably and perseveringly performed for the Institution, and we cannot do better than express our fervent hope that ere long, the Institution may be in a sufficiently flourishing condition to justify some more substantial proof of the estimation in which they hold the most valuable services of their talented Secretary. In the course of the evening, the meeting was addressed by several gentlemen: and in acknowledging a vote of thanks, Sir J. P. Grant, the President, took occasion to express his good wishes for the prosperity of the Institution generally, and to assert a very justifiable fear that it was more likely to suffer from the tranquillity of a dead calm, from neglect than it could ever do by the most severe attacks of opposition, and he strongly urged the active attention of the members to the proceedings of the Institution; for whatever might be the attention bestowed by a President or the activity of a Committee, much of its prosperity was dependent on the active interest taken by the great majority of the members themselves. We have already explained in a former Number the benefits resulting from Institutions of this kind, and we will therefore do no more now than advert to the small rate of subscription, only five rupees annually, a sum hardly to be felt by the poorest of the reading class, and assure our readers their five rupees could not be better laid out.

SELECTIONS FROM WILLIAM COBBETT'S LEGACY TO PARSONS.

To the Editor of the Bengal Catholic Expositor.

SIR,

I solicit the favor of obtaining a place in your Journal for the accompanying selections from William Cobbett's Legacy to Parsons, which coming from the pen of a Protestant will perhaps attract more attention than any thing on the subject from a Catholic.

February 19th, 1840.

JACQUES.

"The following facts are undeniable; namely, that the Roman Catholic Religion was the religion of all Christian Countries and Governments until about the year 1520, when Henry the Eighth was King of England; that the Roman Catholics contended their Church was established by Christ and the Apostles; that they ordained that there should be one flock, one fold and one Shepherd; that the Church was built on a rock, the name of St. Peter, being synonymous with that of stone or rock; that St. Peter was appointed by this Divine authority to be the first head of the Church, after Christ himself; that the Popes have been, and are the true successors of St. Peter by Divine appointment; that the Pope is the one

Shepherd, to whom all Christians owe spiritual obedience. The Religion was called the Roman Catholic Religion, because the see (that is to say, seat) of St. Peter was at Rome, and because his authority was universal, that being the meaning of the word Catholic.

“No matter as to the truth or error of these opinions and assertions: they prevailed; with here and there an exception, all Christians held these opinions; and when the Christian religion was introduced into England, which was effectually done about six hundred years after the death of Christ, these opinions prevailed in England as well as in other Christian Countries. The Pope was the head of the Church here as well as elsewhere; his spiritual authority he exercised without any co-partnership with, or dependence upon the state; the tithes and oblations was claimed by him and the Clergy as things belonging to God, and held by them solely by Divine authority. Whatever was given to the Church by any body; whatever endowment, of any description, was held to belong to the Church, independent of all temporal or secular power. The Church claimed to hold its possessions independent of all written laws; they claimed a prescriptive right to all their possessions: they allowed no time to work injury to their rights: in short they claimed to hold their possessions immediately from God himself, as a man claims the right to the possession of his life and his limbs; and, of course, they denied that any legislator, or any body of legislators, possessed or could possibly possess, the rightful powers to take from them, or to interfere with the management of any part of those possessions. As I said before, no matter as to the soundness or unsoundness of the doctrines on which these pretensions were founded: such were the doctrines and such the pretensions; and during their prevalence in England, arose our Churches, our parishes (our priestships) our Cathedrals, and Bishops’ Sees; all those monasteries which have since been suppressed and destroyed; and, along with the rest, our universities and their colleges.

“For a Parliament to meddle with a Church like this; to question the rightful power of a Parliament, consisting of laymen, to meddle with the possessions of a Church like this, having its head totally separate from the temporal sovereignty of the Country; to question the rightful power of a body of laymen to meddle with the property of a Church like this, whose Divine origin, and Divine mission and authority, had been universally acknowledged for about twelve hundred years, to question the rightful power of a Parliament, in such a case, was not a thing so very unreasonable; but on the contrary, the questioners had reason on their side, especially as these doctrines had prevailed during so long a period; and as the country had been so free and so happy, during the greater part of that period.

“But, parsons, has your Church any such pretensions? I have a high opinion of that quality in you, which is usually denominated “*brass*,” but do you pretend that this establishment was founded by Jesus Christ and his Apostles? Do you pretend to hold your possessions immediately by a grant from God; and that they are as much yours as my life and my limbs are mine? Why, yes, you are at this time (very curious to relate) endeavouring to set up a something savouring of these pretensions; and are positively asserting that you hold your possessions, and to the exclusion too of all other Christian sects, by a right of *prescription*, that is to say, a right which existed before all written laws. Quite enough had been written and published by me, long before, to show that it was rapine, on the part of those who took the Church-property from Catholics and gave it to Protestants; that was an act of rapine and not an act of rightful power, on the part of the Parliament of that day, unless the present Parliament had the rightful power to take the property from the present possessors and dispose of it at its pleasure. Perceiving the irresistible force of this argument, Sir Robert Peel, forgetting all about the lay-appropriations, discovered that the *Catholic Church had a prescriptive right to its possessions*; and that the Parliament had *never meddled with that prescriptive right*; that the established Church was still, in fact, *the Catholic Church*, and was merely *reformed*; and that it was in the possession of all the prescriptive rights which had ever belonged to “*Holy Church*.”

(To be continued.)

HONESTY OF REV. MR. M'GHEE.

The above named individual having been recently held up to the public eye as a paragon of excellence, we think that the subjoined extract from the Dublin Review of July 1836, will be a convincing proof of his utter want of honesty, and will consequently show, how little reliance should be placed on him in so important an affair as religion.

Let us now come to the great event of the day—that, “compared with which,” as the *Standard* declared, “all the rest of the rev. gentleman’s address was mere trifling.” At an early period of the meeting he promised his audience that before he sat down he would read to them a document, hitherto kept secret, that would “make their ears tingle.” All were looking forward, upon the tiptoe of expectation, to the display of this wondrous discovery; nor was their anxiety diminished by the mode in which he introduced it to their acquaintance.

“We had now,” he said, according to the report of the *Morning Chronicle*, which, as far as it goes, exactly accords with the recollection of our colleagues, “a most important document to lay before them, one which more than confirmed the tenets of the Romish Church as described in Dens’ theology, and which, if submitted to any assembly, no matter of whom it might be composed, must carry the conviction to their minds that such a course as that recommended by it was altogether indefensible. Do not imagine, said the reverend gentleman, that I am more entitled to praise for the production of the documents which I have already laid before the meeting than any of those who compose it. It was through *Providence alone* that they came into my hands, and that I have been enabled to direct public attention to them. And this most important paper, which I am now about to read to the meeting, has been entrusted to me *by the instrumentality I am persuaded of the same Providence*. I was sitting in my room at a late hour last night, when a friend of mine called upon me; ‘Don’t interrupt me,’ said I, as I was writing one of the resolutions which you have already heard read. ‘Oh! do,’ replied he, ‘allow me to show you this pamphlet.’

“Being thus earnestly solicited, I at length yielded; and having read the letter, I at once determined to inform this meeting of its contents. It is a letter from Pope Gregory XVI. to the Archbishops and Bishops of Ireland, and now translated by a gentleman in the first rank of those distinguished for scientific acquirements, learning and religion. The person who translated this letter is a friend of mine, and I can answer for the truth of any statement which he makes. Besides, it bears upon the face of it this evident mark of its being intended that the recommendation which it contains should be carried into operation, namely, the insertion in it of several of those phrases which render it imperative upon the bishops to execute such an instrument. If the translator, however, were at liberty to explain the manner in which this document came into his hands, no doubt whatever would be raised as to its authenticity.

The *Record* gives the remainder of Mr. M’Ghee’s preface more fully than the *Chronicle*.

“In some bulls there are certain words which make it binding on the bishop to whom it is addressed. Those words my friend translated and placed in brackets, though at the time he was ignorant of the effect of introducing such words into a bull. I shall now show the authority on which I rest for this statement. I find in the 8th vol. of *Dens*, which gives a definition of Ecclesiastical law, this passage:—

“The law of a diocesan synod is binding upon a whole province if it receive confirmation from the Holy See in the form generally used for that purpose. But this law may be abrogated by the bishop, unless the confirmation be made by the Pope in a particular form, and that in the confirmation these words be added, ‘*Ex motu proprio, atque ex certa scientia.*’ When those words are added the law is obligatory on the bishop, and he has not the power to dispense with it.’ My friend, as I said, inserted those words in brackets, though he was ignorant of the object for which they were used. They, however, in my opinion, afford some evidence as to

the document being what it purports to be. I shall now proceed to read some extracts from this letter, which I should observe has been published in a pamphlet form, and may be had at Rivington's, St. Paul's churchyard. Oh, that all Tories, and Whigs, and Radicals, and political parties of all denominations, could for the moment be condensed into this room, that they might see with their own eyes, and hear with their own ears, the statements put forth by the Court of Rome, and the sentiments it expresses as to the great points which divide parties here."

In this prayer we very sincerely unite with Mr. M'Ghee. Would that the whole people of England could have been present, to witness the means by which the "Protestant cause," as it is designated, was upheld on that memorable occasion! It is apparent, from the description which he gave of this "Encyclical letter," that he had carefully examined it before he produced it to the meeting. He says, "having read the Letter, I at once determined to inform the meeting of its contents." He came prepared to substantiate it as an authentic document, by quoting certain words from it, and comparing them with a passage in Dens' Theology; and he placed it before his audience with as much confidence as if he had seen the original, and had himself been its translator.

In the preface to this publication we read the following passages:—

"The translator of the following curious document is, unfortunately, not at liberty to explain the manner in which it came into his hands; were he able to do so, the doubts, which may now, perhaps, be expressed as to its authenticity, could not have been raised; he must, therefore, trust to the sagacity of the reader to discern in it those marks of genuineness, which no fictitious document has ever been found to possess.

"The present Pontiff, Geogory XVI, was elected to the Papal throne on the 2nd of February, 1831, and was consecrated a bishop, and crowned on the 6th of February, in the following year. On the 15th of August, 1832, being the Feast of the Assumption of the Blessed Virgin Mary, he issued his Encyclical Letter to all Patriarchs, Primates, Archbishops, and Bishops, a document well worth the reader's attention, as throwing great light upon the letter, now, for the first time, made public. This letter is dated the 8th of September, 1832, being the Feast of the Nativity of the Blessed Virgin Mary."

"The Latin has been suppressed, from a wish to diminish the size and price of the pamphlet, which it is desirable to circulate as widely as possible; but whenever a word or expression occurred which seemed remarkable, the original is given in a parenthesis."

That the translator, therefore, the Rev. James H. Todd,* a Fellow of Trinity College, Dublin, as well as Mr. M'Ghee, represented this Encyclical Letter as a genuine document, no man can doubt. The publishers also, Messrs. Rivington & Co., assured every person who questioned them upon the subject for the first two or three days after its publication, that they had no reason whatever to doubt its authenticity. It was sent to them, they said, by or through a clergyman of the Established Church (*not* the translator), with whom they were acquainted, and in whom they had so much confidence, that they gave the work forth without further inquiry. Here, consequently, we have three clergymen of the Church of England engaged in the concoction and promulgation of this "Letter," of which we shall now furnish a few specimens.

* While this sheet was passing through the press, a letter appeared in the newspapers from Mr. Todd, acknowledging himself to be the author of the Encyclical Letter, and expressing his astonishment that "any *educated* man" should for one moment have supposed it to be genuine. He offers, however, no explanation of the words, "The Latin has been suppressed," &c. The concluding sentences of his letter are the "unkindest cut of all," against Mr. M'Ghee and his chairman: "Mr. M'Ghee," says Mr. Todd, "it appears, was in a great measure convinced of the genuineness of the document, and had resolved on the rash course which he adopted, before he had so much as read the pamphlet. With this strong prepossession on his mind, I can account for his producing the letter at the meeting; but that the President should have so long permitted the delusion to go on, only furnished *another* proof of the thoughtless manner in which gentlemen of the best intentions too often permit themselves to be placed in situations of deep responsibility, for which they are *quite unfit*." This is the *coup de grace!*

Selections.

MEDHURST'S CHINA.

In our last number* we ventured some remarks on Mr. Medhurst's *China*, confining ourselves, in a great measure, to his chapter on Catholic missions in that country. The "success" of those missions was unquestioned because unquestionable. But, however prominent the claims of Catholicity and her devoted ministry may be, we rarely meet with Protestant authors who have the candour to acknowledge that any good can come from Rome. Her priesthood may leave their father-land and their homes; may encounter the persecutions and penalties of a hostile government; may wear away their energies and their days; nay, may show themselves lavish of their lives and their blood in behalf of the Gospel: still their labours and their virtues generally present themselves to the eye of a Protestant, in such a "questionable shape," as to elicit, not his admiration, but his condemnation. However, the Catholic labourer in the vineyard is little concerned what may be the measure of praise or blame awarded to him by the tongue or the pen of men; he looks to a higher tribunal;—to him, who scans and scrutinizes, and justly appreciates, the motives and exertions of those who consecrate themselves to his service. We purpose in our present number, briefly to examine the claims of Protestant missions in the same quarter, and we will test them by the same authority, viz. that of Mr. Medhurst himself. Against such a witness, we presume, no exception can be taken.

Mr. Medhurst's introductory remark on this subject, is deserving of attention: "From the era of the Reformation to the commencement of the present century, Protestant Christians attempted nothing for the evangelization of China." The London Missionary Society was the first institution, whose sympathy was excited in behalf of China. This was in 1805. And in what manner did they commence the work of evangelizing China? Did they, agreeably with the injunction of our Saviour, send out their missionaries to teach and preach? Did they instruct these missionaries to penetrate into the country regardless of personal peril, and announce, with their own tongues, the word of truth? Do we see a single one of this Society's emissaries copying the example of a Xavier, or exposing himself to any risk or danger in the cause? Their timidity and caution remind us of the mariners of old, who sailed in the memorable ship *Argo*, to capture the golden fleece, and who took especial care to keep sufficiently near the shore, in order to be ready for any contingency, where self was concerned. Like that of the Argonauts, the ordinary plan of Protestant missionaries is extremely self-accommodating. It enables them, like certain Lords in a higher capacity, to preach by proxy. They contrive to procure a comfortable berth in a British vessel, they touch at various safe places along the Chinese coast, they scatter the sacred seed of tracts, books, and Bibles; and then hope that it will, in due time, fructify. This would seem to be their favourite plan.

In 1806, Dr. Morrison, the first missioner, having taken advantage of a "Harmony of the Gospels and the Pauline Epistles, translated into Chinese by some Catholic missionary," and which he had discovered in the British Museum, proceeded to Canton. "He lived in a lower room," says Mr. Medhurst, with graphic minuteness, "in a very retired and economical manner. A lamp of earthenware afforded him light, screened by a volume of Matthew Henry." He speedily took unto himself a helpmate, by marrying the daughter of John Morton, Esq., and on the same day became translator to the company's factory, at Canton, with "a salary that rendered him independent." So that it would seem that Dr. Morrison had more than one string to his missionary bow. Having secured these comfortable and soft appliances for the outward man, he commenced the work of evangelization, which was not by preaching, though on the Sabbath he held "secret meetings with a few natives in his own room, where with locked doors, he read and explained the Gospels." The Doctor now devoted himself to the "main object" of his mission, viz. the composition of a Chinese grammar and a translation of portions of Scripture. We have no wish to challenge Dr. Morrison's competency to compose a

* See *Bengal Catholic Expositor*, vol. ii. page 89.

Chinese grammar or produce a Chinese version of the sacred volume. However short the time that he had bestowed upon the study of the Chinese language, and however difficult the acquisition of such a language may be, yet extraordinary exertion and a peculiar stimulus, might perhaps have rendered him sufficiently acquainted with the genius and idioms of the tongue to become a correct translator of the sacred writings. Perhaps the Doctor was ambitious of figuring in a Chinese garb. At all events, his translating and printing speculation must have proved a very profitable business, for during his comparatively short career, he received from the Society and the Company upwards of £20,000 for this purpose.

After this lavish expenditure of money on the "main object," our readers will be curious to know whether the amount of converts was in proportion. Dr. Morrison reached China in 1807, and in 1814 "the missionaries were encouraged by the baptism of the *first Chinese convert*." And even of this issue, the fruit of so prolonged a gestation, Dr. Morrison says: "His knowledge is, of course, limited; but, *I hope*, that his faith is sincere." This convert "died of consumption; but having been removed to a distance from his instructor, there was no means of ascertaining his actual state of mind, whilst exchanging worlds." The Doctor having spent much time in literary composition of one kind or another; having lost one wife and supplied her place by a second; and having baptized some two or three converts, the extent of his acquisitions to the fold, at last sickened, declined, and died on the 1st Aug. 1834. In one of his letters, written some short time before his death, he has these words: "I have been twenty-five years in China, and am *now beginning* to see the work prosper. By the *press*, we have been able to scatter knowledge far and wide. Agang has been engaged with the lithographic press, and Afah in printing nine tracts of his own composition; besides teaching his countrymen daily, three of whom he has baptized during the year." How far knowledge has been scattered far and wide, may be a question; but there is no question that £20,000 was scattered, or, at all events disposed of, in some way or other. This fruit of 25 years and £20,000, forms an admirable contrast to the 20,000 converts baptized by the poor Catholic missionaries in one year. We might here pause, and suggest some inquiry as to how far the means, adopted and employed by Protestant missionaries, are suited to the end which they ostensibly profess to have in view. That their attempts to propagate their multifarious systems of religion, and convert heathen nations, are a perfect failure, no one, who examines even their own reports on the subject, can possibly entertain a doubt. That this work of evangelization is a lucrative business to those who embark in it, their own published reports abundantly prove: that it is what, in an honorable house, is sometimes termed a "job," we are not prepared to vouch; that that "tickling commodity" interest, is a very inviting stimulus to the missionaries, we cannot for a moment doubt. But we leave our readers to draw their own conclusion.

We now come to the part which Mr. Medhurst himself had to take in the work of evangelization. "On 21st July, the author arrived in Canton, for the purpose of inquiring after the little flock, [little indeed] of native Christians, gathered by Dr. Morrison; and for undertaking a voyage along the coast to distribute Christian books among the Chinese." Thus we have the same "caution that always trembles;" in other words, the same old comfortable coasting system, that looks so closely to number one. We should conjecture that these missionaries must have been members of the Conservative as well as London Society. Mr. Medhurst, like his predecessors, soon begins to exhibit a much stronger bias for the press, than for preaching and personal exertion among the benighted Chinese. He introduces us again to one or two of the old converts, makes them utter the most pitiable cant, and invests them with a fair share of confidence of being saved by the dint of their fancies, which he is pleased to call faith. A specimen of these staid old converts we have in Choo Asan: "This man," says Mr. Medhurst, "was one of the first baptized by Afah, though he never afforded any satisfaction to his master. From the beginning his aim appears to have been, the obtaining of money on account of his profession; and when told, that money was never given, except for work done or goods delivered, [what a business-like expression!] he became indifferent, and is now, we fear, gone back."—p. 297.

" *Catholica fidei negotium, &c.* Our anxiety to promote the interests of the Catholic faith, and that it should prosper in your hands (*in vestris prosperari manibus*), has induced us, Venerable Brethren, to postpone our own affairs, although of the utmost importance, (*licet gravissimas*) for the sake of returning a speedy answer to the inquiries which, in your discretion, you have made of us, (*de quibus nos consulit discretio vestra.*)

" We are not ignorant of the great difficulties with which you have to contend, as faithful servants of the apostolic see, and good soldiers of Jesus Christ, *situated as you are in the midst of heresy*, and compelled, by the unhappy circumstances of your country, *to wear a face of conciliation towards the implacable enemies of the faith, and to seem to avow or favour opinions which are odious (detestandæ) to the truly Catholic soul.* Especially we know that the wickedness of these times (*malitia hujus temporis*) has given great strength to the detestable opinion of *indifferentism (indifferentismi detestandam opinionem)*, a most fruitful source of infidelity and error, and the cause of heresy, which teaches that in any religion whatever (*e qualibet religione*) even separated from the Church, the way to the everlasting haven of happiness lies open (*patere ad portum beatitudinis aditum.*) This *impious opinion*, it is necessary for you, *in your intercourse (conversatione) with the heretics, to seem, to a certain extent, to countenance*, although within the Church (*intra Ecclesiam*) we charge you to eradicate it as a noxious weed, defiling the garden of the Lord; for you know the words of St. Jerome, "Whosoever is united to the chair of St. Peter, he is on my side,"—" *Si quis cathedræ Petri jungitur, meus est*"* And they that keep not the Catholic faith whole and undefiled, shall, without doubt, perish everlastingly,†—" *absque dubio in eternum esse perituros, nisi teneant Catholicam fidem eamque integram inviolatamque servaverint.*‡

It is difficult to describe the effect which the reading of the passages we have marked in italics, produced upon the meeting. The assurance that the document was authentic—the occasional introduction of Latin phrases, which seemed to give it confirmation at every step, and the principles of hypocrisy which it inculcated and authorized, appeared to excite, especially amongst the female auditors, sentiments of the utmost horror. Here was "incontrovertible" proof that all they had ever been taught to believe of our religion, and its supreme Pontiff upon earth, by the calumnies of English history, and of English pulpits and books of theology, was literally true. Had they ever entertained any doubts upon the subject, those doubts now vanished for ever, and gave way to a sense of gratitude and triumph, that they belonged not to such a system of fraud and dissimulation. The feeling was very natural,—and, if founded upon good evidence, would have been justifiable.

"We desire you to remember, Venerable Brethren, how St. Paul, in the assembly of the Jews, perceiving that some of them were *Pharisees, and some were Sadducees, hesitated not to feign himself of the sect of the former*, in order that he might divide his enemies, and cause them to spit (*conspuere*) that rancour against each other, which they would otherwise have combined to pour forth (*simul eomississent*) upon him, and through him upon the Church. Therefore did our predecessors of blessed memory (*felicitis recordationis predecessores nostri*) long since grant by letters apostolical, unto your discretion (*discretioni vestræ*), in which we have the fullest confidence in the Lord (*de qua plenam in Domino fiduciam obtinemus*), the privilege (*facultatem*) of acting in all such affairs *according to the necessity of the times.* *Hanc igitur licentiam, &c.* This license, therefore, *we fully renew and confirm unto you*, that you may continue to act as in times past; and to divide the heretics by concealing (*simulatione*) those principles of Catholic verity, which, if openly or unseasonably avowed, would deter your advocates in the assemblies of the heretics from yielding to your design for the exaltation of the Church that assistance which, by your letters not long since received, we rejoice to learn they have, by your prudent con-

* "S. Hier. Ep. 58."

† "The sentiments of this paragraph, and even some of the expressions, are identical with those contained in the Encyclical Letter, pp. 14, 15. See an extract respecting *indifferentism*, which has been already quoted in the Preface.—TRANSLATOR."

‡ "Symbol. S. Athan."

duct, been induced to give; God, in a wonderful manner, blinding their eyes, and even beyond what we could have hoped, fulfilling his promises to the Church, by depriving them of their wonted prudence and jealousy in matters affecting the well-being of their own accursed sect."

The English words here marked in italics, were followed by several rounds of applause. The audience seemed to be now certain that the whole of the Catholic Church were revealed by the Rev. Mr. M'Ghee,—that the mask was torn from her face through the special interposition of Divine Providence,—and that our religion stood before them as a thing to be detested by every upright mind, and to be rooted out of the land forthwith. We shall limit our extracts to one other passage.

"The letters, which, by your means, have been from time to time, for some years past, transmitted unto our predecessor of pious memory, and unto ourselves, out of Ireland, have assured us that the schools established by the heretics in all parts of the country were *rapidly undermining the Catholic faith, and withdrawing the people from the authority of their pastors, by causing to spring up amongst them a thirst for heretical Scriptures, which were every where circulated, cunningly and audaciously (callide audaciterque)* interpreting the holy words, which are the words of God (*quæ verba Dei sunt*), to the support of their pernicious ravings (*ad prava deliramenta inculcanda.*")

At the words "rapidly undermining the Catholic faith," the orator was interrupted by what the reporters in the Paris journals would describe as "a sensation." In fact; the whole assembly remained for some minutes in a state of agitation—the agitation of overwhelming joy. Mr. M'Ghee, holding the book of heaven, as it was believed to be; in his left hand, clenched his right, and waved it in the air, as if he were defying some invisible enemy to combat from which he was flying. Victory seemed to wreath his brows: "Ah, those Kildare schools!" he exclaimed, still waving his hand,—and again another shout of triumph burst from every quarter of the meeting. The success of Protestantism; in Ireland, was acknowledged even by the Pope. The Catholic Church was undermined. The people were rapidly withdrawing from the authority of its pastors. They were resolved to place all their dependence on the Bible, circulated amongst them by the "heretics." That was indeed a moment worthy of a great moral conqueror. The champion of religion stood upon a pedestal of glory, and received the homage of his audience, as if he were an angel deputed to bear to them these important tidings:

"He rode sublime

Upon the seraph wings of extasy,
The secrets of the abyss to spy.
He passed the flaming bounds of space and time:
The living throne, the sapphire blaze,
Where angels tremble while they gaze,
He saw."

(To be continued.)

A calm and tranquil state renders the temptations of life less dangerous. The theatre of sensuality exhibits scenes of waste and brutality, of noisy mirth and tumultuous riot; presents pernicious goblets, overloaded tables, lascivious dancing, receptacles for disease, tombs with faded roses, and all the dismal haunts of pain. But to him who retires in detestation from such gross delights, the joys of peace are of a more elevated kind; soft, sublime, pure and tranquil.

Consecrated things under the law were first sprinkled with blood, and then anointed with oil, and thenceforward were no more common. Every Christian was once a common vessel for profane purposes, but when sprinkled by the blood, and anointed by the Spirit of the Lord Jesus Christ, he became separated and consecrated to God.

St. Francis of Sales writes (*Spiritual Director*), "We must expect in this life a *potand of wormwood for every ounce of honey: this is our sauce, that is our meat.*"

"Of Choo Tsing, who was formerly a teacher at Malacca, and who, on his return to China, was baptized by Dr. Morrison, some account has already been given. When the persecutions broke out, he immediately withdrew himself from intercourse with Europeans; and having been denounced by name, as a traitorous native, was glad to secrete himself in some distant part of the country, where he is not to be discovered by friend or foe."—p. 298. "Leang Athi is the son of Afah, a lad of seventeen, now studying with Mr. Bridgman, in Canton. Should he happily become the subject of serious impressions, and be endowed with a missionary spirit, he will be of much service to the cause, and may, one day, prove a valuable assistant in revising the Chinese version of the Scriptures."

Such are the specimens of conversion spoken of by the author, and such the future revisers of the sacred volume. We adduce them, because so far they are almost the only ones, and all that they profess to have made. Mr. Medhurst, after issuing a Jeremiad on the little that has been accomplished in China by Protestant missionaries, and "the little interest taken in Canton by the British churches," concludes this chapter by adverting to the qualifications, that should accompany those, who contemplate occupying that station for the future. We will give his words, as they are characteristic of the spirit and practice, pursued by Protestant missionaries in general: "They should be," says Mr. Medhurst, "persons of ardent zeal, and at the same time of great prudence. It may be well for a man to risk all for the Gospel, and to stake his life for the truth; but he should consider, whether, by awakening the suspicions of a hostile government, and arraying a host of foes against his object, he would not retard more by his imprudence, than advance by his martyrdom, the spread of Christianity. Besides, there are others concerned; and though he may be willing to offer up himself 'upon the sacrifice and service of the faith,' yet he is not authorized to bring the same calamity upon his brethren."—p. 305.

The self-conservative precautions here advanced and urged would seem to be unmeaning. Had Protestant missionaries manifested any thing like an apostolic spirit, any thing like pretensions to martyrdom; had they shown themselves covetous of sufferings, regardless of their own preservation, and prodigal of their personal labour and their blood, we might have understood the drift of Mr. Medhurst's instruction to future evangelizers; but when we see the same caution and apprehensiveness uniformly manifested, the same coasting system followed: the same touching at obscure ports and corners, and launching their bibles and tracts, we cannot but conclude that Mr. Medhurst has been over timid and self-conservative; that he has, in fact, libelled the cause, cast a serious disparagement upon the future labourers in the vineyard, and aimed a heavy blow at the Missionary Society itself. It is possible we may be mistaken in our opinion, but when we argue from the opposite spirit and conduct exhibited by Catholic missionaries, and the success which has invariably attended them, we feel disposed to maintain that our opinion is sound, and our position tenable.

It will be observed that we have limited our remarks to Mr. Medhurst's missionary details, as being the prominent object of his volume. To the author we acknowledge our obligations so far as this, that he does not, like the ordinary tribe of bigoted and hireling Protestant scribes, pass over in silence the merits and claims of Catholicism, or metamorphose them into all that is odious, irreligious, and detestable; and yet, we cannot help noticing and regretting an unhappy and insidious propensity in him, even whilst admitting the extent and superior excellence of our missionary labours, to "damn with faint praise." Some may feel disappointment at not being introduced to other curious and interesting matters, that must, they will imagine, necessarily be supplied by a modern volume, professing to treat on so curious and interesting a people. To such, we must observe, that their disappointment is our own; for having perused the volume, we are reluctantly compelled to say that these matters of engrossing interest are not to be found there. It is true Mr. Medhurst treats us to some dry statistics as to the 400,000,000 of Chinese population; animadverts on the prevalence of Chinese infanticide, and condemns, without reserve, the enormous importation of opium, and its desolating effects; but we have, comparatively, very little as to the country and its aspect, very little as to its towns,

buildings, the state of the arts, sciences, agriculture; and very little as to the manners, morality, and curious habits of the people. This lack of information must be placed to the account of the system adopted by Mr. Medhurst and his co-operators, viz. not their hydrophobic mania, (for they manifested an amazing predilection for the water, provided they kept their eye upon the coast) but their horror of the land, or at all events of any thing like an advancement into the interior. For details on all the above matters we must still have recourse to the Jesuit missionaries of past and present times. And it is a point worthy of notice, how any scraps of Protestant intelligence, relative to China, Japan, and similarly exclusive countries, confirm in a most remarkable manner the accuracy and veracity of the narratives, which have, in past times, been supplied to us by the pens of Catholic missionaries. In very truth, Mr. Medhurst's volume is meagre in the extreme as to any thing fresh and novel; nor can we say that his scanty matter is much indebted to his manner and style, which is any thing but animated and encouraging. His long coasting chapters are superlatively dull and tiresome, "dragging their slow length along," in a manner the most spiritless and monotonous. We take our leave of Mr. Medhurst, with thanks for the presence of some things in his volume, and with regret and disappointment for the absence of much new and interesting intelligence, which we had fondly hoped would have been found in his pages.—*London Catholic Magazine, October 1839.*

INTELLIGENCE.

ENGLAND.

LONDON.—The aspect of Catholic affairs in the metropolis is highly promising, and we hope, ere long, to see the true faith spreading with equal rapidity there, as it has done in the provinces. The isolated state of society in London, arising from its immense size, and the extreme seclusion of the Catholic clergy from any thing approaching to public life, have hitherto operated greatly against the advancement of religion; but, we trust that the time is not far distant, when, by an increase of their numbers, and a freer intercourse with Protestants, they will exercise that influence in society to which their sacred office entitles them. We admire the seclusion of the ascetic, and love to see the quiet, edifying, and unobtrusive deportment, which distinguishes our clergy; but we live in an age when every encouragement should be given to the enquirer after truth. Unfortunately, the state of the London chapels prevents *free* admission; but we think that arrangements might be made to make the admission of Protestants less repulsive, for it cannot be said that those persons who take charge of the pews are ever burdened with civility towards strangers.

We have heard the existing number of converts in London estimated at 4,000, but we think the estimate too low, for we seldom mingle in Catholic company of which a considerable part is not composed of converts. An instance of this lately occurred at the dinner noticed in our Number for July, at which fourteen out of forty-seven gentlemen present were converts. Another remarkable fact is, that the *majority* of the late Managing Committee of the Catholic Institute, were proselytes to the Catholic faith.

According to a London correspondent of the *Journal Historique*, of Liège, three different pieces of ground have been purchased, on which are to be erected three Catholic chapels, one of which is to have three altars. The ground for this last has, it is said, cost 3,200*l.* We presume the writer here alludes to the new church to be erected in St. George's-fields. Attached to this church are to be a house for the priests, schools, and a cemetery. We are assured that the design of erecting a fine cathedral has not for a moment been lost sight of, and that the plan of the future edifice is already in the hands of Bishop Griffiths, and that it will approach, as nearly as possible, in architectural appearance and design, to Westminster Abbey. It is to contain twelve altars.—*Ibid.*

THE
BENGAL
CATHOLIC EXPOSITOR.

* *One body and one spirit—one Lord, one faith, one baptism.*

No. XXXV.]

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[VOL. II.

Since the commencement of our Editorial career it has been our fortune to experience a very fair portion of obloquy. Conscious however of the disinterestedness of our motives and the goodness of our cause, and supported by the approbation and encouragement of our Catholic Brethren in almost every part of India, we steadily pursued the course which had been prescribed to us, regardless of the reproaches which were heaped upon us by secret foes or open enemies. With respect to the charge of incompetency so frequently and pertinaciously urged against us, we have nothing to say except that we have done and will continue to do our best, and to express our confident hope, that every Catholic who has the good of his religion sincerely at heart, will readily come forward to supply our deficiency.

We have been blamed in the spirit of modern latitudinarianism of entering into religious controversy, as if the truth which our Saviour came from Heaven to establish were a matter of indifference. "Of the importance of religious controversy," says the eloquent and animated Earl of Shrewsbury, "I need say nothing. All who believe in Revelation, all who value the morality of the Gospel, all who ground the hope of their salvation upon the doctrine of our Redeemer, must acknowledge the necessity of a firm, a lively, and a *"steadfast"* faith. This being the case; and since it is the misfortune of Christendom to be harassed, and divided, by such a variety of religious creeds, out of which we are bound to adopt one, as the only true one, the utility and necessity of polemical controversy appears to be incontestably established. So long as there are *false prophets, and lying teachers, among the people*;—so long as *we should always be ready to give an answer to every man, that asketh us a reason of the hope that is in us, with meekness*;—so long as it is necessary to *distinguish the spirit of truth from the spirit of error*; so long also will religious controversy be necessary to furnish us with a knowledge of the points in dispute, and for the defence, and the confirmation, of our faith."

Any attempts to injure the *Expositor*, or dishearten us, will be vain, so long as we have the satisfaction of knowing that our humble efforts in the cause of our holy religion are indulgently received by those whose favor and good opinion we most value. We mean the Right Reverend the

Vicars Apostolic,—several of whom took an early occasion of intimating their approbation of the *Expositor*, and we have now the gratification of extracting from the *Bombay Times* the following spontaneous testimony of a Prelate, venerable for age, learning and piety. To continue to merit such approbation, will ever be our most anxious endeavour.

“I have much pleasure in recommending to the Catholic Community the “*Bengal Catholic Expositor*,” as it contains subjects worth the information of a Christian, and embraces matters that few have it in their power to come to the knowledge of.

“FR. PEDRO DE ALCANTARA,
“*Bishop of Antiphilo and Vicar Apostolic of Bombay.*”

The *Catholic Magazine* for September last, contains a short Review of a pamphlet entitled, *IS THE BIBLE THE ONLY RULE? or, Doubts and Questions, respectfully addressed to the Reverend J. N. Green Armytage, one of the Lecturers against Popery, at St. Anne's, by a Lancaster Idolator.* The author of this piquant production, compares the inconsistency of Mr. Armytage's principles as a *solibiblicist*, with his practice: in his observance, 1st, of infant baptism; 2nd, of administering the Sacrament of the Eucharist in the morning instead of the evening, Acts, xxx. 8, and 1 Cor. xi. 23; 3rd, in making himself the rule to the Bible, by maintaining that our Saviour meant by saying, *this is my body, this is my blood*, to infer quite the contrary; 4th, by keeping holy the Sunday, when there is no mention in Scripture of any other obligation than that of keeping the Jewish Sabbath; 4th, by taking oaths contrary to the injunction, swear not at all; 6th, by neglecting the anointing of the sick, St. James, v. 14; 7th, by omitting the washing of feet as prescribed in John xiii. v. 13, 14; 8th, By eating blood, and things strangled, Acts, xv. 28.

The following extract from the work will be read with some interest by those who have of late been amused by the strenuous endeavours of certain Biblicals in this city to inculcate the mischievous doctrine that the *Bible is the sole rule of Faith!*

“Supposing that the Bible is to him the only rule—which, however, I have shown not to be the fact—let me ask, whether it can be the only rule to those who have no Bible, or who, if they have a Bible, are yet unable to read it? He must reply, either that our blessed Lord has given to his disciples for their *only* rule that which multitudes of those disciples will never have it in their power to consult—an answer which it will be difficult to reconcile with our notions of his wisdom and goodness—or that those who are unable to consult the Bible must rely without it on the exposition of their teachers—an answer which refutes his own theory, by setting up the doctrine of teachers in the place of the only rule.

“And here let him remember that the art of printing was not coeval with Christianity. It was invented only in the fifteenth century. Before that there was but one way of multiplying books, the slow and costly process of copying with the pen; and hence the possession of a Bible was a blessing possessed by none but Collegiate bodies, or individuals of considerable wealth. This scarcity of books was necessarily accompanied with a scarcity of readers, for men seldom labour to acquire an art which can never render them any service. We may, therefore, safely say, that in those days, not more than one man in a hundred possessed the art and means of reading the Bible. Now coupling these things together, the scarcity of Bibles, and the scarcity of readers, Mr. Armytage must, to be consistent with him-

self, admit, that of the millions and millions of Christians, who existed during the long period of about fifteen hundred years, not the one hundredth part could, in any supposition, have access to that which God had appointed to be to them the *only rule* of salvation. Is not the rev. lecturer scared at an inference so startling, so portentous? Will he say that our Saviour did not foresee this difficulty? Or that foreseeing it, he nevertheless left nothing but an order for the composition of an only rule, which could not come into general use for fifteen centuries, or, more properly speaking, for eighteen; for even at the present day one-half of the Christian world are unable to read, and consequently to consult the Bible? It is earnestly requested that Mr. Armytage, or some more venturesome solibiblicist, if a more venturesome there be, will undertake to solve this enigma.

"These queries and remarks will suffice to shew that there must be some fallacy in the doctrine that the Bible is the *only rule*, since the most zealous of its advocates finds himself compelled to abandon it in practice. It is hoped that they may do more; that they may induce some readers to throw off the shackles which the prejudices of education have wound around them, and to study the question coolly and without prepossession, in its true light and its true bearings. They will then discover that this celebrated doctrine is a baseless fiction; that there exists not an atom of evidence, either internal, from the testimony of the sacred volume itself; or external, from the testimony of the more early disciples, to shew that the Bible ever was, or ever can be, the one sole and sufficient rule of Christian faith and practice."

While on this subject it may not be amiss to lay before our readers a short extract from a brochure entitled *CATHOLIC CLERGYMEN versus PROTESTANT PARSONS*, not long ago published by that distinguished convert to Catholicism, *Sir Charles Wolsley, Bart.*,—an extract evolving an argument to which we would defy all the *solibiblicist* in this City to give a *satisfactory* answer.

"I could never understand the use of Parson in the Protestant system. They are ordained, it is said, to preach and teach; but, if the Bible is the sole rule, as Protestants assert, and every man his own interpreter, it is *folly* to set up any class of men to teach others: when applied to for religious instruction, they can only hand a Bible to the applicant and tell him to pick for himself. They cannot even assure the inquirer that the book is the Word of God. They may firmly believe it so themselves, but they must leave the individual to find that also for himself! If they venture to propound to him any doctrine, or point his attention to their Catechism or Articles, they can only assure him that they themselves so believe; but they must own, that, after all, they may be wrong; for neither they, nor their church, claim infallible authority. So that, if the poor man, who has reverently looked up to them for pastoral teaching, prefers thinking directly the reverse of what they tell him, he is at full liberty to do so, and may be in the right after all!—And what is this but establishing every man as supreme judge at once, of all controversies of faith? And then I return to my first inquiry of—*What use are Parsons in such a church?* Well was it said, and much more consistently, not long ago, in a leading public journal, 'The Protestant is his own Parson, and with the Bible in his pocket, he moves about the world as he pleases.'"

The following extract from a discourse of Doctor Isaiah Tegner, Bishop of Wexioe (Sweden), to the Diocesan Synod of 1836, is curious in the mouth of a Protestant divine.

"It is maintained that the Bible explains itself. True; but for whom? For those whose hearts are pure, pious, sensible, in which Christianity has sprung up as it were with life; for virtuous men who carry in their bosoms the surest key to true interpretation. If, at any time, these by thought can understand no more than the plain outward meaning of the Bible, in sentiment they penetrate its inmost depths. But these choice spirits by no means compose the multitude; the greater number is *always* of those who require to be led, instructed, directed. This province belongs

to the Pastors; in rendering profitable the opportunities, unfortunately rare, of interpreting the Scripture to the people, consist the triumph of Christian preaching. In a word, to *propagate* the Bible, to *read* the Bible is *not enough*; the use of the Church is to *EXPLAIN THE BIBLE*; and an association formed for this purpose would constitute a Bible Society, which would not be useless, but which alone can make the association thus called, bring forth fruit."

As the least incident connected with the triumphant march of Catholicism cannot fail to excite the deep est interest in the bosom of every sincere lover of truth, we have great pleasure in excerpting the following from the *Catholic Magazine* of October last :

Strange doings have of late been going on in Malta. The English residents have always had the most unrestrained liberty of worship, but they were not satisfied with this: various mongrel sects, including the ignorant but wily methodists, have lately nestled there, and, true to their vocation, have assailed with the most unmeasured abuse the religion of the people, pleading, as their justification, the liberty of the press! The harvest appeared to them to be so plenteous, that they thought they had nothing to do but to fill their *barns*, and thinking them not sufficiently large, they appear to have prevailed upon our good-natured and excellent Queen Dowager, to assist them in erecting a large granary for the reception of the weeds of Popery. But they have reckoned without their host. There are no such weeds to be found in Malta, and, if report speaks true, the weed of Protestantism, which has been imported into that island, is likely to wither and to die. Of one fact we are assured, that a considerable number of the British troops stationed there have already embraced the Catholic faith—that others are preparing to follow their converted comrades, and if we may judge from the serio-comic tone of the following article, which we extract from a paper printed at Malta in English, appropriately named *The Harlequin*, the entire conversion of the English population of Malta is far from problematical.

PROGRESS OF POPERY AMONG THE ENGLISH RESIDENTS OF MALTA.

"We sincerely call the attention of the chaplains of the civil and military service to the publication in the Italian language, of the confessions and conversion of the Hon. and Rev. G. Spencer to the Roman Catholic religion, a tract calculated to do infinite mischief to the Protestant cause in Malta.—That this is no chimera of ours, nor 'no popery' howl, we refer our reverend chaplains—to the two conversions of English females which have had place within these few weeks. Some of our friends have always said to us—'never write about religion, one way or the other, eschew it as you would very poison.' Indeed, this is excellent advice! but then we are not yet quite devoid of all religious feeling, though bad enough. But the worst part of the business is, it is required of a poor *Harlequin* (in two senses of the term) to write moderate articles, strong articles, vituperating articles, and all sorts of articles, in defence of the Protestant religion, moreover to print them, to publish them, to pay for them, do all things belonging thereto, and go to prison in the bargain. This is really too bad. Now, certainly, *Harlequin* to do so, might be a very good sort of an *Harlequin*, but he's not a-going to be such a good sort of a fool.—Our chaplains, however, will reply, what are the Missionaries about? it is their province to see that the English population don't go over to Popery, and to answer tracts like Spencer's Conversion. For ourselves, we consider there are faults on both sides.—We can't help adding, however, that though it may be a very fine thing to build a church, it is a very ridiculous thing to have nobody to put therein."

The following opinion of the Protestant Archbishop of Sund is taken from the fragment of a work entitled, *Hundlingar rorande Presbrioten i Lundstift*. The opinion is certainly not new, but coming from no less a personage than an Archbishop, it must fix the attention of reflecting Protestants.

"The unanimous testimonies which rise on all sides do not permit us longer to doubt of the deplorable truth that the Protestant Church of Germany is drawing

near its dissolution, or rather that there is no longer a Church, in the sense of a common confession; that there exists no longer an assembly of Christians aware of what it ought to believe. This disorganization has come to such a pitch, that Schleiermacher has declared, that, if the governments were willing to allow the members of their Church to erect themselves into rationalist Churches, a very small number indeed would remain faithful to the worship of the Gospel. The same theologian professes openly, that it matters not in any way to preach of prophecies, of miracles, of the Messiah, and that young ecclesiastics ought not to be thought ill of, who, no longer believing in Christianity, preach another doctrine, and desert the gospel to the preaching of which they have engaged themselves by oath. In these circumstances a popular reaction must be hoped for. But will this reaction effect a cure? Will it be indeed a restoration of the Protestant confession?—We doubt it; and our reason for this is the general invasion of materialism, which, no longer encountering the Christian religion, formerly placed as a powerful barrier in its path, will resume its ancient sway, and will chase away all belief in any thing beyond the earth. Will a remedy be found in the uncertain vagaries of reason? Will not epicurism plunge some into the abyss of immorality? Will not the most brutal apathy reduce others to the level of the brute, until the nations, weary of the misfortunes which attend them for their want of faith, look around and seek for a religion capable of subduing and ruling the disorderly tendencies of human reason? Such a religion is Catholicism. And already it has received within its bosom a crowd of distinguished men, who could not find the old Christianity in the Protestant Church.”—*Catholic Magazine*.

SUPREMACY OF ST. PETER.

To the Editor of the Bengal Catholic Expositor.

SIR,

A correspondent of the *Christian Advocate*, under the signature of INDICUS, made last Saturday a successful attack upon my letter to you of the 1st February, containing a list of the places in the Scriptures where St. Peter's name occurs. He has shown that most of the passages mentioned do not prove THE SUPREMACY OF ST. PETER. Who ever said that they did? I gave the list in order to help controversialists, when discussing the supremacy of St. Peter, to alight instantaneously on the places in the Scriptures where St. Peter's name occurs. But three of the cited passages, INDICUS exclaims triumphantly, do not mention even the name of Peter!!! True, INDICUS, you are right. You consulted your Protestant version. But look into the Catholic Bible, or if you are not so rich, drop your eye one verse lower down in your own, and in the three passages referred to, you will find the name of St. Peter.

Many of the passages which contain the name of St. Peter prove, when taken individually, St. Peter's supremacy about as much as St. Paul's; for they bear not the slightest allusion to the subject. Yet taken collectively, they do form an argument of St. Peter's supremacy; yes! a very strong though indirect one. INDICUS, rub your eyes and look over your own imperfect list of passages. Do you observe nothing remarkable? Is it not surprising to see St. Peter's name always placed before the names of the other Apostles? to find such expressions as these, “*St. Peter and the other Apostles*,”—“*St. Peter and the rest of the Apostles*?” This is strange, is it not INDICUS? Yet St. Peter, INDICUS, called to the Apostleship with his brother St. Andrew, was not the elder of the two; nor was he the beloved disciple of Christ; nor was he the most staunch in professing his faith. It is

a pity, INDICUS, you did not extract *all* the passages where St. Peter's name occurs! You would have found Scripture every where honoring St. Peter's name by placing it first. A curious fact this, INDICUS! How droll is it in Catholics to prove St. Peter's supremacy from texts which do not allude to the subject!

INDICUS adduces several texts to prove that no chief was appointed by Christ over the Apostles. *Whosoever will be CHIEF among you, let him be your SERVANT. Whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest, shall be servant of all. He that is greatest among you, let him be as the younger, and he that is CHIEF as he that doth serve.* Why, INDICUS, do these passages prove that there was no chief among the Apostles? They seem to me to prove the reverse. *And he that is CHIEF as he that doth serve.* So there must have been a CHIEF, though that chief ought to behave with the humility of a servant. You wish to prove, INDICUS, that no one can be a chief, because he must serve or minister. A strange argument, INDICUS! Look at the next verse to the 27th of St. Mathew which you quote. *Even as the Son of Man came not to be ministered unto, but to minister.* Is serving or ministering incompatible with the office of Chief? Was Christ not chief of the Apostles, because he came to minister to them? Take care, INDICUS, that you read your bible well! Rub always your spectacles before you begin, lest you again overlook an important passage; it is your only rule of faith, remember. Be cautious, moreover, how you condemn from the bible all dignity and authority in the church. If you do, HIS LORDSHIP, D. WILSON will cease to patronize the *Christian Advocate*. Besides, if you maintain too strongly "*that the princes of the gentiles exercise dominion, and that it must not be so amongst Christians,*" Lord Auckland, who accounts himself as much a Christian as your self, will look upon you as an enemy to his Authority, which you have a mind to subvert. Have a care, INDICUS: you tread on vipers!

19th February 1840.

A CATHOLIC.

WHICH IS THE SAFEST RELIGION TO DIE IN.

To the Editor of the Bengal Catholic Expositor.

DEAR MR. EDITOR.

One of the Correspondents of your contemporary the "*Christian Advocate*," under the signature of *Indicus*, has come forward to answer my query. "*Which is the safest religion to die in,*" by replying that the religion of Jesus Christ is the safest one to die in. Now, my dear Mr. Editor, I am highly satisfied with *Indicus*, who advises me to die in Christ's Religion, which, as it may be seen below, cannot be any other than Catholicism, and for this advice he has my heartfelt thanks. But, Mr. Editor, will you kindly allow me to ask *Indicus* whether Christ ever said to Luther, the *Father* of the so called reformation, "*Thou art Luther (instead of Peter,) and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*" *Math. Chap. xvi. v. 18,* and again: "*And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven,*" *ibid 19 v.* *Indicus* further asserts, "*for they (Romanists)*

say that belief in the Virgin is absolutely necessary to give a title to salvation, since she is able to command her Son and compel God to pardon sinners and receive them into glory without reference to character." Without any dispute I should like to know in what part of our creed did Indicus find that the blessed Virgin, whom we as well as they call the Mother of our Saviour, *is able to command her Son and compel God to forgive sinners, without reference to character.*

In one of the paragraphs under the head of selection in the "Christian Advocate" is written thus "The object of the reformation is not to found a new Church, but to correct an old one, Christianity, *that pearl of great price* was hid with trash and filth, which the Romish Church heaped upon it : our reformers removed only what loaded and obscured it, and restored it to its first beauty and lustré." My dear readers, if you will not tax me with "*Semper avarus eget*" I shall proceed to ask the author of the above, who commissioned the reformers to remove what it suited their evil purposes to call *trash* and *filth* with which the Romish Church, as they would have the ignorant believe, was loaded I can assure you, Mr. Editor, that St. Peter, whom Christ appointed to be the head of his Church, never invited the would-be Reformers to clean out his Church, with which our Saviour had promised that the Spirit of Truth would remain to the end of time, but so far as I know or can judge, they must have been admitted by some spies, who with a view to partake of the spoils of the victory, let them into the apartment of the temple, where the pretended rubbish was alleged to exist, and the gentlemen of the said Reformation while in the act of removing the filth, as they found it expedient to call it, from the Romish Church, had the pious and disinterested modesty to help themselves to some of the materials, but there is one consolation, Mr. Editor, that we did not loose much, it was only a few incomplete articles, to which they added their own inventions, and thus patched up their noxious creeds.

18th February 1840.

A PAPIST.

OBSERVANCE OF THE SABBATH.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,

CAN one of your papist readers, without being thought impertinent, venture, through the medium of your paper, to ask the conductors of the "Calcutta Christian Advocate," whether Protestant Bishops and Clergy ever drive Buggies or Chariots on Sabbath day or not. If their answer to this be, yes, I would like to know from them why did the following lines appear in the "Advocate" of the 15th instant, under the article "Observance of the Sabbath, "That poor, patient sufferer, the lashed and overdriven *Horse*, would number double his present years, could he enjoy the Sabbath to refresh his weariness and recruit his strength." It appears from the preceding lines that the author is a pastor, and that he allows his horses to enjoy the Sabbath. But Mr. Editor, I can assure you, this is a mere pretence,—they generally use their conveyances on the Sabbath like other people who, make no pretensions to such sanctity. "O generation of vipers, how can you speak good things, whereas you are evil?" Matt. chap. xii. v. 34.

Your obdt. Servant,

WELL WISHER.

HONESTY OF REV. MR. M'GHEE.

(Concluded from page 124.)

Mr. M'Ghee is a consummate actor. Give him the most honest declaration—the most solemn that ever passed the lips of man—and by his mode of reading it, the incredulous intonation of his voice—a shrug—and a look—he will deprive it of all credit with his audience. He would make an admirable *Iago*. Every body who was present will remember his delivery of the following passage:—

“Did we not see the Church of Rome in Ireland, whispering into the ear of England, like its prototype whispering into the ear of Eve, with a view to lull her into confidence, that the act which it was about to urge was utterly harmless? Have we not seen England lulled into that false confidence, and induced to surrender its Bible to be trampled upon by the tyrant of the Church of Rome. (Cheers.) *It hath pleased Almighty God* to stir up in men's minds a feeling to place this whole question on its true grounds before the public. For the humble part which I have been permitted to take in it, I claim no credit to myself; I never sought it, and I assure those who hear me, that I could much better bear the misrepresentations of my motives and objects by my enemies, than the misplaced praise of friends. I repeat, I claim no credit for any of the documents or statements which I have been enabled to lay before you. They have been put into my hands *by the providence* of God; and the knowledge of the fact, that they have been so placed with me, gives me to hope that the providence of God alone will effect that change in my poor blind country which it so much requires. I say, then, that if God has permitted the *wily reptile* to whisper a blind confidence into the ear of England, as the toad did into the ear of Eve, it is also true that God has now touched the monster—*has raised him up, and he now stands exposed in all his native deformity and horrid proportions.* (Cheers.)”

When uttering these latter words, the orator threw back his arms, and placed himself in an attitude, which gave really a striking picture of the monster he had thus exposed.—“*Cheers*” is but a faint description of the feelings manifested by the audience. He remained in the same attitude for full five minutes, while the assembly repaid the exhibition by several rounds of applause. It was no wonder that his heart, overflowing with pride, should have poured itself out in the following peroration, full of defiance; it is the language not merely of a hero, but of one who felt himself clothed in all the panoply of an invincible cause.

“I stand upon this platform not for the first time, and I see before me a number of reporters, who have made it their business to malign me and many of my reverend friends. I am glad to meet them face to face; I am glad (said the Reverend Gentleman, pointing and looking fixedly at the reporters) to meet you on your own ground and under the guidance of your own sail. Now, I tell you, that I love a free press as I love to see a free people. (Cheers.) Give me a free press, with men of honour and honesty, combined with zeal and ability, to conduct it; and no villainy, no profligacy, no crime, can for a moment stand before it. (Loud applause.) But I will tell you what I do not like; I do not like a false press. (Cheers.) I do not like your falsifying, or altogether omitting passages used in speeches. You have a right to your opinions. I would have all opinions free as the air of heaven, but that opinion ought not to extend to the falsification or perversion of facts. (Cheers) When the public go to your offices to purchase your papers, expecting that they contain the truth, you are bound to give them the truth, the whole truth. (Applause) I repeat to you (still addressing the reporters,) that you have no right to omit or misrepresent any public speech; and I now ask you, can you deny the circulation and use of *Dens' Theology* amongst the Irish clergy? Can you deny the circulation and use of the different Catholic versions of the Bible to which I have alluded; it

Ireland, notwithstanding the denials of the bishops before both Houses of Parliament? Will you, I ask you, out-herod Herod, and deny that which even Mr. Daniel O'Connell has not dared to come forward and deny? (*Loud cheers.*) If you will venture to do this, write on; I care not what report you make; but let me tell you, that if you expect to remove a Christian minister from the discharge of his duty, you are mistaken. (*Loud and continued applause.*) If, I repeat, you attempt to do this, you know not what you undertake. (*Continued cheering.*) You may frighten statesmen, you may alarm politicians, you may even turn out a ministry and put a faction into power by your writings, but if you attempt to move a servant of the living God from his duty, you may as well attempt to write down the dome of St. Paul's. (*Loud applause.*) It is true, that you may have the power, by exciting a seditious faction, or a Popery faction, to get the dome of St. Paul's pulled down, but even though you may have power to do that, still I tell you, that you have not the power to shake a minister of Christ in the discharge of his duty. (*Loud cheering.*)

'Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida.'

Again, I say, if you wish to falsify or deny facts, write on and falsify or deny—I care not. The attacks of falsehood upon truth are like the frothy wave, which beats with angry violence against the rock that towers majestically above it, and sees it fall spent and powerless in froth and foam at its feet. (*Loud applause.*) But, the attack of truth on falsehood, is like the bolt of heaven which rives the mountain from its summit to its base—it is as irresistible as the convulsion of the yawning earthquake, which removes mountains from their places, and buries towns and cities in one universal ruin. (*The whole Meeting here stood up, and the cheering and waving of hats continued for some moments.*)

Of course the resolutions passed unanimously. It is said that some persons, Protestants, who heard Mr. M'Ghee read the Encyclical Letters, believed it at once to have been a fabrication. No suspicion of this nature, however, appeared to have reached the generality of the assembly. The next day, strong remarks were made upon it in several of the public journals. The *Morning Chronicle* pronounced it to be a forgery, and even the *Standard* expressed some doubts, which it wished to see resolved. They were resolved in a very short time by Mr. M'Ghee himself in the following letter, which he addressed to the editor of that journal:—

"London, Saturday, July 16.

"SIR—I could not for a moment allow an erroneous impression to rest on the public mind, not even against the Pope, as to any matter of fact within my knowledge, and therefore I beg, through the medium of your valuable journal, to state that I have just this post been informed, that the Encyclical Letter, of which some extracts were read at Exeter Hall by me, was only an *ingenious device resorted to by my learned friend* for brining most important truths before the Protestants of this empire. Having stated the fact, that it had just been put into my hands late the night before, and having only given it just as it was, a document which the *translator* professed to leave as doubtful, only bearing *one ingenious mark of authenticity*, I was not, I believe, understood by any person present to make any remarks that were not *hypothetical* on it—only recommending, as I most earnestly do, that every person should possess themselves of a copy of it.

"The *authenticity of the document itself* does not in the least affect the important truths that it contains, and I only beg to submit to every Protestant the following reflections on it:—

"If the Pope actually issued orders for the sites of the national schools in Ireland, could they be more carefully posited to ensure a perpetual application to Popish purpose, and perpetual exclusion of Protestants?

"If the Pope issued his orders, on the grounds stated in that letter, to his bishops,

how to govern the Board of National Education as to their translation and notes of the Scriptures, could his injunctions be more explicitly followed?

"If the Pope gave directions for the appointment of certain individuals who should most effectually abandon the interests of the Protestant cause, and most effectually promote that of Popery, could he have more apposite instruments than are to be found in certain departments of Church and State?"

"If the Pope were to employ persons to sow dissensions among Protestants, and to give directions for making some of them tools in the hands of Popish demagogues, to merge their own interests, and the interests of truth, in Popish schemes for the dismemberment of the empire, could the Pope more effectually promote his own cause, and tie the Protestants of England, according to the image in that letter, more like foxes by the tails, with their heads pointing in different directions?"

"Let the Protestants read that document, well worth possessing, though fictitious, for the talent it displays, and the valuable information in the appendix, and let them make this one reflection:—

"Here is a letter professing to be from the Pope, which, if considered as genuine, gives such atrocious directions for the advancement of his interests, that I cannot suppose he can have a wish beyond it.

"But at the same time, it so accurately details the events actually in progress, that I cannot possibly believe it was written before it was accomplished.

"Would I revolt with horror from the thought that the Pope was actually to issue orders for governing this land—and am I to sit in listless indifference while his power actually subverts the institutions that maintain the Protestant religion, and hold the Word of God as the standard for the education of our country?"

"I shall feel thankful, Sir, if any attention can have been raised to consider this fact by any efforts of mine.

"I have the honor to be, your obedient servant,

"R. J. M'GHEE."

So then, this "most important document," which was to "make the ears of his audience tingle;" which "more than confirmed the tenets of the Romish Church as described in *Dens' Theology*;" which was calculated to convince every body who heard him, that the cause which it recommended was "altogether indefensible;" a document which "Providence alone" had placed in his hands; which was translated by "a gentleman in the first rank of those distinguished for scientific acquirements, learning, and religion," "a friend" of his own, for the truth of whose statement he "would answer;" a document "bearing on the face of it evident marks" of authenticity, which he demonstrated by a reference to *Dens' Theology*—marks of authenticity too, of the force of which the translator himself had not been aware—turns out, after all the cheers, the sensations, the laughter, the shouts of joy, the waving of hats and handkerchiefs with which it was applauded, to be "*an ingenious device!*"

"The translator professed to leave it doubtful." Did he? Is this true? Let the preface, which we have cited, answer that question. The translator professed to have the original Latin letter in his possession, which he held back "from a wish to diminish the size and price of the pamphlet." He scattered through the Letter several Latin phrases—"ingenious marks of authenticity," as Mr. M'Ghee calls them, for the express purpose of shewing that he had the original document in his hands when he made his "translation." It is false, therefore, to say that he "professed to leave it doubtful."*

* The opinion of Mr. Finch, the chairman of the meeting, sets this question in its proper light. His letter to the *Standard* is in every way worthy of an honest Englishman:—

"Westbrook, July 19.

"SIR—As I presided at the meeting in Exeter Hall, at which the letter from Pope Gregory XVI. to the archbishops and bishops of Ireland was quoted, I feel myself called upon to

“ I was not, I believe, understood by any person present, to make any remarks that were not hypothetical upon it.” Is it possible that Mr. M’Ghee *believed* any such thing? All the newspapers demonstrate, that he treated the document as authentic.* There was no hypothesis expressed by him on the subject. With the exception perhaps of some eight or ten persons present at the meeting, the audience in general expressed by their cheers, their implicit reliance upon his assurance that it was the translation of a genuine letter from the Pope. The attempt to get rid of the effect of the forgery by such palliating expressions as these, exhibits, we regret to say, a habit of mind little creditable to a minister of the Gospel. In a witness standing before a jury it would be called “ prevarication,” and would unquestionably suggest to the judge the duty of having such a witness removed in the custody of the Marshal, and indicted for perjury.—
Dublin Review,

PREJUDICE is so detrimental to the peace of society, as well as to the cause of truth and justice, that every lover of his country should be zealous in its removal. Before reason is matured, or the necessary evidence examined, mankind are capable of receiving the most erroneous impressions, which generally accompany their journey through life, and give a jaundiced aspect to parties, sects, and nations.

If we would impart advice with a desire of its adoption, we should be careful to communicate it under the least offensive circumstances. By publicly or even privately admonishing our neighbour with too much warmth, we excite a prejudice against truths, which milder measures might establish. The anonymous communication which is dictated by real friendship may be received with gratitude, and prove either partially or completely influential upon the conduct of persons we esteem.

express my sentiments upon the subject. I cannot say how deeply I deplore the publication of the letter in question. In the preface is contained a sustained fraud. It commences by saying, that ‘ the translator of the following curious document is unfortunately not at liberty to explain the manner in which it came into his hands; were he able to do so, the doubts which may now, perhaps, be expressed as to its authenticity could not have been raised; he must, therefore, trust to the sagacity of the reader to discern in it those marks of genuineness which no fictitious document has ever been found to possess.’ Page 7 contains a libellous charge against the Pope, as giving to the Irish Roman Catholic archbishops and bishops an express permission to disguise their real sentiments, and to act in all such matters ‘ according to the necessity of the times.’ My much-valued friend, the Rev. R. M’Ghee, must have overlooked these passages, and their only intelligible import, when he expressed himself so mildly respecting the document, and recommended it to the perusal of Protestants, instead of instantly denouncing it as libellous and unchristian. In the name of the sacred cause in which we are engaged, I would reprobate such ‘ pious frauds.’ Let us borrow no weapons of defence from Satan’s armoury. The evidences adduced by Mr. M’Ghee during the first three hours of his speech were irrefragable; the letter unwittingly referred to by him, subsequently, I can only designate as an impudent forgery. I have the honour to be, your most obedient and humble servant,
G. FINCH.”

“ This,” says the *Standard*, “ is strong reproof, but it is just. We are the more willing to subscribe to Mr. Finch’s condemnation of the forgery, because we see that the report of the Exeter Hall meeting has found its way into the Dublin papers, unaccompanied by any explanation on the part of the author of the fabricated letter. That gentleman is under a grievous delusion if he thinks that a very full explanation is not due from him. As to Mr. M’Ghee, the worst that can be said of him is, that he has been the dupe of an imposition, aided, perhaps, by his own zeal, and the influence of a surprise.”

* The very secretaries of the Association have stated the same thing. Read the following extract from a letter addressed by them to the newspapers.

“ On the evening before the meeting at a very late hour, a friend of Mr. M’Ghee’s called upon him with this pamphlet, which he stated to have been published by a gentleman in Ireland, in whose character Mr. M’Ghee had the highest confidence. Hastily adopting it, therefore, as a genuine document, Mr. M’Ghee produced it to the meeting, and read extracts from its pages, not having, however, previously mentioned the subject to any member of the committee. Two days after the meeting, by a communication from a connexion of the author’s, Mr. M’Ghee was made acquainted with the real character of the work, and he then lost no time in transmitting to the daily press a letter explaining it to be a fictitious production.”

THE ESTABLISHED CHURCH OF ENGLAND.

The continued and powerful secessions from the established Church demand the attention of the 'most thinking people.' I am very much afraid that its principal ministers are indifferent to the falling off, satisfied the establishment will last their time and careless of any more distant future. In one of the 'Letters of a Conservative' on the English Church, published in 1836, it was stated 'The abuses of Episcopacy have detached the Church of Scotland from the Church of England; the abuses of Episcopacy have quintupled in one century the Catholics of Ireland; the abuses of Episcopacy have decupled within the same period the dissenters of Wales.' There may be something like unfairness in attributing the growth of Catholicism in a Catholic country to Episcopacy, albeit our purer religion might have made its way had it been earnestly inculcated, but with reference to the other charges they are unfortunately too just, and the very great spread of the Romish faith in Protestant England, can be attributed to no other cause than the criminal indifference of the haughty prelates of the land. 'Forty years ago,' says the author I have before me, 'there were but thirty Popish Chapels in England!' This he states on the authority of the 'Progress of Popery, by the Rev. E. Bickersteth,' and he continues, 'last year there were five hundred and ten; twenty or thirty more are rising from their foundations. About an hour since I passed by one of prodigious size, between Clifton and Bristol. Twenty five years ago, there was one small room in Bath, by courtesy called a Chapel. It might contain fifty persons, leaving but scanty room for the censor to swing about in. There are now about three thousand. In Liverpool and in Manchester, the number of those who are returning to the ancient faith, is proportionally great. How is all this? The English are less liable than most other nations, perhaps than any on earth, to be captivated with music, with painting, with sculpture, with gesticulations and finery and perfumes. They are not fond of opening their hearts in confession; they are not easily wheedled out of their money: they are suspicious if their wives and daughters lend their ears without good security to a priest: they neither grant pardon nor receive it too readily. Bibles have been given to them unsparingly, and tracts for all their necessities: quite in vain! They have turned off their old bakers, and prefer the bread of life in the form of a wafer.'

If all this be true, and I think it has remained uncontradicted, we need not pause in declaring something rotten in the state of our church. That rottenness the author I have quoted considers the monstrous inequality of the distribution of its wealth, but I would rather define it to be the general incapacity of its ministers. They may, as a body, be respectable in talent and in conduct, but the faculty of preaching well is possessed in so few cases, and the indifference to the manner in which the service is performed so general, that there is little of that inducement to attend our churches which ought to be the strengthener of a sense of duty. I do not pretend to say that eloquence is the leading qualification for a minister, it is very secondary to a heart full of God, and devoted to the spiritual welfare of its flock, that seeks other opportunities than the pulpit affords to win souls to salvation, to console the afflicted, confirm the wavering, and be an example of morality and virtue. But this is not enough, at least to maintain the popularity of the Church; the majority of persons require to be seduced into an attendance upon divine worship, and this can only be done by pleasing them. To have the service inefficiently performed, and a sermon mumbled through, is taxing their religion too heavily; this is a tax levied so generally that we can be little surprised at people taking the only step in their power to evade it. It would be an admirable regulation that gentlemen who can neither read nor speak should be limited to the performance of the more passive duties of their cloth, that the pulpit should be open to those only with qualifications to grace it. It would be well were there a School of Elocution in our Universities, through which all candidates for preaching orders should be compelled to pass; stammering, stuttering, incorrigible drawing, insufficient compass of voice, incurable and offensive vulgarities in diction, and other unfortunate defects would then be excluded from the pulpit, and congregations would be less frequently put to sleep or out of temper. As matters are at present managed, the efficiency of a

preacher, as a preacher, is the last thing thought about, and the consequence is that our most beautiful service is too often most cruelly abused, and sermons are worse delivered from the pulpit than they would be by a charity boy in the gallery.—*The Eastern Star*, 15th February.

INTELLIGENCE.

(From the *London Catholic Magazine*, Oct. 1839.)

IRELAND.

John Tubbs, Esq., Riverville, (son of the late Captain Tubbs, of the 7th Fusiliers,) a young gentleman highly connected in Galway, publicly abjured the Protestant, and embraced the Catholic faith, on Sunday, the 22nd of September, in the chapel of Carabane, near Loughrea.

On the 8th of September, Miss Hennabury was received into the order of St. Bridget, in the chapel of Roscrea.

It is stated in letters from Rome, that the bulls have been dispatched for the consecration of Dr. Feeny, as apostolic administrator of the diocese of Killala.

The new church at Lucan is to be solemnly dedicated this month.

On the 8th of September, the Right Rev. Dr. Cantwell confirmed 667 children at Norvan; on Tuesday, he confirmed 300 at Kilbarry; and on the 12th, 365 in the chapel of Bohermeen, parish of Ardbracken.

The Very Rev. Professor Duillard has arrived in Ireland, on a mission to plead the cause of his poor Catholic parishioners in one of the Swiss Cantons.

The Rev. Peter Forbes of Glasgow, is also on a similar mission, in behalf of the poor Irish Catholics in the West of Scotland. He has, we understand, been well received. Chapels are much wanted there, particularly in Glasgow, the Catholic population of which is very large.

J. Chichester, Esq., of Tiverton, Devon, has given the Rev. Pierce Glern, of Killavallen, Cork, 40*l.* towards building a chapel.

A splendid tabernacle has just been placed in St. Peter's Chapel, Drogheda; the expense of which was defrayed by the Catholic ladies of that town.

On Wednesday, the 18th of September, the anniversary of the establishment of the Society for the Propagation of the Faith in Ireland, was celebrated in the Metropolitan Church, Dublin, on which occasion a pontifical high mass was sung by the most Rev. Dr. Murray, and an eloquent sermon preached by the Rev. P. Kenny, S. I., in aid of the funds of the Society. The high mass was followed by a solemn benediction. The Church was crowded to excess in every part.

The Right Rev. Dr. Murphy, Bishop of Cork, is to proceed to London, to be present at the opening of the Institution of the Sisters of Mercy, at Bermondsey.

The Ladies' Association for soliciting subscriptions for an organ for the Catholic Chapel, Tralee, have already collected 370*l.*

The Very Rev. Dr. Cullen, President of the Irish College at Rome, is expected to return to Ireland before Christmas.

The consecration of the new Catholic Church of Ferns will take place on the 3rd instant. The Very Rev. Dr. Sinnott, President of St. Peter's College, will preach the consecration sermon.

The Rev. G. Doyle, of Naas, has erected a beautiful Convent in that town, which will be consecrated on the Feast of our Lady of Mercy. A branch of the order of the Sisters of Mercy, is also about being established at Naas.

The Right Rev. Dr. Burke, Bishop of Elphin, has lately held confirmations in various parts of his diocese. At Sligo Union, he confirmed 1,700 persons; at Geevagh and Holywood, 817; at Greyfert and Riverstoun, 1,567; at Ballinakill and Kilross, 1512; in the whole, 5,596 souls.

FRANCE.

MARSEILLES.—The benediction of the church of the Capuchins, which took place on Sunday, the 25th of August, drew to the cross of Reynier about four thousand persons. The church containing only about four hundred, the remainder

remained outside. The Archbishop delivered a most affecting address. Many Spaniards were present, who could not refrain from tears at the thought, that whilst in France, after two revolutions, new temples were every day rising, the churches of Catholic Spain were overthrown by some wicked men, disavowed by the nation.

ITALY.

ROME.—On the 11th of July a public consistory was held, in which the hat was given to the new Cardinals, Bianchi, De Angelis, Ferrel, and Pignatelli. After the ceremony, Count Bonaventure Orfei, one of the Advocates of the Consistory, pleaded for the second time, in presence of his Holiness, the cause of the beatification of the venerable servant of God, the Father Francis Xavier Marie Bianchi, of the Congregation of the regular Clerks of St. Paul, born at Apino, in the diocese of Sora, the 2nd of December, 1743, and who died at Naples, on the 31st of January, 1815.

GERMANY.

AUGSBURGH.—The *Gazette of Augsburg* announces, that the Queen Dowager of Sardinia has resolved to retire from the world, and end her days in a convent. It is stated, that she has restored to the order of the Jesuits, to which it formerly belonged, the villa Raffinella, which she at present inhabits, upon the ancient Tusculum.

WURTEMBERG.—A correspondent of the *Univers* states, that at the last meeting of the States, the Bishop of Rottenberg proposed a grant for the erection of a Cathedral in his diocese. The proposition was supported by Baron Hornstein, and by many other members of the assembly. We understand, that a sum of 180,000 florins has been voted, and that the other chamber has approved of the grant. A collection is now being made in Wurtemberg, for the erection of a Catholic church at Schafhausen. In the same sitting, the Chambers unanimously resolved, that a third seminary should be erected at Esteranger, to remedy the want of Catholic priests in the kingdom of Wurtemberg. In the meantime many parents hesitate to destine their children to the ecclesiastical state, on account of the length of time required here for completing their theological studies, viz. sixteen years; and because, after having gone through their studies, they must generally wait eight or nine years before obtaining a curacy of six hundred florins, and all the support they derive in the meantime, is the small allowance of three hundred florins per annum. The result is, that many excellent young men, who would in different circumstances embrace the ecclesiastical state, adopt other professions.

PASSAU IN BAVARIA.—It is stated that the new Archbishop, the Count Habsersch, has been cited before the correctional tribunal of Passau, for having induced two young ladies, minors, of one of the first Protestant families in Bavaria, to embrace Catholicism, without the consent of their parents; a detection which the laws punish with fine and imprisonment. This prosecution has excited a great sensation amongst the popular party in the diocese of Passau, who regard the Archbishop as a saint. This prelate leads a truly ascetic life; he wears a hair shirt, eats only once in the twenty-four hours, and lives entirely on legumes; he drinks water only, sleeps little, and passes the greatest part of the day and night in prayer on his knees.

BELGIUM.

NAMUR.—*L' Ami de l'Ordre* of Namur states, that the Abbè Laurent, a native of Aix-la-Chapelle, and presently Curé of Giminiech, Canton of Aubel, diocese of Liege, has been nominated Vicar Apostolic for the Hanse Towns, and that he will take up his residence at Hamburg. It is said, that the Bishop Elect will be consecrated in Belgium.

UNITED STATES.

GEORGIA.—On the 11th of April last, the Right Rev. Dr. England, Bishop of Charleston, consecrated the new Catholic church lately erected at Savannah, in Georgia.

CAPE OF GOOD HOPE.

A Chapel has lately been erected by the Right Rev. Dr. Griffith, the Vicar Apostolic, at an expense of 2,500*l*.

SOUTHERN PACIFIC OCEAN.

The Right Rev. Dr. Pompallier has recently established three Catholic missions in the South Pacific Ocean. One at Wills's Island, under the charge of the Rev. Mr. Battalion, a and Catechist who was left there by the Bishop. The second mission is at the island of Fortuna, at which are established the Rev. Mr. Chanel and a Catechist. The third is at New Zealand, where his lordship himself remains with the Rev. Mr. Servant.—*Sandwich Island Gazette*, Sept. 15, 1838.

MEXICO.

In this state there are 1,190 parishes, to which are attached 3,677 ecclesiastics. According to a report presented to the Mexican congress by D. Pablo de la Llave, the bishoprics amount to ten, viz. Mexico the Archbishopric, and the following suffragans, viz. 1st. *Flascala* or *la Puebla de los Angeles*, erected in 1525, at *Flascala*, and afterwards transferred to *la Puebla*. The cathedral is dedicated to the Immaculate conception. It is the richest and most important in Mexico. 2d. *Valladolid de Mechoacan*, erected in 1536; the church is dedicated to the Holy Saviour. 3d. *Oaxaca* or *Antequera*, erected in 1535; the cathedral is under the invocation of the Assumption. 4th. *Guada axara*, erected in 1548; the cathedral is dedicated to our Lady and to St. James. 5th. *Yucatan* or *Merida*, erected in 1570. *Merida* is the name of the city, *Yucatan*, that of the Province. The cathedral is dedicated to St. Ildefonso. 6th. *Durango* in *New Biscay*, sometimes called *New Biscay*, erected in 1721; the church is dedicated to St. Matthew. 7th. *Linares* or *New Leon*, erected by Pope Pius VII. 8th. *Sonora*, erected by Pope Pius VI. in the Province of that name, in the north of Mexico, opposite *California*. Before the year 1822, there were 13 provinces of regulars, viz. 3 of Dominicans with 22 convents and 237 monks; 6 of Franciscans with 71 convents and 1,044 monks; 2 of Austinians with 22 convents and 201 monks; 2 of Carmelites with 15 convents and 213 monks; and 3 of Fathers of Mercy with 19 convents and 186 monks; total, 189 convents, and 1,881 monks. There are five colleges of the Propaganda, sixty missions, and 329 religious. The number of churches, chapels, and convents is very considerable. Many of these last are like little towns, including in their vast enclosures other churches and confraternities, besides the church and the principal convent. They unite grandeur with magnificence. Such are the churches and convents of SS. *Augustin*, *Francis*, *Ferdinand*, *Dominic*, the *Professa*, the *Conception* and the *Incarnation*, which are particularly remarkable for their vast extent. In the church of the *Incarnation* there is a massy statue in silver of our Lady, beautifully executed, and a grand silver lustre of exquisite workmanship. The choir of the convent of St. *Ferdinand*, is regarded as one of the finest chef-d'œuvres in chasing and mosaic, in existence. The convent of the *Franciscans* is an immense establishment: its fine church, as well as the cloisters and the court, are covered with a profusion of paintings of great merit; that of the *Dominicans* and its Church also contains a great number of paintings, statues, and other fine decorations. The monastery of the *Professa* is particularly worthy the attention of strangers for the elegance and richness of the ornaments of its church. The population of Mexico amounts to about eight millions of souls, of whom 1,500,000 are blacks, 2,500,000 whites and creoles, and 4,000,000 of Indians.

POLAND.

A chapel is now being erected in the cathedral of *Posen*, under the direction of *Count Raczynski*, which will be dedicated to *Misislas* and *Boleslas*, kings of Poland and great propagators of Christianity in that kingdom. The chapel will be very magnificent, and will contain statues of these kings, by *Rauch*. On the ceiling of the chapel, and on a golden ground, the Polish saints and slaves, *Adalbert*, *Nopomucene*, &c. are to be painted. The artists are all Germans, with the exception of a Pole, named *Scholdolski*, a native of *Cracow*, who is to paint a picture representing one of the kings overturning the idols in Poland.

FLOWERS FROM THE HOLY FATHERS.—No. XX.

" Ecce vocat (Deus) per se, vocat per angelos, vocat per patres, vocat per prophetas, vocat per apostolos, vocat per pastores, vocat etiam per nos; vocat per miracula, vocat plerumque per flagella, vocat aliquando per hujus mundi prospera, vocat aliquando per adversa. Nemo contemnat, ne dum vocatus excusat, cum voluerit, intrare non valeat."—*Sti. Gregorii Hom. 39, In Evang.*

God calls ye by his voice of might,
His love, his wrath, his depth, his height;
He by his mercy, justice, all—
Reiterates his loving call—
Still would he have your souls retrace
Your steps from death, to life and grace—
Still while your lingering footsteps stay
His voiceful call reproves delay.

He calls ye by his angels sent
To breathe in ye a kindlier bent;
He calls ye by the Patriarchs old—
To seek the ark—his saving fold—
Apostles, prophets, pastors, all
Join in the loud entreative call,
From first and last, from mean and high—
And who so mean and least as I?

He calls ye by his wordrous might,
And day repeats his call to night,
Earthquake, and pestilence, and flood
Speak to the unwilling multitude;
He calls ye by misfortunes, sent
To lure thy heart from banishment—
Yea sometimes by his lavish gifts
And wealth—the humble heart he lifts.

Yet fear ye this—the day may come
When thou wilt seek to hasten home;
But graces long neglected rise
In judgment strict, and veil thine eyes;
Thy voice is heard, but shivering fear
Is all thy lot—God will not hear—
Too long despised—too long delayed—
Thy hour is come, thy judgment weighed!

Then by the love that Jesus bore,
Rise from thy slumber—sleep no more;
Thine everlasting woe or weal
May crown this last and least appeal;
Still while the day of grace is here
Spring up in salutary fear,
Before God's throne of mercy bow,
List to his call—but listen NOW!

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XXXVI.]

MARCH 7, 1840.

[VOL. II.]

We have much pleasure in laying before our readers the following Pastoral Address published last Sunday at the Principal Catholic Church, and at St. Xavier's College Chapel:—

JOHN LEWIS TABERD, by the grace of God and mercy of the Holy See, Bishop of Isauropolis, Vicar Apostolic of Cochin China, Cambodia, Siampa, and Acting Vicar Apostolic of Bengal, to the Clergy, Secular and Regular, and to all the Beloved Christians of his Vicariate, Health and Benediction.

What can be more salutary and appropriate, my Dearly Beloved Brethren, at the commencement of this Holy Season which the Church has devoted to penance and to the meditation of the love and sufferings of our Divine Redeemer, than to remind you of his saying: *I give you a new Commandment, that you love one another.* (John xiii. 34.) The same authority informs us, that the commandment of loving God is the first and greatest Commandment: *And the second, says he, is like to this, thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.* (Matt. xxii 39, 40.)

Reflect, my Beloved Brethren, for the sake of your own souls, how necessary is the virtue of Charity, and how rare it is in the world. Many men boast of this heavenly virtue, but how few possess it! *If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal,* says the great Apostle. (1 Cor. xiii. 1.) Read, my Beloved Brethren, this instructive chapter, and you will understand the necessity of the virtue of charity, and know its qualities. Behold, this is the great commandment of our Saviour, if we keep it, says St. John, every thing is accomplished. This virtue is so excellent, that it is a *greater thing than all holocausts and sacrifices.* (Mark. xii. 33.) This virtue is as absolutely necessary as the love of God, for the precept of loving our neighbour is like the precept of loving God, and the one cannot be fulfilled without the other. *If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this Commandment we have from God, that he, who loveth God, love also his brother.* (1 John. iv. 20, 21.) Thus, my Beloved Brethren, you are bound to love your neighbour because God commands you to do so, and because he himself loves him; you should love him, because he is your brother, the image of God, and the child of God;

you should love him, because he is loved by Jesus Christ, redeemed by his precious blood, and destined like you for heavenly bliss.

It would not only be unfair, but unreasonable not to love him, whom God has loved more than his own life. In a word, you must love your neighbour, whatever he may be, for the sentiments you entertain towards him, reflect upon Jesus Christ, who declares to us; *as long as you did to one of these my least brethren, you did it to me.* (Matt. xxv. 40.) Therefore, as you either hate or love your brother, so you either hate or love your Saviour Jesus Christ.

You may indeed say, that you hate no one; but professions are of no value, unless you show by your actions that you love your neighbour, according to the love which our Lord has enjoined: *Thou shalt love thy neighbour as thyself.* So, you should love him more than your earthly goods and riches, you should be readier to lose them than to lose charity. *Lose thy money for thy brother and thy friend,* is a precept of the Holy Ghost. (Eccl. xxix. 13.) You should observe the golden rule of doing unto others, as you would that others should do unto you. Therefore you ought to think of others, as you would them to think of you, and never do to them, never say of them any thing which you would not wish them to do to, or say of you. This is the true rule of Charity.

Tell me not then, that you love all your brethren, that you harbour no enmities, and that you love all mankind; *for first of all I hear* privately and publicly, within and without, *that when you come together* to any place or for any purpose whatever, *there are schisms and divisions among you, and (I will add with St. Paul) in part I believe it.* (1 Cor. xi. 18, 19.) Nay, my Beloved Brethren, I may remind you, that you are all one in Christ Jesus, (Gal. iii. 28,) and I beg that you stand fast in one spirit, with one mind labouring together for the faith of the Gospel. (Phil. i. 27.)

But how rare and little known is the virtue of Charity, and how many are grossly mistaken in its regard! Such persons think that they are practising great virtues, while they are ignorant of that which gives value to all virtues. How many under the specious exterior of a regular life, conceal a sullen and intractable temper, and are strangers to benevolence, affability and condescension! He is reputed a good and devout Christian, who is not yet imbued with the first principles of Christianity! He is offended at the least trifle, a word irritates him, he takes umbrage at every thing. Oh! Hypocrites, are you ignorant that an act of meekness and charity is more valuable in the sight of God, than all sacrifices? Like the Pharisee, you thank God, *that you are not as the rest of men. . . . you fast twice in a week, you give tithes of all that you possess.* (Luke. xviii. 11, 12.) Unfortunate, senseless creatures! know you not that without charity, your religion is but an empty phantom, and that it is charity alone which manifests the true and faithful servants of God. My Beloved Brethren, reflect seriously upon yourselves and remember that avarice, pride, and envy are ordinarily the three roots which produce uncharitableness and all its attendant calamities.

Now, my Beloved Brethren, we shall soon celebrate the feast of unleavened bread which is called the Pasch. Jesus Christ sends his Disciples to say to each of you: *The master saith, my time is near at hand, with thee I make the Pasch.* (Mat. xxvi. 18.) Jesus himself says to you, *with desire I have desired to eat this Pasch with you.* (Luke. xxii. 15.) It is with pain I remind you, my Beloved Brethren, that last year few answered my expecta-

tions, by not listening to the tender and pressing voice of our Saviour exhorting all to approach and receive him in the blessed Sacrament at the holy time of Easter. Let us hope that this year we shall have the consolation of seeing many more discharge their sacred duty. Then I will warn them in the name of Jesus Christ: my Beloved Brother, *if therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.* (Matt. v. 23, 24.) *Purge out the old leaven, that you may be a new paste, as you are unleavened; for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* (1 Cor. v. 7, 8.)

I will conclude my paternal advice with the words of the great Apostle: *If there be therefore any consolation in Christ, if any comfort of Charity, if any society of the spirit, if any bowels of commiseration, fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contention, neither by vain glory: in humility, let each esteem others better than themselves.* (Phil. ii. 1—4.)

Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, if any have a complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection. (Col. iii. 12—14.) *Peace be to the Brethren and charity with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.* (Eph. vi. 23, 24.)

We therefore exhort all the faithful entrusted to our charge, to turn to advantage this time of salvation. We beseech the Ministers of God, our fellow-labourers in this vineyard, to preach the Gospel truths with fresh energy and zeal, that every Christian, seeing the penitential spirit of his Divine Master in the desert, and encouraged to imitate Him, may with Him enter into newness of life. In order that this end may be the more easily obtained We have thought proper to enjoin: 1st. That on Wednesdays and Fridays until Holy Week exclusively, the Vicar at a convenient hour do assemble the Faithful in the Church, to evening prayers; after which the Psalm *Miserere* shall be sung, and a familiar instruction or Lecture given on the preparatory dispositions for Confession and Communion; and then Benediction shall terminate the evening service. 2dly. That twice a week, at a convenient time, the Children be assembled in the Church for an hour, to hear a Catechetical Instruction by a Priest appointed for the purpose. 3dly. That the obligation of abstaining from flesh meat be kept on three days of the week, viz. on Wednesdays, Fridays, and Saturdays, and for the entire of Holy Week. Throughout the whole of Lent We give a dispensation for the use of butter, cheese, milk and eggs: We recommend however to those who will either avail themselves of this dispensation, or use any other for which they may apply, to give to the Vicar or to a Priest appointed by him, some alms which We may distribute for the relief of the poor, or for the support of the Charity Schools. 4thly. The time for complying with the Paschal Precept begins on Ash-Wednesday and continues until Trinity-Sunday. This Pastoral shall be read from the Pulpit and explained to the Faithful, on Quinquagesima

Sunday, and on the first Sunday of Lent, during the Parochial or Solemn Mass, and affixed to the door in all Churches, Chapels or Oratories, which exist in the parts subject to Our Jurisdiction.

Given at Calcutta, at Our residence, this 20th day of Feb. MDCCCXL under Our Hand and Seal, and our Secretary's Signature,

+ JOHN LEWIS,

Bishop of Isauropolis, Vic. Ap. of Bengal.

By Order of the Right Rev. the Bishop,

THOS OLIFFE, D. D. Secy.

We beg to mention for the information of our town readers, that the following arrangements have been made for the performance of Divine Service, &c. during Lent at the Principal Catholic Church.

On Sundays the first Mass will be said at half past six o'clock; a Discourse in Portuguese at seven by the Vicar or by one of the Reverend Fathers of St. Xavier's College; another Mass at $\frac{1}{2}$ past 7: the Parochial Mass will be sung at 8 o'clock, and a Discourse in English after the Gospel to be preached by one of the Priests attached to the Church.

On Sunday Evenings, the Complin will be sung at $\frac{1}{2}$ past 5, followed by a Discourse in Portuguese; the usual evening service at seven, and a Sermon in English to be preached by one of the Priests of St. Xavier's College.

On Wednesday evenings there will be Prayers at half past five, after which the Psalm *Miserere* will be sung, followed by instructions, in English, on the Sacraments, and the service to terminate with the Benediction.

On Friday evenings at half past five, the *Via Crucis* will be performed in English, and the rest of the service as on Wednesdays.

On Mondays and Thursdays there will be Catechetical Instruction for children at half past five in the evening.

REPORT OF THE CATHOLIC FREE SCHOOLS.

We have just received a copy of the Tenth Report of the Catholic Free Schools, printed in the form of a small Pamphlet for circulation, and as we observe that, what we formerly published is not quite so full and complete as the Report now issued by the Committee, we reprint it for the information of our readers, and in thus again bringing the subject of these most useful Charity Schools to their notice, we take the opportunity of re-urging the claims they have on the benevolence of the public at large, but more particularly upon our Catholic community. It is unnecessary to particularize the nature of their numerous claims, but we will urge on the notice of our readers some of the most conspicuous. Few individuals, who are accustomed to view only the wide and handsome streets of Chowringhee, and its neighbourhood, can form any conception of the state of wretchedness and abject poverty in which the largest numerical portion of the Christian population exists in the purlieus of the close and densely populated parts of the town northward from the Durrumtollah. Vice, disease and filth, in their most degraded and pitiable forms, presenting themselves in every corner of the narrow pathways,—and parents ignorant, and too often vicious likewise, allowing their offspring to wander about the streets unprotected, unheeded, or if more industrious having their days

spent in laboring for the smallest pittance, are compelled by poverty to abandon their infants to their own unguided way—with drunkenness and vice presented to them at every step, is it to be wondered at, that temptation should exercise its full force, and that many should be found to fall into ways of crime either from the press of poverty, or the unrestrained license given to their passions, with morality unthought of and religion unknown: yet such is the melancholy condition of hundreds of our fellow creatures, and it is to save these poor infants from such scenes, to snatch them from such an abandonment, that we call upon our readers to aid the Society with all that zeal and all that charity that Catholics have so long been distinguished for, and not only do we appeal to them, but to every individual in the city of Calcutta, able to give their mite to assist in this great and good work; and we do hope that our appeal may be met with that liberality we expect, and that on the occasion of laying the next year's Report before our readers, we may have to announce the happy result that the numbers enjoying the benefits held out by these schools to our poorer brethren may be at least doubled,—to this end we also exhort the Committee not only collectively but individually to put their shoulders to the wheel, and by sacrificing some little portion of the time they have to spare for recreation, and robbing themselves of some small gratification of leisure, devote active and systematic personal exertion to the accomplishment of so desirable an end, recollecting always, whilst so depriving themselves of a trifling portion of their own comforts, the precepts and numerous examples of our blessed Saviour, who has so highly exalted the “great gift of charity.”

The close of the tenth year of the Catholic Free School obliges the Committee to come forward again with an account of their proceedings. It is with more than ordinary feelings of satisfaction they have to announce, that through the blessings of Divine Providence, the number of poor schools has increased, and the Committee's sphere of usefulness has been greatly extended.

Upon the sympathy of a Christian Public in general, and on the Catholic portion of it in particular, the Catholic Free School has peculiar claims; the only institution of its kind in Calcutta, unaided by Government and struggling against powerful circumstances, the Catholic Free School has brought up a great number of children in the principles of religion and morality; has afforded useful knowledge to several who would otherwise have continued in a state of dangerous ignorance; has been the means of establishing many of these otherwise helpless objects, in situations of life respectably decent; and has rescued some hundreds of the juvenile community of Calcutta from the baneful effects of superstition and vice.

It is no new subject of information to state, that the Catholics compose the largest body of the Christian community in Bengal; and to their numerical strength they join the most abject state of ignorance and poverty; added to this circumstance, is a fact that the greater number of charity schools conducted by Protestants offer very great inducements to the poorer classes of Catholics to send their children, where they have the advantage of being fed and clothed, and in many instances are themselves relieved by small monthly allowances. These are inducements which your Committee have not the means to offer; on the contrary, it is with the most scrupulous adherence to economy that they are barely able to afford to each of the children annually one single suit of stout cotton clothing, and to provide them daily with a slight repast of biscuits. The system of education pursued in the Protestant Free Schools is of such a nature that no conscientious Catholic parent can send his children to them, and it was with a view to hold out the same solid advantages which the Protestant free institutions have the power to offer, that two several applications have been made to Government for support, but were refused on the ground that such a grant is open to the objection of being in some degree sectarian.

To enable the School to lay out its funds in the most advantageous manner, your

Committee have transferred the investment of its money from Company's Paper to Union Bank Shares ; thus affording a higher rate of interest for its capital.

Your Committee have been put to very heavy expenses within the last 12 months for the procuring of books for the use of their schools. A large edition of Dr. Plunkett's Catechism was printed for the Most Rev. Dr. St. Leger, and presented by that Dignitary to the Catholic Free School. The supply large as it was, was soon exhausted, and your Committee had to reprint 3,000 copies of it, and 1,000 copies of the first part of the Catholic School Book : a sum of 150 Rupees has been transmitted to Europe through Mr. R. J. Carbery for 150 copies of the "Virtuous Villager," and 150 copies of the "Virtuous Scholar," excellent moral Catholic works, and well adapted for the higher classes, and recommended for adoption by the Rev. the President.

It is with infinite satisfaction your Committee have to bring to your notice the establishment of Branch Schools in the Bow-Bazar, a neighbourhood principally occupied by the poorer classes of Catholics. This measure they have been able to carry into effect by the zeal of a pious gentleman who suggested it to the R. R. Bishop of Isauropolis, and assisted it by a handsome donation and a large monthly subscription ; and by a separate appeal, which was readily and generously responded to by the Catholic Community : the branch school for boys has 116 pupils, and that for girls, 40 ; these schools are likewise conducted under the management of your Committee, who have adopted the same system of education and discipline as is followed in the Principal School.

In July last the members of the Calcutta Catholic Book Society generously offered to unite their interests with the Catholic Free School. A measure so liberal and offering such decided advantages to the School, your Committee readily accepted ; but owing to unforeseen circumstances they were unable to take a more active part in the institution ; with the approaching year they purpose making arrangements to indent for large supplies of Books suited to the Indian Market and to the use of their schools. From the Appendix it will be seen that £150 have already been remitted to England and Ireland for Books ; and 610 Rs. of balance in hand including a stock of 560 volumes, shew the present state of the institution. Fearing that the objects of the Calcutta Catholic Book Society are not generally known, your Committee take this opportunity of giving them publicity by inserting its original Prospectus.*

Your Committee have to state for your information that the gentlemen who have undertaken to conduct the *Bengal Catholic Expositor*, have kindly offered to make over the eventual profits of that Periodical to the use of the Free School.

In drawing this Report to a close, the Committee feel confident that the careful economy which they have used in the management of the funds, as exhibited in their accounts finished in the Appendix, will encourage the Patrons of this humble institution to renew their liberal efforts for its support, without which the most strenuous exertions of your Committee must prove unavailing.

ANNUAL DRAMATIC ENTERTAINMENT.

(From a Correspondent.)

The Students and Scholars of the College of St. Xavier had the gratification of exhibiting their dramatic talents in the second part of King Henry IV. (shorn of its imperfections) on Tuesday evening last, to a delighted and respectable portion of the community, amongst whom we observed that highly talented and scientific officer, Sir F. Jerningham, who appeared much pleased with the dawning merits of the juvenile actors.

We shall now speak for ourselves, and in so doing we shall honestly pronounce that Falstaff, King Henry, Master Justice Shallow and Prince Henry were the favorites of the evening, and elicited that applause which was justly their reward—yet, we feel there is something more due to Master Justice Shallow and old fat Falstaff: they were the very life of the piece ; there was a degree of high metttled spirit, and also a most appropriate

* Vide *Bengal Catholic Expositor*, vol. ii. page 20.

intonation kept up throughout, but more particularly by the last named characters; and here we must not omit to mention the appropriate subdued tone with which King Henry gave utterance to his part: *it was well conceived*. The crown scene was most effectively given also, and the combat was sharp, short and decisive, highly creditable to the students (being their own idea) appearing as it did, the most natural of any thing we have ever witnessed on the stage in India.

Scenery and dresses—The wood scene exhibited on this occasion, was that of a perfect Artist, it was reality itself, it was strictly beautiful and the truest piece of art, imitative of nature, that we ever set eyes on—In the foreground appeared an old knarled Oak, large as life, then a brake, a path, and then the gloomy wood with all its murkiness—the architectural scenery was of the truest gothic order.

The dresses were not quite so *superbe* as we have been accustomed to see elsewhere, nevertheless they were in true keeping; Falstaff's was imitable both in *belly* and *beard*, the latter of which would have been sufficient to provide a dozen Mussulmans.

To crown the evening's diversion, Mr. Ryckman, junior, performed between the acts, on the Piano, with his usual ability and energy, and a Glee, "The Canadian Boat Song," was prettily sung by the Students, to the sweet accompaniment of the Guitar, and thus concluded a most agreeable evening's entertainment.

We have received a good supply of Catholic Periodicals by the last Overland, but unfortunately they came too late to hand to be of much use for this number. We shall however make copious extracts from them in our next. In the mean time we beg to lay before our readers the following Retrospect of the last year, taken from the *Catholic Directory and Annual Register*, for 1840.

ANNUAL RETROSPECT.

Another year is about to leave us; but—*Tempus edax rerum*—Time, which swallows up every thing in its devouring vortex, still allows us to ruminate upon the past, and to warn us of our nothingness, or to stimulate us to redeem our mis-spent time by a good use of what in earthly existence still remains for us. Every man, who has any sense of religion, must wish to live as he would wish to die; and yet how few are there who thus act! The close of the year does, indeed, induce serious reflections, but with most persons the emotion is transitory, and they soon resume their wonted course of life.

As religion, and virtue its inseparable concomitant, had been observed to thrive best under persecution, some well-meaning Catholics were afraid that, with the abrogation, or rather relaxation (for we still suffer injustice) of the Penal laws, the fervour and piety which we are happy to say have long distinguished the remnant of the faithful in the British islands, would, by a freer intercourse with their Protestant countrymen, have loosened their faith and cooled their zeal and devotion. Happily, however, there are no such symptoms in the body Catholic; but on the contrary, an increased and increasing desire, followed by deeds, to promote and extend the holy empire of faith and charity. It is not the zeal of a blind propagandism, such as we see every day exhibited by the separatists from our communion, which animates the Catholics of these dominions, but a zeal according to knowledge, producing a perennial return of good fruit in the ratio of its manifestation. Doubtless the impulse which now animates the body Catholic, not only in this country, but almost in every other, is not to be attributed to mere human agency acting upon men's minds. Secondary causes may have had their share in the religious renovation now in progress; but to a higher power must we ascribe the pure and holy fire which inspires the Catholics of every grade to endeavour to bring back the strayed sheep to the one fold of the one shepherd.

But if any doubt could exist in the mind of any man on this subject, we would appeal to the results, and ask him if the finger of God is not evidently in them. England and Scotland were *protestantized* by fraud and force, as were the other

countries which are foolishly said to have embraced the Reformation, so called. The attempt failed in Ireland, and though the Catholic population was nearly extirpated and a multitude of foreign adventurers fixed themselves upon her soil, the remnant of her ancient population clung to the faith of their fathers and their God, and the descendants of those men who destroyed her people are now worshipping at those altars which their ancestors in their ignorance profaned. And what is the religious aspect we now behold in Great Britain? A Catholic population of nearly two millions in a country where the Catholic religion and name were almost extirpated, and which, at the accession of George III, scarcely amounted to 60,000 souls;—chapels, and colleges, and convents arising in every direction;—and multitudes of our erring brethren returning to the faith which their fathers were compelled to renounce. Truly, Catholics have reason to be glad, and to rejoice at the retrospect which the year now expiring presents to them.

But the gains to the church of Christ have not been confined to the British islands. Wherever the empire of Britain extends, our religion has been extending itself, and a marked and steady progress is observable in every country in which it has been opposed or persecuted. There is in Protestant Germany a shaking amongst the dry bones, and a semi-infidelity is giving way to the genius of Catholicism. Holland, at one time the most bigoted country in Europe, has, under the auspices of King William, become tolerant of the Catholic faith. By the re-annexation of Limburg and Luxemburg, the Catholic population of this once eminently Protestant republic is almost on a par with the Protestant; and we learn from an article titled the *Statistics of the Catholic Church in Holland* in the December Number of the *Catholic Magazine*, that, in the city of Amsterdam alone, the conversions to the Catholic faith amount to 500 annually. In the northern states of Prussia, in Denmark, and Sweden, Catholicism is gradually and steadily advancing; and in the Protestant Cantons of Switzerland the symptoms of a speedy return to the ancient faith are apparent. Alas, for Poland! The destruction of her nationality has now been followed by an attempt to destroy her religion also; but the impious hand which has been raised against her altars will recoil against itself, and the recent interference of the Czar with the united Greek Church, must end in his discomfiture.

Passing over our triumphs in Africa, in Egypt, and the East, what a glorious spectacle have we not presented to us in the victories achieved by our faith in the New world. Its sway has been long acknowledged by the nations of South America. With the exception of Maryland, the United States, the youngest of nations, was, within the last half century, almost a stranger to Catholicism; but they now contain a numerous Catholic population, filling the cities, towns, villages, and forests of the Union, and increasing with a rapidity which warrants the conclusion, that ere long the majority of this vast republic will profess the Catholic faith.

The prospects of Catholicism are not less cheering in Catholic countries. The dormant energies of the Church, which for a time appeared to slumber, have been called into full activity by the general movement in the moral world, and her spiritual warriors are achieving daily triumphs over the sons of heresy and infidelity. France, whose kings obtained the title of Most Christian for their attachment to the Church—France, estranged for a time by a fatal infidelity, is now retracing its steps, and promises ere long to resume the rank she once held as a Christian nation. What noble exertions have been made, during the last few years, by her *Œuvre de la Propagation de la Foi*, to spread the Gospel in distant regions? If her press still vomits forth infidel publications, it also administers an antidote in the numerous works of piety which it constantly issues. Weak in itself and tyrannical from necessity, the Government of France finds, that to become powerful and to make itself popular with the lovers of order, it must repose upon religion as its basis: hence the favour now shown to the clergy, and the grants annually made for the repair and erection of additional churches in the rural districts—hence the friendly relations which now exist between France and the Holy See.

Auguring from the past, we look with feelings of confidence to the future. It is not for us to attempt to dive into the mysterious designs of Providence, but the signs of the times inspire us with the hope that bright days are about to dawn on the Church of God, and that ere long she will be permitted to resume her beneficent sway over those nations which inconsiderately revolted against her.

GLORIA IN EXCELSIS DEO,

ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS.

Feast of St. Andrew, 1839.

JAMES SMITH, Ed. C. D.

Selections.

DIVISION OF THE TEN COMMANDMENTS.

PART 1st.

(Continued from page 64.)

But is it certain, as Archbishop Secker supposes, that the order of the members of the 21st verse was really changed by the inspired author of the Pentateuch.*

It is indeed true, that in the printed Hebrew Bibles, the clear and natural order of Deuteronomy is lost or strangely confused in Exodus by an unnatural separation of the verb from the nouns which it governs; but by the invaluable labors of a Morin, a Kennicott, a DeRossi, the position which, two centuries ago, the Buxtorfs and their Rabbinizing brethren, in Germany and England denounced as heretical, is now universally received: and even the Primate of all England would not at the present day deny, that after the ark of the covenant and its treasures had been lost, many unimportant mistakes and corruptions like the present crept into the Hebrew text through the ignorance or temerity, or occasional inattention of its transcribers. Dr. Kennicott has reckoned not less than 14000 instances (2000 of these in Pentateuch), in which the most accurate edition of Van Der Hooght's Hebrew Bible differed from the Codex Laudianus, the oldest of his manuscripts; and yet according to DeRossi that manuscript itself was not written before the 11th Century.

Hence it is manifest, that neither the printed Hebrew Bible nor the Versions made from it in modern times are alone decisive evidence, that the text of Exodus originally differed from Deuteronomy.

Nor was it only during the last 1400 years, that these mistakes were committed in the transcripts of the Hebrew text. The copyists of ages still more remote were not less fallible than their successors. There is not extant perhaps a single Hebrew Bible that has reached the age of 830 years, but the oldest that are, frequently differ from one another. In the 11th Century, 864 discrepancies were discovered between the two most accurate copies that were then to be found; three hundred years before, 220 various readings were noticed in a limited collation of similar manuscripts; and if we go back to the days of St. Augustin and Tertullian and St. Justin we shall find these Fathers indignantly reproaching the Jews with the corruptions in their Scriptures. However the more ancient a copy or a particular reading is,—the more nearly it approximates to the age of Esdras, when the autograph of Moses still subsisted; the higher evidently its authority; because the fewer its defects. For errors naturally were multiplied by each successive transcription; hence the old MSS. are deemed of higher authority than the printed text, and hence also the genuine readings of the ancient Versions, for example, of the Vulgate and Syriac, of the old Italic, and of the Septuagint Greek, which are respectively six, nine and thirteen hundred years older than the oldest Hebrew MS. in existence, are of still higher authority than any Hebrew manuscript or printed text. So true is this, that Dr. Kennicott and all Protestant critics have not hesitated to teach, that a frequent departure from the printed Hebrew text and an accordance with the Septuagint and other ancient versions and with the quotations of the Fathers are the best internal evidence of the superior antiquity and authority of Hebrew manuscripts.

The occasional errancy of the Hebrew Bible in matters, I am happy to confess, of no very substantial importance, and also the mode of correcting its mistakes being now established; many circumstances would lead to the belief, that the precepts against concupiscence were originally delivered in Exodus xx. 17. in precisely the same order in which they now stand in Deuteronomy, and conse-

* The ninth and tenth commandments run thus in Pentateuch, "Thou shalt not covet thy neighbour's wife, Thou shalt not covet thy neighbour's goods," &c. This order is reversed in Exodus. Now, argues the Primate, these precepts would not have been changed thus if they formed two commandments. I have already answered this argument. But His Grace assumes that the reading in Exodus is genuine, and that Moses himself changed the order of the precepts. Nous verrons.

quently that the modern disorder of the words in Exodus is not attributable to Moses but to some of his copyists.—For 1st,—if the inattention of copyists produced mistakes where the text offered no temptation whatsoever, how much more easily might they have erred here, where several continuous sentences begin with the same Hebrew word, and where the two sentences in question have the two first and last words identically the same. There is no person who has ever transcribed a page, that must not feel with what facility the eye could have slipt, spite even of very considerable vigilance, from one such sentence to another. The mistake having once crept into a few copies, the erroneous prejudices of the Jews regarding concupiscence, and their hostility to the Septuagint, the Christian's Bible, and their anxiety to convict that Version of a deviation from the boasted original, would have rapidly multiplied and perpetuated the error. 2d. The perspicuity and order of Deuteronomy, the obscurity and confusion of the passage in Exodus sufficiently bespeak the different sources from which they respectively sprang; the one from God, the other from man.—In Deuteronomy, the members of each sentence are properly connected together; in Exodus they are unnaturally deranged and the action and its object separated from each other. In the former, these precepts follow the same order as the other two* with which they correspond; in the latter, that order is apparently reversed or at least almost indiscernible. To ascribe then, the order and connexion of the passage in Deuteronomy to Moses and to impute to God the confusion, and want of connexion in Exodus (as Protestants require) is little less than to place the little prudence and economy of man above the infinite Wisdom of Him who dwells in light. 3d. If the text of Exodus be genuine, it is impossible to explain how the variation could have occurred in Deuteronomy either through design or through mistake. For why would Moses have presumed knowingly to alter the covenant graven by the finger of the Almighty? Did he contemn the malediction of adding to the law or subtracting from it or did he hope to improve, to methodize or correct the words of the Eternal? Nor could it arise from forgetfulness. For the Lord had placed his words in the mouth of his servant. The tongue, and pen of the Law-giver were both directed by the influence of the Holy Spirit. Did the Spirit of inspiration abandon Moses in writing so important a passage? If Socinianism and Protestant Rationalism will answer the affirmative, why was not the mistake, if committed in speaking, at least corrected in writing, since the original tables were still in his possession? or could even his unaided memory forget the words which the lightings of Sinai had, as it were, incorporated with his soul; words which he himself had commanded the Jews “to keep “in their hearts and to teach diligently to their children, to meditate upon in their “houses and on their journeys, lying down and rising up, and to bind as a sign “upon their hands, and as a frontlet before their eyes.” 4th. Thus from internal evidence alone we might conclude, that both texts originally agreed, and therefore that the passage is corrupted in Exodus. But when in our inquiry we pass beyond the argument which the application of the principles of criticism already stated so naturally affords; when we consult the Hebrew manuscripts of Exodus and find them discordant with each other and many of them reading the precepts regarding desires† in perfect accordance with Deuteronomy, while every exemplar and version and quotation from Deuteronomy are perfectly uniform agreeing with one another and with the present text; when we find upon the authority of Josephus, a Jewish Priest, that the reading of the disputed text in Exodus agreed in the Hebrew copies, with the reading in Deuteronomy; and that the same fact is attested by the Chaldee Targum of Jerusalem, and the Targum ascribed to Jonathan Ben Uzzeil who is supposed by many to have lived in the time of the Redeemer; when we learn that the Holy Fathers of the primitive Church and the old Italic Version, and (as I have much reason to believe) the Coptic and Ethiopic and other versions also, give the text in Exodus as we have it in Deuteronomy: but above all when we find that the Septuagint version made upon a Hebrew copy probably taken directly from the original Autograph of Moses, or at least collated with it, has

* Thou shalt not kill; thou shalt not commit adultery.

† Exodus C. 20 V. 17.

always read the text of Exodus in the same order as Deuteronomy, "thou shalt not covet thy neighbour's wife" being first in both: when I say we have ascertained, that the printed text of Exodus differs from the ancient MSS., from the Fathers, from the Jewish and Christian Versions, and finally from the Hebrew itself as it stood 300 years before Christ, and when we add to these positive facts the internal evidence adduced above, who will hesitate in choosing between the two readings? who will pretend to be certain that their discrepancy is not to be annumerated among the mistakes that copyists have confessedly sometimes committed? or who will refuse to acknowledge, that his Grace's argument like the house built upon sand, falls of itself for want of a solid foundation?

But whether the reading be genuine Scripture or not, the Archbishop gains no advantage. If it be either spurious or uncertain it can furnish no proof on either side. If it be genuine, it proves against him: for since the members of the same commandment are never changed in Scripture, and since contiguous commandments frequently are, the only conclusion to which the analogy of Scripture would lead, is that these two precepts, if their order be changed, must be two distinct commandments.

Having hitherto had the misfortune not to be able to perceive the truth of any of his Grace's remarks; having had the obdurate temerity to demonstrate that his shafts either spent themselves in air, or recoiled upon himself, I should tremble at the idea of being numbered with the blind and the reprobate, did not a ray of hope burst from the Archbishop's concluding sentence. "The point," he observes, "is so clear, that he will say no more upon it." Here I am happy to agree with the Archbishop. Of the clearness of the point I am most fully convinced: but his Grace or his retainers will pardon me if I appeal to the impartiality of others to decide, whether the light that surrounds the subject discovers to the view a labyrinth of sophistry or a chain of reasoning; whether it illustrates a good cause or reveals the weakness of a defenceless error.

(To be continued.)

THE SICILIAN MONKS.

Seldom is it that we meet with any thing in the pages of the *Times* of which we can approve. But, politics apart, we strongly suspect that the would-be "leading journal" of Europe, is not so hostile to Catholicism as many persons suppose; and we have no doubt that, could the advocacy of Catholicism enhance its circulation, the *Times* would enter on its defence with more zeal, and with greater sincerity, than it ever displayed in abusing it. This, to be sure, is saying little for the honesty of the *Times*, but honesty is a virtue unknown in the ethical vocabulary of this journal, which has been distinguished in all its various phases, by the total absence of principle. But stop; we are mistaken, the *Times* is regulated by one leading principle—the principle of making money, and it matters not what cause it espouses, provided only its exchequer be filled. Its conductors manage its affairs with such surpassing adroitness, that even those persons who dislike the *Times*, must have recourse to its columns, in which information of the most useful description is occasionally to be found. The following extract of a letter, from a correspondent of the *Times*, dated Palermo, July 27th, which lately appeared in that paper, is, in our opinion, well worthy of being transferred to our pages, as calculated to disabuse the minds of many persons, who, in the sheer ignorance of the nature and object of monastic institutions, look upon them as receptacles of sloth and vice.

"The Sicilian public, like that of many other countries, often decides without knowing why, and is ruled by the influence of persons, who, by the force of crying out, and often repeating the same phrases, established their opinion as if it were the result of a deep, impartial, and dispassionate examination. Thus an opinion, given without a reason, establishes itself, gains strength, and is often the cause of the greatest evil to the state, especially as the public (I mean the common mass) would rather adopt a ready-made opinion which flatters its passions and its hatred, than take the trouble of examining deeply, and deciding for the sake of truth alone.

Thus, when the enemies of James II, taking advantage of his faults, wished to destroy him, they spread a report that that prince wanted to undermine the Thames, and that London would be every moment in danger of annihilation. The credulous people eagerly swallowed this absurd fable, the general hatred was furnished with a new spring, and shortly afterwards the monarch was extremely fortunate in saving his head. In the same way, in the time of the French revolution, the boobies of Paris were persuaded that the Petit Trianon was built of diamonds, and that Marie Antoinette was going to cut the throats of all the Parisians. Calculating on the passions of men who have neither sufficient leisure to investigate facts, nor judgment sound enough to see through calumny, one is nearly certain to succeed, and to stir up the great multitude, for whom the vainest words are enough.

“ I confess, then that being in an unpardonable state of delusion, I was led firmly to believe that the number of the monastic orders, and of the persons of religious profession connected with them, had greatly increased. However, deliberating with myself, I thought it would be better to examine the fact before adopting an opinion; and after having carefully consulted the government statistics, I have discovered my error. The number of religious orders is, perhaps, increased in proportion to the population of the country, but their existence is not to be regretted, if we consider the moral condition of Sicily. Besides, neither their orders nor the clergy themselves have the slightest influence over public affairs, in which they take no part, while those of the monastic orders, who possess estates, manage them themselves, or lease them out to farmers, as any other proprietor would do, with this difference alone, that the orders often let them at a lower rate. The writers who have so often, thundered against the monks, calling them ‘ the Pope’s beggarly militia,’ ‘ gangs of mendicants,’ ‘ *faineans*,’ &c., not even excepting the poor Capuchins, who live in the midst of privations, and tend the sick—these writers, I say, have not sufficiently considered the immense advantage that a country receives, when thousands of unfortunate people, without resources, education, or position in society, voluntarily submit to the curb of authority, instead of being thrown individually upon society at large. Asking alms during the day, retiring at sunset, tending the sick, assisting the afflicted, and praying at night, are acts which I consider less reprehensible than avenging upon society evils incident to the human condition, or the misfortunes which every one in this life experiences. If the brigands who infest Sicily had the same strength of mind, the country would be in security, and we should not find the highways schools for crime and assassination. Doubtless, the existence of religious orders has its inconveniences, but from them what institution is free? When, in the fifth century, the first monastic order was founded, the right of asylum alone rendered it a great blessing. The majority of mankind had then neither political rights nor individual liberty, and the weak found within the walls of a convent an insurmountable barrier against the oppression of the strong. In the 12th century, on the contrary, the increase of monastic orders became a serious calamity, because they were a second power within a first, an *imperium in imperio*, and because miscreants who were devoted to these ambitious orders found a refuge from the pursuits of justice. Thus does every thing in the hands of man become adulterated and spoiled, and thus will the abuse of a thing, by degrees, corrupt whatever good that thing may contain. There is no human institution, I repeat, but what has its good and bad side. The Inquisition itself, with all its terrors, is a proof of this assertion; for, however great the quantity of blood which it caused to be shed in Spain, it has still preserved unity of religion (an immense advantage for that country,) and, perhaps, thus prepared the triumph which terminated the unjust war waged by Napoleon in the Peninsula; for the French, though professing the same religion as their enemies, were regarded by them as lukewarm Catholics, and this idea, whether erroneous or not, was one of the causes of the struggle on the part of the Spaniards. In France, on the contrary, religious wars have caused more blood to be shed than the Inquisition in Spain; but all the sacrifices have been useless, and France often torn to pieces, and exhausted by wars and factions, has not even gathered from her series of calamities the advantage of religious unity.

“ I return to my subject. There are in Sicily 658 convents, which contain 7,591 individuals of both sexes. In the valley of Palermo there are 125 convents, and

2,064 monks; in the valley of Messina, 130 convents, and 1,429 monks; in the valley of Catania, 119 convents; and 1,325 monks; in the valley of Girgenti, 70 convents, and 647 monks; in the valley of Syracuse, 88 convents, and 851 monks; and in the valley of Caltanissetta, 58 convents, and 589 monks. In all these vallies by far the greater number of the monks are Capuchins and *Minori Osservanti Riformati*; while in the valley of Trapani, which contains 68 convents, and 686 monks, these two orders, together with that of the Carmelites, are the most numerous.

"A diatribe against the Pope, the king of Naples, and even the grand Duke of Tuscany, printed (they say) at Malta, has been lately circulated. The vulgar style of this production accords well with the calumnious spirit, which supplies the place of thought. Abuse is no argument, and the explanation given by a man of the intentions he imputes to another, ought, more than any thing else, to make us know the sentiments concerning delicacy and right which he entertains himself. This writing, in short, bears the stamp of that low liberalism which cannot do justice, nor recognize a single talent or virtue in those placed on a certain degree of eminence in the social scale."—*London Catholic Magazine*, Oct. 1839.

ON BENEVOLENCE.

Mr. Battersby having been called upon unanimously to return thanks on the part of St. Patrick's School, Kings-town, on the 10th ultimo, he delivered a speech on Benevolence, which had a considerable effect on the Catholics and Protestants present. Considering that its publication, at this moment, is of general utility to society—so much distracted by bigots and fanatics—we have pressed Mr. B. for a report. He has left out matters of a local nature, and engrafted a few additional passages, in the natural order he adopted in the speech to make it still more useful.

"Mr. Chairman and Gentlemen,—I return thanks not so much for the kind expression of your regard towards me, as for the benevolence you have manifested upon the present occasion.

How grateful is it, to fly from the details of bigotry to the consideration of fraternal love and to wing our flight to the land of benevolence. For

"Where charity dwells there is our country."

Let us then, my friends, consider the necessity of cultivating mutual love, and of enkindling in the hearts of men the fire of charity!

The law of nature, the written law, and the law of Christ, command universal love.

1st. All the ties of nature, all the feelings of humanity, and all the dependencies of social life, enforce benevolence.

Brotherly affection is interwoven with the human heart; and he is a monster in creation who does not possess it. Kindness and mercy belong to our nature as men. Generous sympathy for the sufferings of others, is congenial to our existence, and the world without it would be but a wilderness,

"Where no order but universal horror would have its abode."

St. Augustin and St. Chrysostom, discoursing upon the words "He made man to his own image and likeness," have no hesitation in declaring, that the similitude between man and God mainly depends upon the soul being formed to love—*as God is essentially love itself.*

The savage, who prowls the pathless desert—the untutored negro, who dwells on India's shore, and even the heathen, who has never received the light of faith, has a *natural* or interested love for his species. The man to whom the alphabet is a mystery, as well as the scholar, who grows pale beneath the lamp of study, has learned the important maxim that he should love his fellow man.

It is this love, which combines us in society, and makes mankind but one family under the Creator:

"Learn from this union of the rising whole,
The first, last, purpose of the human soul,
And know where faith, laws, morals, all began,
All end in love of God and love of man."

The mutual dependence of every limb and artery of the human body, on each other to preserve life or vigour, is a lively image of that dependence which every

child of Adam has upon his brother. Thus the weak is called upon to support the strong, and the strong the weak. The poor to administer labour to the rich, and the rich to give sustenance to the poor. The artist to aid the mechanic and the mechanic to assist the artist. The agriculturalist to assist the merchant, and the merchant to aid the agriculturalist. The man of art and science to promote the happiness of the tradesman by his useful discoveries, and the tradesman to administer to the necessities of the scientific! Thus nature has the aged parent to support the helpless infant—and again the child brought to support the declining years of the parent. In like manner the elements unite and in some manner love. In fact, every thing in nature depends upon each other, and the whole upon its almighty Author. Mutual dependence and mutual love is the order of Providence, of creation, and of society.

2nd. Although, my friends, I could produce in the first ages of the world, particularly in the persons of Adam, Noah, Abraham, Jacob, Joseph, Job, and Tobias, examples of pure benevolence; yet I hasten to call your attention to the declaration of the written law upon this important subject. The declarations however of the virtuous Tobias, and of holy Job, are too expressive not to be glanced at. Do we not find Tobias, who, even in his captivity, forsook not the way of truth, and who “went up to Jerusalem to adore God” when so many others went astray, “every day giving all he could get to his fellow captives, and all his tithes to the proselytes and strangers?”—(*Tobias*, i.) Did he not “daily go among all his kindred and comfort them—distributing to every one as he was able out of his goods, feeding the hungry, giving clothes to the naked, and carefully burying the dead that were slain?”—(*Ibid.*) Did he not leave his dinner and run fasting to bury the dead with fear and mourning until he lost his sight?—(*Ibid.*) Doth he not advise his son to give alms out of his substance—to turn not away his face from the poor—to be merciful according to his ability—to give abundantly if he had much—and even willingly a little out of little—thus to store good reward for the day of necessity, for alms deliver from all sin and from death, and will not suffer the soul to go into darkness?—(*Ibid.*, iv.) Does he not advise him “never to do to another what he would hate to have done to himself by another—to eat bread with the hungry and needy—with his garments to cover the naked, and to lay out his bread and wine upon the burial of a just man?”—(*Ibid.* 2.) And what shall we say of the benevolence of Job, who was “simple and upright—fearing God and avoiding all evil.” “The ear (saith he) that heard me blessed me, and the eye that saw me gave witness to me. Because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame. I was the father of the poor, and the cause which I knew not, I searched out most diligently.”—(*Job*, xxix.) Does he not with confidence exclaim, “If I have denied to the poor what they desired, and have made the eyes of the widow wait. If I have eaten my morsel alone, and the fatherless hath not eaten thereof. (For from my infancy, mercy grew up with me: and it came out with me from my mother’s womb.) If I have despised him that was perishing for want of clothes, and the poor man that had no covering: If his sides have not blessed me, and if he were not warmed with the fleece of my sheep: If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate: Let my shoulders fall from its joints, and let my arm with its bones be broken.”—(*Ibid.*, xxxi. 16 to 23.) Which of us all could speak in terms like these? The written law although delivered to a stiff-necked people, impressed in still more lively terms the necessity of universal love. Not only did it prohibit hate, loss or damage, to friend or enemy, under the common appellation of neighbour, but it commanded kindness, charity, and benevolence to him.—(*Exod.* xx.) Its children were commanded to love their neighbour; and not to calumniate or oppress him, nor hate their brother, nor seek revenge, nor steal, nor lie, nor deceive.—(*Levit.* xix.) Thus God gave, as Ecclesiasticus c. xvii. v. 12, says, “every one of them commandment concerning his neighbour,” that “they should have mercy on the poor”—(*Prov.* xix. 17.) “to let them that are broken go free, and break

asunder every burden—to deal their bread to the hungry, and to bring the needy and the harbourless into their house—when they saw one naked to cover him, and not to despise their own flesh.”—(*Isaias*, lviii. 67.) It commanded them to deliver the poor from the hands of the strong, and the needy from those who stripped them.”—(*Psal.* xxxv. 10.) To be the aid of the poor man, and the helper of the orphan, to judge for the fatherless and for the humble, that man (proud or tyrannic man) might not presume to magnify himself upon earth.—(*Ibid.*, ix. 14, 18.) Thus the children of Moses were commanded to relieve the poor, to afford a refuge for the stranger, a house for the widow, and a home for the orphan! Although in too many cases severity was used, the law commanded that the oil of comfort should be poured into the bosom of distress, and that as all men were made of the same lime, formed to the same image, and destined for the same end, they should love each other. Have we not all one Father, (says the prophet Malachy, ii. 10.) Hath not one God created us? Why then doth every one of us despise his brother violating the covenant of our fathers?

3rd. But what shall we say of the covenant of grace, peculiarly called the law of charity? It is not mere natural, interested; carnal, rational, or grateful love it inculcates; but one of a far nobler order, which has God for its object, his pleasure for its end, and Himself for its eternal reward. Benevolence was marked upon its forehead, Unity was incorporated in its creed, and Charity was inscribed upon its banners! It came forth from the throne of love, amidst the chants of angels and songs of seraphim—with exclamations of peace on earth to men of good-will, and glory to God in the highest. The Saviour of mankind descended from heaven to establish love on earth, and to enkindle the fire of charity amongst men. “He came (says the psalmist pathetically, lxxxiii. 12.) to speak peace;” and again that mercy and truth might meet, and that justice and truth might kiss each other. He taught more by example than by precept—that we should visit the harbourless—clothe the naked—feed the hungry—give drink to the thirsty, and instruct the ignorant in the way to heaven. He went about for nearly thirty years before his preaching (as the Evangelist says) “doing good.” He braced the palsied knee—he gave sight to the blind—hearing to the deaf—speech to the dumb—and even life to the dead! He wept over the miseries of Jerusalem—pitied the daughters of Sion, and consoled the widow of Naim on the death of her only son; unlike to men in modern times, who, in ministerial garb, behold unmoved *mothers fainting over their butchered sons*. The life of Christ, was one continued scene of love; and he left this, as the distinctive mark of his followers—that “they should love one another, as he hath loved them,” (*John*, xv.) “By this (says he) shall all men know, that you are my disciples, if you have love one for another,” *John*, xiii. 34. Influenced by this great law, we know, that the Apostles exhausted their life, but could not exhaust the lamp of charity. Inspired by it, we are told, the first christians had “but one heart and one soul”—that they had all things in common (*Acts*, iv. 32.); and that the cold words of “mine and thine” were unknown among them.”—*Orthodox Journal*.

INTELLIGENCE.

IRELAND.

KILFINANE.—Our congregation here was edified on last Sunday by one of the most interesting scenes which it has been my good fortune ever to have witnessed. Upon that day the Rev. Patrick O’Brien, who, it may be recollected, about two years since conformed to the Protestant Church, came forward before an unusually large congregation, and, in the most humble and contrite manner, implored pardon of the faithful for the scandal which he had given them. He, at the same time, made a most ample disavowal of the errors which he had (at least exteriorly) professed, and supplicated pardon of the Almighty for the sins of schism and heresy of which he rendered himself guilty, by reading his recantation in the Protestant

Church of Ballyorgan. "The scandal thus given," said he, "I more deeply deplore, as, in acting so sinfully, I was influenced by passion and resentment, and a view to my worldly interest only—my conviction as to the truth of the tenets of the Catholic Church never having been changed or shaken." "I make," said he again, "this public declaration, uninfluenced by any motive, save that of propitiating Almighty God, and of atoning, to the best of my power, for the manifold scandals which I have given to the faithful." The truth of the latter part of this declaration was made evident to all, when the Very Rev. Dr. Cussen (to whose prudence, as Vicar-General, the Ordinary of the diocese, the Right Rev. Dr. Ryan, had entrusted the management of this arduous affair, and who presided on this occasion) stated to the congregation that his Lordship had not consented to the reception of the Rev. Mr. O'Brien until he had received frequent petitions from the penitent, presented to him through several respectable clergymen, particularly through the Very Rev. Dr. O'Connell, V. G. and P. P. of Mitchelstown, who took the most charitable interest in petitioner's behalf; that his Lordship had commissioned him and the Very Rev. Mr. C. to state to the Rev. Mr. O'Brien, in the most explicit manner, as a preliminary to all negotiation, that not even the remotest hope should be held out to him (the Rev. Mr. O'Brien) of being ever allowed to officiate as a Catholic clergyman; or of receiving any pecuniary aid from the clergy of the diocese." The prompt acceptance of these apparently severe, but necessary conditions, furnishes the strongest proof of the Rev. Mr. O'Brien's sincerity.—*Limerick Reporter*.

Upwards of 1,20,000 persons received the Temperance pledge from Father Mathew a few days since at Limerick.

Nearly 1,00,000 persons received the Temperance pledge from the Rev. Mr. Mathew a few days since in Waterford.

It has been stated that the decision of the Pope regarding the question so long pending, on the subject of the system of the National Board as it affects the religion of Roman Catholics, has been received in Dublin, and that it is decidedly favourable to the plan adopted by the board.

ROME.

The following is an extract from a Bull of Pope Gregory XVI., dated 3rd December 1839.

"Placed as we are on the supreme seat of the Apostles, and acting, though by no merits of our own, as the vicegerent of Jesus Christ, the Son of God, who through his great mercy condescended to make himself man, and to die for the redemption of the world, we regard as a duty devolving on our pastoral functions that we endeavour to turn aside our faithful flocks entirely from the inhuman traffic in negroes, or any other human beings whatsoever." His Holiness goes on to notice the endeavour of his predecessors for the suppression of slavery, and its existence notwithstanding at the present day, and concludes—"Wherefore we, desiring to avert this disgrace from the whole confines of Christianity, having summoned several of our reverend brothers, their eminences the cardinals, to our counsel, and having maturely deliberated on the whole matter, pursuing the footsteps of our predecessors, admonished by our apostolic authority, urgently invoke, in the name of God, all Christians of whatever condition, that none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods, Indian negroes, or other classes of men or to be accessories to others, or to furnish their aid or assistance in so doing; and on no account henceforth to exercise that inhuman traffic by which negroes are reduced to slavery, as if they were not men, but automata or chattels, and are sold in defiance of all the laws of justice and humanity, and devoted to severe and intolerable labours. We further reprobate by our apostolic authority all the above-described offences as utterly unworthy of the Christian name; and by the same authority, we rigidly prohibit and interdict all and every individual, whether ecclesiastic or laical, from presuming to defend that commerce in negro slaves under any pretence or borrowed colour, or to teach or publish in any manner, publicly or privately, things contrary to the admonitions which we have given in these letters."

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XXXVII.]

MARCH 14, 1840.

[VOL. II.

AFFGHAN CHRISTIANS.

The account lately given by a correspondent of the *Englishman* concerning the origin, situation, and religion of the ancient Affghans, has excited us to make some further inquiries relative to this almost hitherto unheard of nation; and we hope that the result of these inquiries will not prove uninteresting to our readers. The chief sources whence we have derived our information, have been the narratives sent to Europe by the Jesuit Missionaries who resided many years in the country; and who by studying the history and religion of that people were best able to give an exact account on these points.

According to the historian Moses of Choven, who wrote in the fourth century, Haik, first king of the country which is situated on the western side of the Caspian sea, called the people whom he governed after his own name of Haikan. This Haik was son of Fargon, grandson of Thyras, great grandson of Gomer, who was son of Japhet. The seeds of Christianity were sown in this country by the Apostles St. Bartholomew, St. Thomas and St. Thaddeus. That a Christian Church flourished in this part of the world in the second century is clear from Tertullian's work against the Jews, Chap. 7. St. Gregory, surnamed the Apostle of Armenia and the Illuminator, afterwards propagated the Catholic faith throughout greater Armenia, situated on the east of the Euphrates and Lesser Armenia, situated on the west of the same river, and also baptized Tiridates himself, the King of the country. This Prince had a palace at Echmiadzin, which was afterwards the residence of the Patriarch and was subsequently converted into a monastery. St. Gregory having been consecrated bishop by St. Leontinus, Archbishop of Caesarea in Cappadocia, the people flocked to him in such great multitudes to receive the sacrament of regeneration, that in the year 310 he baptized at least four millions of souls. Some years afterwards Tiridates desirous of giving the successor of St. Peter a testimony of the sincerity of his conversion, went to Rome, accompanied by St. Gregory and many of the nobles of his court. The pope received them with great marks of distinction and friendship. Before their departure from Rome, St. Gregory having

been appointed first Patriarch of Armenia, received power from the pope to establish Patriarchs among the Iberians and the Albans. On his return to Armenia he continued his labours in propagating the Catholic faith over all Armenia and among many barbarous nations near the Caspian Sea as far as mount Caucasus. So great was his success, that he consecrated 430 Bishops, built many Churches, ordained great numbers of virtuous priests, planted the cross of Jesus Christ on the ruins of paganism, and had the happiness of seeing the whole of his dear country embrace the law of our blessed Redeemer. When he had governed his flock for forty years, he appointed Aristarces for his successor, and retired to the summit of a mountain, where he spent the remainder of his life in divine contemplation, and in preparing himself for his passage into the next world. The successors of St. Gregory the Illuminator preserved the Catholic faith until the year 520; when the Armenians fell into the Eutichyan heresy, which was confirmed in the famous council held by them at Tibena in 554.

In the year 622 the Emperor Heraclius procured their reconciliation with the Catholic Church, but a hundred and nine years after, the Patriarch John Otzniensis again disturbed the unity of the Catholic faith in the countries subject to his jurisdiction. Their subsequent reconciliations with the Catholic Church never proved of long continuance. We must not however omit to say, that the ardour and spirit with which many zealous Patriarchs laboured for a constant reconciliation, effectually served to maintain many of their countrymen in the Catholic unity, and to recall into the pale of the true Church many of their misled Brethren, who were long distinguished by the name of the United Brethren. In the year 1330, Bartholomew the Little, a Dominican Friar, having been ordained Bishop, was sent by Pope John XXII. to preach in Armenia and Persia. It was at this period, that twelve Armenian Doctors of Divinity, having abjured their errors, embraced the Religious life under the direction of their new Bishop. They were appointed to instruct their countrymen in the way of truth; the success which followed their labours was most extraordinary. In a short period of time, the number of Friars increased so much, that in addition to the then existing convent, four others were built in Armenia and Persia. Bartholomew left a succession of Catholic Bishops, which has continued to this day, and the Archbishop of Naxivan with all his dependencies has from that time always been a member of the Catholic faith and communion, though often exposed to persecutions under the Persian Mahometans. In the year 1683, the Jesuit Missionaries found in the province of Naxivan many congregations in a very flourishing state of piety and fervour; the fruits of the zeal of the Dominican friars.

There is no country however fortunate in other respects which is not sometimes visited with calamities, that are almost peculiar to itself. Among the great calamities with which the countries we are now speaking of have been afflicted, we must count the transportation of the greater part of their inhabitants by various conquerors into distant provinces. Many of these unfortunate people were forced from their native land, and obliged to settle on the South East of the Caspian Sea, in the mountains between Balk, Caubul, and Candahar, where with a little change of name they were called *Akvans*, which word by the Persians was pronounced *Afghans*. The disorders consequent on such emigrations; the rudeness

of their new country, and other circumstances, combined to pervert their native habits; they became robbers and rendered themselves formidable to the caravans travelling into Hindoosthan. It would be difficult to determine the exact date of this transportation. The *Edinburgh Gazetteer* fixes it at an Epoch which appears to accord with the bloody persecution excited against Christianity by Isdegerdes and his son Veramus, both kings of Persia, in the fifth century; and the same writer assures us moreover, that the Arabs, having been permitted about the year 697 to settle in the range of Mountains between Paishwar and Moultan, by their inter-marriages with the Affghans, converted them to the Mahometan religion. If this account be true, we must believe that the province of Naxivan had been stript on other occasions also of great numbers of its inhabitants; especially when Sha-Abas the first, surnamed the great, took away 22,000 Armenian families, which he dispersed in different parts of his kingdom, where a great part of them forgot their origin and the religion of their forefathers. One particular colony settled near Ispahan, in the town of Julfa; whence a large commerce was carried on over the Persian dominions. The members of this community afterwards formed many settlements for the sake of trade in Georgia, in Turkey, in Tartary, in Poland, and principally all over Persia; they persevered in their own religion, some in schism, others true in their adherence to Catholic unity. Although the Affghans are said to have forgotten the faith of their ancestors, we are not inclined to believe that all notions of Christianity entirely perished among them. A letter written in the year 1701, by the Rev. F. Diusse, a Jesuit Missionary in Surat, informs us, that that Father had been assured, that in the mountains which separate Persia from the Mogul empire, there were Christians who stamped the figure of the cross on their bodies with a hot iron. We are informed moreover in the same letter, that there are in the same mountains, many who adhered to the religion of the ancient Persians under the direction of their Magi. These latter people have constantly manifested such an abhorrence for Mahometanism, that when exhorted by the new king of Persia, two or three years previous to the date of the letter, to become Mahometans, they prayed him instantly for permission to embrace Christianity instead. Letters from the Catholic missions established in their neighbourhood about this time, make mention of some of their principal Magi being converted to the Catholic faith, who, it is reasonable to suppose, would have had at least as great zeal to teach their countrymen the only true Religion, as they had before had to teach them a false one.

We beg to inform our readers that there has lately been an accession to the number of our Clergy at the Principal Catholic Church, by the arrival of the Reverend Romanus Lucas of the Greek-Melchite rite, which differs from the simple Greek chiefly in this, that the language of the Liturgy is ancient Arabic. The Reverend Gentleman is from the Monastery of St. John of Shurah, a place near Beyrout, and was two years at Bagdad, and about one at Bussorah before he came to India.

He is sent by his Superior to collect some alms for his distressed Monastery, and after the good office of his Ministry he will return to the Catholics of his own nation.

We are informed that the Right Reverend Mgr. Pezzoni, Bishop of Esbona, and late Vicar Apostolic of Agra, has arrived at Chandernagore, and is daily expected at the Presidency, preparatory to his return to Europe.

That a protestant editor of a colonial newspaper should put down the Catholic Religion as full of falsities, is not at all astonishing: that in reply to frequent and pressing remonstrances, it should be said that Catholics are perpetual grumblers, is very natural; it is ever the propensity of frail mortality to complain against injustice and oppression: but that a Government should be impeached for being false to its promises, to its most solemn pledges made to Catholics; is something of a very serious nature. The letter which we transfer from the columns of the *Bengal Hurkaru* of the 7th instant, along with the Editor's remarks thereon, will instance the former assertions; and the description of the state of the Catholic Soldiery in India will prove sufficiently the grounds on which the latter reposes.

A very violent struggle is being made in Australia, that that rising country should be declared to be a protestant colony, and to extend to its Catholic inhabitants all the penalties, and religious restrictions, from which England has been obliged at last to free her own subjects. Shackles spurned at home may well embrace a land of felons, forsooth! Is then Protestantism so essentially persecutive, that having released its sufferers in England, it must supply the sacrifice by seeking victims for its shrines even across the globe? Bigotry, hated fiend! hunted from its native haunts, and surviving from the blow that was meant for its destruction, prowls abroad for foreign prey, and howls to flesh its parched fangs afresh. Shall bigots attempt to raise the hated cry of No Popery here? Shall enthusiasts ever hope to erect here another trophy to Protestant Ascendancy? Beyond the few British, passing adventurers, who cannot be called the inhabitants of India, where are we to look for members of Anglican Churches? Might we venture to inspect *the regenerated at Krishnaghar*? Bibles, Bibles alone have hitherto failed to verify the vaunt of their own all-sufficiency. How many millions more of corrupted versions are wanted to produce the change, so long promised, and as distant from fulfilment now as ever?

On the other hand, who is ignorant of the amazing increase of Catholics in England, we would add, in Europe? Count if you can the converts to the Old Faith, illustrious for their birth, their talents, and their science. Each mail brings long lists of its triumphs. Three hundred thousand Irishmen gained to the practice of temperance by one Priest! Catholic Ireland, never more tranquil, though never suffering more, returning her useless regiments to reduce *dissentient* and rebellious Wales! Distracted Scotland, striving to *revive* the dry bones of Knox, to stop the alarming progress of Catholicism, and forcing the interference of Government against her fanatical ministers! While in England, even when sedition is tearing her very vitals, Religion, like the giant after the first moments of releasement, stretches her arm across the land, raises her numerous temples for thronging votaries, and points her cross-crowned spires in every town and hamlet; peoples new monasteries and convents in her peaceful vales, and in the very throng of the metropolis; and seems to verify wha

is daily said, and each day with better warrant, "that England is to return to the Olden Faith of her Forefathers."

Catholics have long been taunted with not keeping faith with heretics : it is now time to see what kind of faith Protestants can keep with Catholics. Acts of Parliament, supreme decrees of faith and discipline in the Anglican Church, have emancipated Catholics from an unworthy thralldom : Military statutes have ordained that the religion of the soldier shall be free ; have prescribed that peculiar care be taken that no obstacle be put in the way of the Catholic soldier to the free practice of his religion : the Charter of the East India Company promises and orders equal care, encouragement, protection and provision for the Catholic, Protestant and Presbyterian. Look around you, reader, and judge for yourself. Catholics were never yet convicted of having violated their faith with heretics : Protestants ! how do you mean to avert the reproach founded upon the conviction of the fact ?

But we are come upon times when it is dangerous to sport with, extremely dangerous to scorn, the religious feelings of men ; feelings, ever sacred and inviolable ; and forget it not, the men who wear them are the greater half of the British army of India. Look for one moment at the political situation of England, her internal disorganization, her relations with foreign and envious Powers : look round on India warring at all her confines : and venture who will, to fasten on British subjects, the fetters which Britain has burst for ever.

The voice of British Catholics in India may now be heard in England : the tales of their illegal oppression will be told in the Council where Ministers convene ; in those Houses which framed that Charter that still awaits fulfilment ; in that Court which breaks the bigoted violator of its ordinances.

DUTY OF GOVERNMENT TO PROVIDE CHAPLAINS FOR ITS CATHOLIC SOLDIERS.

"The brave poor Sodger ne'er despise
Nor count him as a stranger ;
Remember he's his country's stay
In the day and hour of danger."

To the Editor of the Bengal Hurkaru.

SIR,—As the *Hurkaru* seldom fails in fulfilling its professions of fearlessly advocating the just rights and claims of every class of the community, however humble, depressed, or otherwise neglected, I confidently anticipate your cordial support to the cause which I am now about to submit to your notice.

You are, doubtless, aware, Sir, that more than one half of the European Soldierly in India, are Catholics. This being the fact, it is surely an object of great state importance that they should be provided with religious instruction. I do not here stop to enquire whether the Catholic religion be the true one or not—that question being altogether foreign to any present purpose ; and it is one, methinks, with which a wise and enlightened Government will not very readily concern itself. The real question then, to which I solicit your attention, is, whether it be fair, just, or politic in the Indian Government, while it provides on so magnificent a scale for the religious wants of one portion of its servants, to leave the greater and far more necessitous portion almost entirely destitute. Are not, I would ask, the same duties performed, the same hardships endured, and the same dangers undergone, by the Catholic as by the Protestant Soldier ? Why then, in the name of justice, should

advantages be granted with a bounteous hand to the latter, which are denied to the former, merely because he adheres to the faith of his fathers? Although I mean not to insinuate that any such design exists on the part of Government, either here or at home, yet I maintain, that the partial system which now obtains, practically operates, in regard to the Catholic soldiery, as a positive penalty on their conscientiously serving God.

When the Catholic Chapel at Dum-Dum was built, Lord Hastings granted the Chaplain, though a foreigner, a salary of 200 rupees per mensem; and I have been assured, that that great Statesman gave it as his opinion to the Home Government in forwarding a petition from the Catholic Soldiers to be provided by the State with British Pastors, *that their request seemed reasonable.* With the exception, however, of Dum-Dum, the only allowance granted by Government to Catholic Clergymen for attending, that is, so far as their own proper duties admitted, to the spiritual wants of Catholics at the different Military stations in the Bengal Presidency, was, or rather is, fifty rupees a month. This pittance, be it observed, was not originally intended as a remuneration for services rendered, but merely as a compensation for the extra expense for conveyance, &c. to which the nearest Catholic Missionaries were unavoidably exposed, in consequence of the continual calls made upon them on behalf of Catholics in cantonments. Such was the origin of this monthly allowance, which some have so completely misapprehended as to imagine that it entitled the receivers to the appellation of "Military Chaplains."

Petitions from Catholic Soldiers, praying to be provided with British Pastors at the principal Military stations, were submitted to Government, through the Commander-in-Chief, during the administration of Lord William Bentinck. The reply of Government was to the effect, that their request would be complied with, as opportunities offered. What opportunities were meant, it would be difficult to say; but, it seems, that they have not yet occurred, and I suspect never will.

All the Commanders-in-Chief, from the Marquis of Hastings down to Sir H. Fane, were favorably disposed to the claim of the Catholics in the army, to be provided by Government with British Chaplains. This claim, however, though deemed reasonable by the Marquis of Hastings, was vehemently opposed by Sir H. Fane, who even refused to forward to Government a petition on the subject from the Catholics of H. M.'s 13th Regiment. So much, then, for the vaunted facility of obtaining redress through the medium of what is technically called the regular channel. The attempt has been so often made, and always in vain, that the idea of any further effort seems to be given up as hopeless. The truth is, the local Government is well enough disposed; but it has not, I believe, the power to do justice in this matter.

It has been said, that the agitation of this subject is calculated to excite discontent and a spirit of insubordination among the Catholic soldiery. The assertion is a vile slander on the character of Irish Catholics of whose principles they must be egregiously ignorant who seriously entertain any such notion. As to discontent, what cause for it, let me ask, can possibly be adduced with which every Catholic in the Army is not already fully acquainted? And allowing, for the sake of argument, that their grievances were, as they assuredly are not, such as to excite a spirit of insubordination, the publication of them would, I submit, tend to alleviate rather than to aggravate the deprecated evil. I believe, that there is not a Catholic soldier in India who is not thoroughly impressed with the conviction, that under no plea or circumstance whatever, will his religion tolerate insubordination or disaffection to established authority. No true Catholic, therefore, can possibly harbour feelings which are in direct opposition to the positive injunctions of his religion. And such as are regardless of the precepts of their religion, must evidently be equally so of the privation complained of.

Whatever may be the degree of contempt which some may think it fashionable, and a proof of their own superiority, to evince for the judgment, intelligence and good sense of Irish soldiers, be assured, Mr. Editor, that they are far too sensible of their own interests and keen sighted, even were they not actuated, as they generally are, by higher motives, not to perceive that by any violation of discipline, they would infallibly forfeit all claim to the favor and indulgent consideration of Government, to which they must look for the attainment of the boon they so ardently desire.

The late Commander-in-Chief, peremptorily refused to lay before Government a petition for British Pastors from the Catholics of H. M.'s 13th; but did they, for that reason, exhibit any backwardness at the Storming of Guzni? That they were not indifferent as to the practice of their religion, may, I think, be safely inferred, from the fact of their having contributed, from their scanty means, about six thousand rupees towards the erection of a Chapel at Kurnaul. They were fully aware that in Afghanistan they would find no Chapel nor Priest to succour them, in sickness or death, with the helps and consolations of their religion, while they beheld the tender care with which their Protestant comrades had been provided with a Chaplain. Nevertheless, on they went without a murmur. Such was the conduct of the Catholics of this gallant corps; and such would, under similar circumstances, be the conduct of the Catholics of every corps in India—whatever merit or favor some may expect to acquire for themselves by maintaining the contrary, as if the circumstance of being Irishmen, Catholics and Soldiers, placed men beneath the sphere of common sense and right feeling. If the discussion of their grievances and privations were capable of rendering Irish Catholics disaffected, why, in that case, they must have been in a state of rebellion for the last fifty years; whereas, it appears, that troops have been withdrawn from Ireland to keep down rebellion in England.

I have already mentioned the extent of provision made by Government for the spiritual wants of the majority of its European Soldiers, before the passing of the New Charter Act. From the remarks which fell from the President of the Board of Control, during the discussion of that measure, Catholics were naturally led to expect that some suitable provision would be made for their religious necessities. This reasonable expectation has hitherto been grievously disappointed; for with the exception of an occasional donation of the paltry sum of 500 rupees, towards the erection or repair of a Chapel, nothing, *absolutely nothing*—has yet been done in redemption of Sir C. Grant's (now Lord Glenelg) pledge. Much importance cannot, I think, be justly attached to these parsimonious donations, which do not, in their aggregate, amount much, if at all exceed, two thousand rupees, when it is borne in mind, that the poor Irish Soldiers have to contribute from their slender resources, nearly as many thousands as the Government give hundreds; and also that Protestant Chaplains, and places of worship, are provided entirely at the public cost.

Catholic Soldiers, with the exception already mentioned, continue solely dependent on the nearest Catholic Missionary for spiritual aid. The station of Hazareebaugh may, probably, be deemed an exception, inasmuch as the Missionary there has, I believe, no charge but the soldiers. He, however, receives only fifty rupees from Government, and his expenses beyond that trifle, are, I presume, defrayed by the voluntary contributions of the poor soldiers.

Independently of the inestimable benefit which the appointment of British Catholic Chaplains at the principal Military stations would be to the Catholic Soldiery, the measure would, I confidently submit, prove highly advantageous to the Government itself. It will be admitted by those who have had the best means of forming a correct opinion on the subject, that nothing could more effectually tend to promote sobriety, and consequently health and efficiency, among the men, than the influence of religion enforced by a zealous pastor of their own faith and nation. And if this influence would, as I contend, prove highly beneficial among old soldiers, how much more so would it be among the hundreds of young recruits, who are continually arriving here? Among them a good Priest, who understood their national feelings, would be looked upon as a father, and he would, I am persuaded, be the happy means of preserving many of them to do good service to their country, who will otherwise fall early victims to intemperate and destructive habits. That much good would result from the Ministry of Clergymen of their own faith among the Catholic Troops, is not a gratuitous assumption on my part, but is fully borne out by the testimony of several distinguished and experienced Military Officers. Upon the whole, Mr. Editor, there can, I think, be no reasonable doubt, that to provide the Catholic Soldiers with Chaplains, of their own Creed and Country, would not only be an act of justice, but would prove a blessing to the men, and an ultimate benefit to the Government.

It is, perhaps, not generally known, that in the Crown Colonies, Vicars Apostolic receive £500, and Priests from £150 to 200 per annum, from the State, besides a suitable allowance for passage and out-fit. Now, I cannot imagine, in what respect the claims of the Catholics, on the liberal consideration of a just, enlightened and paternal Government, are less strong in the *East*, than in the *West*, Indies.

With reference to the above observations regarding the Government expenditure on account of the Church of England, and Scotch Kirk establishments, I beg to annex the following items of information, which I have obtained from sources which leave no possible doubt of their accuracy. You will observe, that with the exception of the Bishop, the Clergy under the Bengal Presidency *only* are included, —I have no immediate means of ascertaining the payments made on account of those under the Agra Presidency. An allowance of 1,045 rupees paid monthly to the Bishop, as “visitation allowance,” is not included, though I think it ought. I have struck out an item of 48 rupees for regulating the clock from the establishment of the Kirk, because that is for public convenience. The Government pays 853 a month as rent for site of the Kirk!

Church of England salaries,	Rs.	19,552	9	1
Establishments,	„	3,484	2	3
Expense to Government monthly,* ..Rs.				
		23,046	11	4

St. Andrew's Kirk, salaries of two Ministers,	1,926	2	0	
Ground rent,	853	5	4	2,779 7 4

The monthly expense to Government of the Churches in Calcutta, *not* including repairs, is as follows:—

Cathedral, salary of two Chaplains,	2,627	5	3	
Establishment,	972	7	8	
	Total, Rs..	3,599	12	1

Mission Church, salaries,	1,600	0	0	
Establishments,	485	15	5	
	Total, Rs...	2,085	15	5

		5,685	11	6
St. James's, salary	750	12	0	
Establishment,	405	4	5	1,156 5 0

St. Peter's, Fort, salary,	900	0	0	
Establishment,	162	10	9	1,062 10 9

Monthly expense of Church of England in Calcutta,	Rs.	7,904	11	3
Add expense of Kirk,	„	2,779	7	4
	Total Rs...	10,684	2	7

The handsome pensions to which Chaplains become entitled, must not be forgotten nor the enormous expense of building and repairing Churches, &c. the Kirk and St. Peter's for example. OBSERVER.

REMARKS OF THE EDITOR OF THE BENGAL HURKARU.

We hesitate not to give insertion to the letter of our correspondent OBSERVER; and we further consider that in so doing, we should be negligent of our duty, were we to pass by the occasion it offers, bringing under notice a very serious grievance to the larger portion of our European soldiery, in India. It is stated by our correspondent, and we believe that his statement is strictly correct, that more than one

* The Church of England and Presbyterian establishments cost the East India Company upwards of ten lacs and a half per annum, independently of the expense of building and repairing Churches.—Ed. B. C. E.

half of our European troops in India, are of the Roman Catholic faith. Now, whatever may be said respecting the defects and deformities of the Popish religion, by members of another persuasion, it will be conceded by every reasonable man, that a man who conscientiously believes in the Roman Catholic religion, is a religious man. Granting then that a Roman Catholic may be religious in heart, and his religion most peculiarly requiring the ministrations of the clergy of his faith, we cannot refrain from joining our correspondent in deprecating most earnestly, the comparative neglect which is manifested towards the spiritual wants of *bona fide* Roman Catholic soldiers, serving in India. A soldier is not a subject for proselytism or conversion. He comes into the field with the religion of his fathers, and he has little time to think of controversial points of doctrine; but we cannot help expressing our deliberate opinion, that if the military services of a Roman Catholic are accepted by the Company, they are bound conscientiously to supply him with the aid of his clergy in spiritual matters, at least equally with, their Protestant soldiery. We are not discussing the several merits of the Protestant and Catholic creeds; that is not our province; but it is our province to maintain, that it is even a higher duty to furnish the Roman Catholic soldier with spiritual aid, on certain emergencies, than to supply a Protestant with that consolation. To the dying Protestant, the ceremony of the last Sacrament is not essential; to the Catholic it is otherwise; and we, therefore, cannot but consider it more requisite to comply with the creed of the soldier who forfeits his life for the good of his employer, thinking that the functions of his Priest are indispensable at his death-bed, than of the soldier who thinks such ceremony not necessary. Our correspondent remarks, that the Catholic went to death or victory at Ghuzni, with equal alacrity as the Protestant; and we suppose no one will venture to dispute the fact. But let us ask, did the Company for whom they both fought equally well, deal equally well towards those of the two persuasions who fell, when it provided, at enormous cost, the aid of clergy for the Protestant, who believed that he could be saved without such aid, and denied such aid to the Catholic, who, diffident of his own merits, looked alone to such a passport to heaven? We must distinctly state, that it is not our intention to argue this matter as a religious question. We look at it as one involving only those considerations which in natural justice, we regard as existing between the Company and their Catholic Military Servants. Allow the Catholic to be mistaken in his creed, yet you take him into the field of battle with that creed in his heart, immovably fixed, and can you with any regard to justice, expose him to death without providing for him those consolations which his creed prescribes? But who shall say that a sincere Catholic is *wrong* in his religion! It is remarked, if we recollect right, by Addison, a man whose piety none dare controvert, that it may be, that Providence, is even pleased with the variety of worship, which mankind in their sincerity, tender to it, in various forms of worship. Can it then be alleged that the Company are keeping good faith with their Roman Catholic soldiery when they deny them the consolations which they look to with the utmost hope and reliance?

It would perhaps be difficult, in an abstract point of view, to adduce any solid or sufficient reason why Catholic Chaplains should not be as liberally paid by the state as those of the Church of England and Kirk of Scotland. It is by no means, however, our intention to institute invidious comparisons, or to set up extravagant claims, on behalf either of the Catholic Soldier or his clergy. Less than half the salary of a Protestant Chaplain, would amply suffice for a well educated Irish Priest. At present, Government pays to the clergy of the Church of England and Kirk of Scotland, in the shape of salary alone, about 20,000 *rupees per mensem*, to say nothing of the expense of Churches and establishments; whereas, although more than one-half of the European soldiery are Catholics, yet all that the Government gives towards their clergymen in both the Bengal and Agra Presidencies, does not, inclusive of the 200 rupees paid at Dum-Dum, exceed 450 *rupees a month*. Is this fair? Is it just?

If the influence of religion be of beneficial effect in ameliorating the moral conduct of any portion of society, it must surely be particularly so among that class of whom the mass of the soldiery is composed. For it will surely be admitted that

those who have had the advantage of education, stand less in need at least of clerical aid, than those who have not. In this point of view, the case of the Irish soldiers would seem strong.

We would obviate an objection to the public discussion of the subject in question founded on the supposition that it is calculated to create ill-feeling among the Catholic soldiers. The public discussion of a grievance decidedly tends to prevent its festering into mischief in the minds of those affected by it. If ill-feeling actually existed, the press would operate as a safety-valve in letting it off.

The authorities to which we would refer, in stating the beneficial influence of good priests among the men of their creed, are the official reports of Brigadier O'Halloran, while in command at Dinapore, the late Brigadier C. Brown, Colonel Sale, and other reports on the same subject, by Military authorities at Madras, which have recently elicited praise of the British Priests, at that presidency, from the Court of Directors.

The view that we have endeavoured to take of the case, would not be in the least affected by the supposition that the Catholic Religion is false. For allowing it to be a mere heap of superstition, and that *Government was competent to determine that fact*, still that would be no good reason why it should not, as it existed and could not be eradicated, be used as a means of good, especially as its great influence over the minds of a great portion of mankind, renders it highly susceptible of being effectively used to that end. Thus the cause which we have taken up, is based on *equity and sound policy*, on which it may be fully maintained, without touching in the least degree on Sectarian controversy.

Selections.

DR. WISEMAN'S ANSWER TO DR. TURTON.

A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist Considered;" Philaethes, Cantabrigienses, the British Critic, and the Church-of-England Quarterly Review. By NICHOLAS WISEMAN, D. D. London: Dolman, 1839.

There is no author in the Catholic body whose controversial writings have attracted greater notice than those of the Rev. Dr. Wiseman; and there is none among our living divines whose polemical labours are more likely to make a deep and lasting impression on the Protestant mind of this country. Bishop Milner was the first among our modern British Catholic writers to arrest the attention of Protestants, by his celebrated Letters to Prebendary Sturges,—by far the ablest of that able prelate's works; he was followed by the Rev. Dr. Lingard, whose *Tracts*, imbued with a vigour of thought, power of style, and dignified sarcasm, seem to have exhausted all the topics which they embraced, and to leave nothing to be desired. It only remained that a third writer should arise, who, in following up the successes of his predecessors over the pride of pedantry and falsities of Protestantism, should give a fresh impulse to inquiry, not only from the weight of his personal character, but from his well-earned reputation as a scholar and divine. Such is the rector of the English College at Rome.

Our adversaries, though generally wise in their generation, are not always prudent. The simple fact, that Dr. Wiseman has raised up a host of opponents, speaks volumes; it proves that they are afraid, and well they may be, for we know that his writings have brought back many of the strayed sheep to the one fold of the one Shepherd. "Men," says the prince of Persian poets, "do not throw stones at a tree on which there is no fruit;" and to use the words of our learned author, "the activity and violence with which a controversial work is assailed, may generally be considered an adequate test of the estimate which the party opposed to its sentiments make of its effect." We do not suppose that the Regius Professor of Theology at Cambridge ever imagined, that in penning and ushering into the world his answer to Dr. Wiseman's "Lectures on the Real Presence," he was

erving our cause; for assuredly the controversy which has arisen, will increase the number of the readers of the "Lectures." This is precisely what we want. Abuse us as much as you please—misrepresent or gainsay—nay, laugh at our doctrines. You are at perfect liberty to follow this your vocation—but fortunately you cannot prevent your readers from perusing our vindication.

As far as Catholics are concerned, any "Reply" to Dr. Turton was unnecessary; for with them the doctrine of the Real Presence does not rest on the construction of a sentence, as Dr. Turton seems to hold, but on a fact, which can be determined only by the rules of evidence, as admitted by the Rev. George Stanley Faber. What has been the uniform and constant belief of the Catholic Church on this point? This is the only question; and he must be a hardy controversialist indeed, who will deny that the records of the Church furnish the clearest evidence of the doctrine in question. But with Protestants, the case is far otherwise; and for their benefit Dr. Wiseman undertook "the disagreeable task of answering a work where every argument had to be disentangled from a mass of mere personalities, and language which to say the least, it was painful to see employed by such an opponent." But we must allow Dr. Wiseman to give his own reasons for selecting Dr. Turton and the other writers enumerated, out of the mass of his antagonists:—

"To reply to so many opponents was certainly out of my power. I have neither time nor inclination to do so; nor, so far as I have seen of the publications enumerated, do I think a case made out why I should suspend other occupations to engage in a contest in England. The high standing, however, in their Church of some who have thought it worth while to descend into the lists, the character they bear for theological learning, the bulk of their works, and the tone of triumph assumed in them, seemed to warrant an exception in their favour; and I have followed the suggestion of those friends who have forwarded me their works, that I should reply to their objections."

It is almost unnecessary to say, that Dr. Wiseman has executed his task with his usual judgment and ability. We agree with him, that "to have exposed every incorrect assertion, to have unravelled every sophistry, to have laid open only a small portion of the ingenious arts resorted to by the Regius Professor of Cambridge, would have required a much larger volume" than the "Reply;" but such a proceeding was quite unnecessary.—*London Catholic Magazine, Dec. 1839.*

THE RECENT CATHOLIC APPOINTMENTS.

For the last three months the anti-Catholic press has teemed with the most dreadful anticipations—the face of ultra-Protestantism has been overcast with a pale and deadly hue, and, in the opinion of the Duke of Newcastle, and Lord Winchelsea, that *par nobile fratrum*, the sun of Protestantism is about to set for ever! And why? Because Richard Lalor Sheil, ex-Commissioner of Greenwich Hospital, has been appointed Vice-President of the Board of Trade, and a Privy-Councillor; Thomas Wyse, the indefatigable promoter of public education, a Lord of the Treasury; and Richard Moore O'Ferral, formerly a Lord of the Treasury, Secretary to the Admiralty!! Really, doings like these are quite intolerable in this Protestant land. What! to appoint three Papists to offices of trust, under our Most Gracious Queen, and such Papists. Here we have Mr. Shiel, who has rendered himself quite unworthy of office from the share which he took in obtaining Catholic emancipation, and from the interest which he still takes in the land of his birth; there is Mr. Wyse, a repealer, too, (*by the way, Mr. Wyse never was a repealer, and even lost his seat, on one occasion, for refusing to take the Repeal pledge;*)—a man, who has done every thing in his power to promote the education of the people; and lastly, we have Mr. O'Ferral—the big O in whose name at once denotes his Milesian origin, and identifies him with all the sayings and doings of the Great Agitator, Daniel O'Connell.

Such is the sum and substance of the tirades which have appeared in the columns of the *Times*, *Morning Herald*, *Morning Post*, *et id genus omne*, for the last three

months, and such is the theme, which, for the same period, has furnished food for many a frantic harangue at Conservative dinners. As long as Catholic emancipation remained a dead letter all was very well,—but no sooner is a Catholic promoted to a subordinate situation in the State, than a mighty shout is raised, to frighten all true Protestants from their propriety, as if the very existence of Protestantism, said, by its supporters, to be founded on the Bible, was in danger! Really, if such absurdities are persevered in, we shall, instead of being as we are told, the envy of surrounding nations, and the admiration of the world, become the laughing-stock of every civilized nation. The pretence set up by the *Times*, that it does not object to the appointments in question, on religious grounds—that it is not because Messrs. Sheil, Wyse, and O’Ferral, are Catholics, but because they are political partisans—agitators—that they should be excluded from office, is too gross to deceive any one. Would the writers in the *Times* exclude Protestant statesmen from office on such a ground? We think not; and we can tell the *Times*, that there would be strong and cogent reasons for keeping such men as Lord Roden and Messrs. Jackson, Shaw, and Percival, out of office, which do not exist in the case of Mr. Sheil, for the charge does not apply to the two other gentlemen, who we think have been too abstinent, of late years, in the stirring politics of the times. Mr. Sheil only echoes the voice of a nation, still struggling against the injustice of a domineering faction; and the appointment of such a man to office, holds out a promise to the people that every just grievance of which they complain, will be redressed—at least, that the Government, with which he is connected, will do every thing in its power, to do justice to Ireland. But the calling of such men as the Lefroys, the Jacksons, and Shaws, to power, would be a recognition of the faction which they represent, and would be an insult to the overwhelming majority of the Irish nation.

From the representations made by the anti-Catholic press, a stranger would imagine that not only many important offices of the State were held by Catholics, but that numerous minor situations were monopolised by them. But how stands the case? Nearly eleven years have elapsed since the emancipation Act was passed, and how many appointments of Catholics, to places of honour, profit, or trust, have taken place? Few indeed. We were about to draw up some details on the subject, but we have been saved this trouble by J. A. Cooke, Esq. Barrister at Law, who, at a meeting of the Branch of the Catholic Institute for Lincoln’s-Inn--Fields, held on 4th Nov. last, thus expressed himself:

He said that, for the last three months, the walls of this metropolis had clearly shown that bigotry was still alive and active,—for those walls had been placarded in all directions with inflammatory notices about what their opponents were pleased to call ‘The late Popish Appointments.’—(hear)—This had taken place, though emancipation had been carried for ten years, and though Her Majesty found her Catholic subjects as loyal and as peaceable as any other portion of her people. To show the absurdity of much that has been recently said about Popish ascendancy in places of trust and emolument in England, Mr. Cooke made the following statement:

The ‘Ministers’ of the Crown are all Protestants except the three minor appointments.

The ‘Privy Council’ consists of 217 members; the Protestants are 214, and the Catholics are 3, one of whom (the Duke of Norfolk) holds his office in virtue of his hereditary right, as Earl Marshal of England.

The ‘House of Peers’ consists of 450 members, about 438 of whom are Protestants, and 12 Catholics. The Catholic proportion, consisting of about twelve, is composed of peers of ancient creations, or of those whose titles under old creations have been restored.

In the ‘House of Commons’ there are 658 members; 105 of whom are returned from Ireland, a Catholic country, and yet of the entire 658 members, not more than 50 are Catholics.

Amongst the 18 ‘Judges’ in the superior courts of Law and Equity, there is not one Catholic.

The ‘Law Officers’ of the Crown, such as the Attorney Generalship, &c. are filled exclusively by Protestants.

The number of 'Queen's Council' is 60, and there is not one Catholic amongst them.

The 'Serjeants at Law,' 20 in number, are all Protestants.

Amongst the 120 'Benchers' of the four Inns of Court, there is not one Catholic.

The 'Masters in Chancery,' to the number of 11, including the Accomptant General, are all Protestants except (at last) one, who is a Catholic, A. H. Lynch, Esq. M. P. for Galway.

Out of about 100 Colonial Judges and Law officers, Mr. Cooke said, he scarcely knew one Catholic.

The various appointments in the Public Boards, the almost innumerable Commissioners, Registrars, and other functionaries connected with the various departments of the State, and the Courts of Judicature, are, I believe, said the learned gentleman, exclusively filled by Protestants.

There are about 38 'Police Magistrates' in the Metropolis, and Mr. Cooke said, he was not aware of a single Catholic holding any of those appointments.

There are 'Coroners,' and Clerks of the Peace who receive their appointments, mostly through the country gentry, and I believe, said Mr. Cooke, that those offices also, are exclusively filled by Protestants."

To the information communicated by Mr. Cooke, we may add that we are not aware that a single appointment of a Catholic to office has taken place in Scotland. But we do not complain of this. No Catholic can, or ought to expect any appointment from the mere circumstance of his being a Catholic; but on the other hand, he should not be excluded on the ground of his religion, if duly qualified to discharge the duties of any office, to which, in common with his Protestant fellow-citizens, he aspires.—*I bid.*

MARRIAGE OF THE QUEEN.

All conjecture as to this important affair has been put an end to by an announcement made by her Majesty in person, at a meeting of the Privy Council, held at Buckingham Palace, on Saturday, the 23rd ultimo. Her choice has fallen upon Prince Albert, of Saxe Coburg Gotha, whom report had previously assigned for her husband. This announcement is gall and wormwood to the faction which riots in the *Times*, and the other Tory-Conservative anti-Catholic journals. The hostility which they evince, and the broad hints they convey to our young and amiable sovereign, as to her title to the crown, cannot be misunderstood, and strengthens the suspicion that Conservative loyalty is of a very equivocal description. *Divide et impera*, is the maxim of the party now seeking to regain their lost power; they know they cannot succeed but by arraying one part of the nation against the other; and as they were enabled at one time, by raising the No Popery shout, to usurp the government, they expect again to re-instate themselves by the same foul means. Accordingly, they avail themselves of every opportunity to sow the seeds of religious hatred in the minds of the people; and the marriage of the Queen has been actually laid hold of to sound the tocsin of bigotry. And because her Majesty, who considers herself the sovereign of all her subjects, does not, in compliance with the wishes of her pseudo friends, choose to wound the feelings of her Catholic subjects, by daily declarations of her attachment to the Protestant religion, an insinuation is conveyed that she is unfriendly or indifferent to it. During the times of Tory misrule, Protestantism and persecution were synonymous terms, and the sure way to place and power was by manifesting extraordinary zeal against "Popery;" but we live in better days, when a Queen of England, in making a communication to her Privy Council of her intended marriage, declines to reiterate the declaration she made at her coronation.—*I bid.*

ANECDOTE OF ST. VINCENT OF PAUL.

It is stated, that St. Vincent de Paul, curate of Châtillon-les-Dombes, being one festival-day, in the year 1617, about to enter the pulpit, a lady prayed him to

recommend to the charity of his parishioners a family in the extreme of poverty, about half a league from the town, and who were almost all sick. He did so with the unction so natural to him, and a great number of persons conveyed to them all kinds of provisions. Vincent went there himself after vespers, and was much surprised to see such a great collection of provisions. He praised their zeal, but did not find it well directed. "This is," said he, "a great charity, but it is not well regulated. Those sick people have too much provisions at once. What cannot be consumed immediately will be spoilt, and the poor people will soon be in as great want as ever." He then established a society of pious and rich ladies, to assist not only that family, but all those who might afterwards find themselves in the like necessity. He drew up some rules to direct them in the execution of this work. The original of this code of rules, a true monument of wisdom and charity, has just been discovered in the archives of the commune by M. Caillon, mayor of the town, who reckons himself fortunate in having found a treasure so precious and honourable to his country. These rules appear to have been written by the secretary of the archbishop of Lyons, as well as the approbation of the archbishop. But the last page, which contains the authority to erect this society of ladies into a confraternity, is all written by the hand of Vincent de Paul; as the hand is the same as that which we find in the certificates of baptism written by him. This holograph is precious to our country.—*Journal de l'Ain*.

INTELLIGENCE.

SCOTLAND.

OPENING OF A CATHOLIC CHAPEL AT ANNAN.—Sunday, the 13th of October current, must have been a day, the remembrance of which will long be cherished with feelings of pride and gratification amongst the warm-hearted sons and daughters of Erin, and the little remnant of Scottish Catholics, thinly scattered in the district of Annandale, in having, on that day, a commodius, though modest, chapel opened in the burgh of Annan, wherein they may henceforth worship God according to the ancient faith of heir fathers. Heretofore, from the smallness of the number in that district, this was a consummation more "devoutly to be wished" than looked for, as the professors of the Catholic faith in and around Annan had previously only had the ordinances and sacraments of their religion dispensed there at uncertain intervals, in an obscure room, destitute alike of the conveniences as of the decencies of a place of sacred worship. The day was a delightful one—a *rara avis* this season—and the audience very numerous, highly respectable, and most attentive. The dedication ceremony was performed by the Bishop of Limyra, the right Rev. Dr. Gillis, Coadjutor of Edinburgh, whose character combine, in an eminent degree, the rare qualities of a polished gentleman, a pious Christian, and an enlightened theologian. By such a man, it will readily be conceived, the ceremonial was gone through with solemn dignity and impressive effect. After having recited the litanies and a few psalms suited to the occasion, he, pronounced a blessing on the sacred edifice and dedicated it to the Almighty. He then delivered an eloquent and instructive sermon on the portion of the gospel (Matt. xviii. 24—35) appointed to be read on the 21st Sunday after Pentecost. After a brief interval, the Rev. William Reid, endeared to the inhabitants of every faith and every rank of Dumfries, for his truly pastoral conduct and benevolent personal exertions amongst them whilst afflicted with the dread scourge of cholera, approached the altar in his sacerdotal robes, and proceeded to celebrate mass. This act of worship seemed to impress all present with reverential awe—not excepting the Protestant portion of the audience, many of whom beheld it for the first time, and who could not be expected to understand its import. The afternoon service commenced with a hymn, which was sung with good effect by the members of the Dumfries excellent choir, who had volunteered their aid. The discourse for the occasion was spoken by the Rev. Æneas Dawson, by whom the necessity of knowing and believing revealed truth, and the means by which it may be known and believed, were forcibly impressed and eloquently pointed

out. When he concluded, the Bishop again ascended the steps before the altar, and feelingly imparted his farewell benediction. His closing address was most affectionate and pathetic. Indeed, the whole services of the day were well calculated to make a lasting, and, it is to be hoped, salutary impression on the minds of the audience whether Catholic or Protestant.—*Dumfries Times*.

IRELAND.

DUBLIN.—The anniversary of the establishment in Ireland of the Society for the Propagation of the Faith, has been celebrated at Dublin with great solemnity. High Mass was sung in the Church of the Conception. The high altar was magnificently decorated, Archbishop Murray officiated, and more than two thousand persons assisted at high mass. A hundred priests of the diocese, clothed in their sacerdotal robes, and ranged in four lines, occupied the stalls in the choir. A numerous and efficient orchestra, a mass of Mozart, with an Agnus Dei by Haydn. Dr. Kenny pronounced an excellent discourse on the Origin and Utility of the Society. The institution, he said, was founded twenty-seven years ago, at Lyons, and it is remarkable that France, which for so many years has grievously wounded the Church of Christ, should be the first country to step forward and undertake this good work; that this was reckoned an expiation of her iniquities. The preacher then went on to state that the association expected from each member only a half-penny a week; and it was necessary also to recite a *Pater* and *Ave* every day; after which the following prayer was to be added—"Saint Francis Xavier pray for us." After mass, that clergy, preceded by the Archbishop, retired in order, two and two. Mass was celebrated with the same intention, on the same day, in all the chapels of the diocese.

FERN.—On the 2nd of October, the new Roman Catholic Cathedral, of Ferns, County Wexford, was consecrated by the Right Rev. James Keating. About forty clergymen assisted at the ceremony, and not less than five or six thousand persons were present, including many of the inhabitants of Wexford and Enniscorthy. The Bishop, assisted by the Rev. John Sinnot, as Deacon, and the Rev. Mr. Roach, as Sub-deacon, sung high mass. After the sermon, which was preached by the Rev. James Sinnot, President of Saint Peter's College, Dr. Keating rose and said, "My dearly and well-beloved flock, I grant an indulgence of one year to you all, provided you comply with the regulations of the Church. I am gratified to meet you all here. The chapel is one of the finest in my diocese, and if you all feel pleased, how much more must I feel on this Christian-like occasion? May God bless every man, every woman, every child, and every priest present; may you all live long in happiness and piety; and when you are gone to receive the reward you merit, may your good deeds go before you; and when you are no more, your children will have the proud satisfaction of pointing to this temple, and saying, 'Our forefathers erected this to the glory of God.'"

FRANCE.

PARIS.—It is stated, that the Bishop of Arras is immediately to be raised to the dignity of cardinal. This exemplary prelate is in his seventy-first year. It is also stated, that a like dignity was also intended by the Pope for the Archbishop of Toulouse; but in consequence of his having in his address to the Duke and Duches of Orleans, given some hints on the propriety of her royal highness changing her religion, the government interfered with the holy see, and counteracted the appointment.

On the 7th of October, a touching ceremony took place in the church of Missions Etrangères. A young Protestant lady, widow of a distinguished artist, made her abjuration of the errors in which she had been brought up; under the direction of the Abbé Denys, Canon of Montpellier, who had prepared her. This young lady displayed sentiments of the most lively faith and pure joy at the moment she pronounced the profession of faith which admitted her to the bosom of the Catholic church. "Never," said she afterwards to the Baroness de Vaux, "did I experience satisfaction equal to that which I enjoyed at the moment when I felt myself for the first time united to the communion of the faithful." This abjuration is the third which, within a short time, has taken place in the same church.—*Catholic Magazine*, November 1839.

FLOWERS FROM THE HOLY FATHERS.—No. XXI.

" *Regio nostra paradus est, ad quam, Jesu cognito, redire per viam, qua venimus, prohibemur. A regione etenim nostra, superbiendo, inobediendo, visibilia sequendo, cibum vetitum gustando, discessimus; sed ad eam necesse est ut fiendo, obediendo, visibilia contemnendo, atque appetitum carnis refrenando, redeamus. Per aliam ergo viam ad regionem nostram regredimur quoniam [qui a paradisi gaudiis per delectamenta discessimus, ad hæc per lamenta revocamur.]—Sti. Gregori Hom. 10.*

ONCE by the way of sunny skies,
Mid the delights of paradise,
Man from the arm of God withdrew,
Forgot his grace, and heavenly dew—
By honied disobedience won
Th' inheritance of death alone,
And place of knowledge, life and faith.
The doom of ignorance and death.

By flowery lure and fancied light
He oped his eyes to gaze on night;
The pathway shone in purple bloom,
But led to hell's eternal doom.
All rich before in Eden's bowers,
No thorns were hid among the flowers,
And yet by such a heaven-like road
He fled from love, and life, and God.

And now would we our steps retrace
Back to our home and resting place,
No more by fair enamelled meads
The path once more reopened leads.
By toil and thorn, by waste and brake,
The road of penance we must take—
Bridled and girt, by tears and sighs
Our course wend back to paradise.

By meek obedience, will subdued,
Contempt of earth, and earthly good,
By watchful prayer, and tight reigned lust,
Remembering still we are but dust—
These we must practise, these pursue,
Borne up by grace and heavenly dew,
If we would track the only road
That leads us to return to God.

If once the gladness of an hour
Brought down on earth death's fatal dower,
'Tis writ the penance of a day
Shall bring us back to endless day:
Then let us onward boldly press,
Unlet by seeming happiness,
'Till clothed anew, in virtue drest,
God be our God—our life—our rest!

THE
BENGAL
CATHOLIC EXPOSITOR.

‘*One body and one spirit—one Lord, one faith, one baptism.*’

No. XXXVIII.]

MARCH 21, 1840.

[VOL. II.]

MEETING OF PISA.

Last January arrived the letter, which, by order of his Holiness, the Cardinal Secretary of State, Lambruschini, had addressed to the Professors of the Roman Universities, forbidding them “for strong reasons” to attend the Assembly of Scavans to be convened at Pisa under the patronage of the Duke of Tuscany. With the letter arrived some severe strictures upon it from the Polytechnic Journal. The toscin of alarm was first sounded by the *Courier Français*, as if the fair fields of science were threatened with invasion. A cry was raised, “The Vandal Pope again makes war on knowledge, because he fears the rapid advancement which it is making around him.” On reaching Britain, the cry was echoed from her hills to the plains of Hindoosthan, where it found ears that gave welcome, and hearts that beat responsive, to the sound. Is the good Pope, the Hurkaru and Commercial Advertiser have tauntingly asked, is the Pope afraid of the spread of science? What reason can he have to harbour a thought of fear? Can Geology undermine his rock-built Church, or Botany blight the virtuous flowers which he rears in it, or Chemistry shake with its thunders the throne of the Vatican? Having indulged his humour long enough in this pleasant vein of raillery, the Hurkaru at length concludes, in the plenitude of his wisdom, that these noble sciences could not have been the object which caused so much alarm in the bosom of the Pontiff. No! There was something else! What could it be? Some English Professors were expected to honour the Italian assembly with their presence. “Ay! there’s the rub.” The Pope is afraid of those Englishmen. They will play the very mischief among his Italians. They will spoil their faith. It is not Chemistry, or Botany, or Astronomy, or Geology which his Holiness dreads; it is not *Protestant Scavans* whom he fears, but *Scientific Protestants*, who, as soon as they meet the Italian Professors, will decompose their Catholic faith for them as quickly as they would melt platina with a blow-pipe. The Pope is so convinced of the strength of the Protestant Religion and of the weakness of his own, that he dare not expose the Professors of Rome to the danger of conversing with four or five Protestant Professors from England!!! Bravo, Hurkaru! This is as good a specimen of self-conceit in John Bull as we have witnessed in him for many a day. Does then the Hurkaru imagine that Protestant arguments will have more effect on Italians, than they produce on English Catholics

Professors who are so fortunate as to understand them? Does he conceive that Italians will be overpowered by an Englishman stammering forth in bad Italian a series of arguments, which read, studied and refuted, as they are daily in the Roman Schools, excite no feeling but contempt? Does he fancy that four Scientific Professors, who, whatever may be their favourite study, know but little of Theology, will in a few days be more successful in confuting Italians, than many able English Divines have been who have spent years in Rome? Does he think that there is something so irresistibly sweet and ravishing in an Englishman's lisping Italian, that Italians, unable to guess at the sense, will be captivated with the sound? But if the Pope was afraid that four Englishmen would pervert his Roman Professors; if he deemed it a matter where the interests of Religion were deeply at stake, he should have extended the prohibition, which he issued for the Professors of Rome, to all the Catholic Professors of Europe; for they are all his spiritual subjects; and in a matter of religion, he not only could, but ought to, exercise his power for the welfare equally of every portion of his people. By restricting the order to the limits of his temporal jurisdiction, he showed that he spoke as a Prince, not as a Pope, and that it was a matter of state-policy, not of Religion.

It is amusing to see the eagerness with which straws are caught hold of, if they can be turned in any way against the Catholic Church. There is not a word she speaks, nor a step she takes, but what is marked and noted. Not a stone can be thrown from her hand but it ruffles the surface of Protestantism; and however light it may be, yet as soon as it sinks to the bottom, vain surmises, like empty bubbles, rise to the top in quick succession, sporting gaily on the waters, till their pride is dashed and their glory burst by the first breath which blows upon them. We could have replied immediately to the Hurkaru if we had wished, and our conjectures, we think, would have been as good as those of our opponents. But as we were not apprehensive of much injury being in the mean time done to the Catholic Church, we thought it prudent to wait until we should have something more solid than opinions to oppose against the surmises of the Polytechnic Journal, Hurkaru and Commercial Advertiser. The following article, extracted from the Catholic Magazine for December, will satisfy our friends and silence our adversaries:—

The circular by which the Cardinal Secretary of State, Lambruschini, prohibited the Ecclesiastical Professors of the Roman States, from assisting at the meeting of Naturalists at Pisa, has been, as might have been expected, censured by many people. Of all the Foreign journals received here, the *Courier Francais* expresses itself in the strongest language on this subject. The Pope desired to read the article of the *Courier* himself. The following are the motives that have induced our government to issue the said circular:—1st, It was aware that the Prime Minister of the Grand Duke of Tuscany, was opposed to the holding of this meeting, through political reasons. 2d, It was fresh in its memory that the Professor Marigilani, exiled from Bologna, on account of political intrigues, had about a year ago published a pamphlet, in which he recommended the getting up of such meetings in Italy, but for purposes which had no connection with science. 3d, It knew also that Professor Orion of Bologna, an exile likewise, and for the same reason, had left his lucrative professorship at Corfu, where he had found refuge, to come to Pisa to assist at this meeting. It is asserted that he has been arrested at Florence, and sent out of the country. It is believed that the governments of Sardinia and Naples will follow the example of ours, and will prohibit such meetings to be held in their states.

We are informed that the Rev. Mr. Moré is to preach a Sermon in the Bengallee language tomorrow morning at seven o'clock, in the Prin-

cial Catholic Church. We feel peculiar pleasure in announcing this instance of the Vicar Apostolic's solicitude for the religious instruction of that portion of his flock who have no knowledge either of English or Portuguese. Indeed we are persuaded that religious instruction to the great mass of the Catholics of this country can only be effectually conveyed through the medium of the Bengallee language, and we therefore trust we shall have the gratification of frequently announcing such discourses.

We understand that the Rev. Mr. Moré will preach again in the same language and at the same hour on **PASSION SUNDAY**.

We also beg to announce that instead of the usual English Sermon after the Gospel of High Mass tomorrow morning, His Lordship, the Vicar Apostolic, proposes delivering a discourse in French. This we are sure will be very acceptable to the french families residing here.

ST. PATRICK'S DAY AT DUM-DUM.—Last Tuesday, the feast of St. Patrick, will long live in the memory of the Catholic Soldiers of Dum-Dum, as a day which reflected honour on themselves and glory on their faith. This day had been long distinguished from every other of the year by intoxication, brawls, fighting, songs and shouts of revelry. The national air, struck up at midnight by the band in the barracks, used to rouse the men from sleep, and commence the wild scene of debauch, which often continued for a week. But the night preceding the feast on Tuesday last was as quiet as an ordinary night; or if there was any difference, it was an unusual stillness of repose throughout the station, as if the men were anxious not to make the least sound. At dawn of day, the cheering notes of "St. Patrick's day in the morning" burst merrily on the ear. But how different were the feelings which that air excited from what it had been accustomed to inspire! They were now the feelings of devotion. By favour of the Commandant, Brigadier H. Wish, the Catholic soldiers were marched to Church at the same time as on Sundays; and as this fine body of 400 men approached the temple of God, which they regard as their home, it was impossible to refrain from tears to see so many exiles of Erin collected together in a foreign land on the great festival of their Patron Saint, with a noble feeling of Religion and a generous pride of their country glowing in their breasts and animating their looks, as if each man felt conscious that the honour of both rested on himself. High Mass was sung and a panegyric preached in honour of St. Patrick; during which—so deep was the devotion of the men—one might have often heard a pin drop. The fine music of the choir, which would have awakened piety where it was dead, added greatly to the effect. The same decorum, which the men observed in the morning, marked their conduct throughout the day. Not a sound of revelry was heard; not a mark of ebriety was to be seen; in every part of the station an uninterrupted tranquillity prevailed; and after sunset there was a large attendance at the Chapel for evening devotions and a sermon: thus closing the day with the same spirit which had hailed its dawn.

We have received with our supply of Catholic periodicals, by the last Overland Mail, No. XIV. of the Dublin Review, and as we have reason, to believe that it is the only copy which has yet reached Bengal, we publish its contents, knowing how anxiously the work is looked for by several of our readers—The articles are generally too long for our limited space.

We shall however endeavor, by dividing the first article, to lay it before our readers as soon as practicable.

- ART. I. The result of my wanderings through the territory of Protestant Literature ; or the necessity of return to the Catholic Church demonstrated exclusively from the Confessions of Protestant Theologians and Philosophers. By Dr. Julius V. Hönighaus.
- ART. II. Reviews and notices of Medical Works.
- III. Faith and Literature of the Armenians.
- IV. Henry of Monmouth; or Memoirs of the Life and Character of Henry the Fifth. By J. Cadell Tyler, D. D.
- V. Transatlantic Travelling. Reviews of Travels in North America, by the Hon. C. A. Murray, and a Diary in America, by Capt. Marryat.
- VI. Reviews of a Library of the Fathers of the Holy Catholic Church—Tradition unveiled—Not Tradition but Scripture—Episcopacy, Tradition and the Sacraments considered with reference to the Oxford Tracts.
- VII. First Annual Report of the Registrar-General of Births, Deaths and Marriages in England, London 1839.
- VIII. Review of the Poems, by George Croker Fox.
- IX. Modern English Novels, *Charles Tyrrell, Helen, and Ernest Maltravers.*
- X. A Bill to secure the Liberty of the Press, and further Correspondence relative to the Reports of the Commissioners appointed to inquire into the affairs of the Island of Malta.
- XI. Summary Review of French Catholic Literature from April to Oct. 1839.

Selections.

DEDICATION OF THE DOMINICAN CHURCH OF ST. MARY, CORK.

This very solemn ceremony took place yesterday at the above Church, at which were congregated nearly two thousand persons chiefly of the respectable classes of our community, and a great portion of them members of the Protestant faith, to witness the proceedings, and assist at the consecration of an edifice, which is at once a suitable erection for the sacred purpose to which it is now consecrated, and a proud monument of the architectural taste and the spirit of piety and liberality existant in our city. Some idea of the dimensions of this church may be inferred from our statement as to the numbers accommodated within its sacred walls yesterday. In this, our necessarily hurried notice, we cannot convey to our readers the imposing grandeur and suitable effect of the interior and its decoration. This edifice is built in the form of a cross, and occupies a large portion of ground.

Two splendid rows of pillars of the Corinthian order support the main roof, and for beauty of workmanship and justness of proportion, we have never seen them excelled. The ceiling over the altar, and from which hangs a richly chased lamp, is peculiarly fine in ornamental design, and does the artist infinite credit ; as also do the tabernacle and altar to their designer. The absence of gallery accommodation—on the plan of the Continental Churches—is amply compensated for by the command of vision, which one enjoys so unobstructedly, and the impression of space with which it fills the mind of the beholder.

The venerable functionaries, the prelates and clergy, had accommodation allotted to them near the altar. We noticed in attendance—

The R. C. Primate Dr. Crolly, Archbishop of Armagh ; the Rt. Rev. Dr. Kinsella, Bishop of Ossory ; the Rt. Rev. Dr. Healy, Bishop of Kildare and Leighlin ; the Rt. Rev. Dr. French, Bishop of Kilmaedouch, and Kilfenora ; the Rt. Rev. Dr. Egan, Bishop of Kerry ; the Rt. Rev. Dr. Foran, Bishop of Waterford ; the Rt. Rev. Dr. Crotty ; the Rt. Rev. Dr. Hynes, Bishop of Zante and Cephalonia ; and the Rt. Rev. the Bishop of this diocese, Dr. Murphy. There were present also the Very Rev. Dean O'Keefe ; Very Rev. Dr. M'Sweny, of Bandon ; Very Rev. Thomas Barry, of Bantry ; Very Rev. Theobald Mathew ; the Very Rev. Mr. Dore, the Provincial of the Augustinians ; Rev. Dr. Harrold, O. S. D., Rev. E. Cotter, (Milltown,) and a number of clergymen from various parts of the country.

At twenty minutes to twelve o'clock, the procession appeared proceeding from the Vestry-room, and headed by a priest (the Rev. Mr. Sheehan,) bearing the cross. To him succeeded a long train of clergymen, and in the rear eight prelates of the Church attended by their chaplains, and acolytes bearing wax tapers; the train being brought up by the officiating prelate the Rt. Rev. Dr. Murphy, R. C. Bishop of this diocese. The procession, each member of it having made obeisance at the altar, proceeded down the aisle, amidst the solemn peals of the organ, and stopped at the principal door of the edifice, where a prayer was offered, and a psalm chaunted. The procession then passed out the porch, walked round the exterior of the church, and the ceremony of sprinkling the walls of the building with blessed water was gone through. They then returned to the place whence they had set out, when the officiating dignitary repeated the following prayer in Latin, which is here translated:—

“Lord God, who although heaven and earth cannot contain thee, yet deignest to have a house upon earth, where thy name may be continually invoked; we beseech thee, through the merits of the blessed Mary, ever virgin, and of blessed St. Dominic, and of all the Saints, interceding, visit this place with the serene regard of thy piety, and by the infusion of thy grace purify it from all pollution, and purified preserve it; and thou who didst fulfil the devotion of thy beloved David, in the work of his son Solomon, in this work deign to perfect our desires; and may all the powers of darkness flee hence. Through our Lord Jesus Christ thy Son, who with thee in the unity of the Holy Ghost, liveth and reigneth God, through all ages of ages. R. Amen.”

The prayer being ended, the train entering, two and two, into the Church, then proceeded to the high altar, singing the Litanies. At the conclusion of these prayers, the rest of the faithful departed were prayed for; and then the officiating prelate offered up a prayer to the effect, that the Lord would vouchsafe to purify and bless the Church and altar to his honor, and; the name of the Saint to whom it was dedicated. The bishop then shortly after, with his right hand, blessed the Church and altar. Several prayers were then offered, and responses given by the attendant clergymen, and the bishop offered up the following in Latin:—

“Almighty and merciful God, who has conferred on thy priests, above others, so much grace, that whatever in thy name be worthily and perfectly by them done, may be deemed to be done by thee, we beseech thy immense clemency, that whatever we are now about to visit, thou wouldst visit; and whatever we are about to bless, thou wouldst bless; and grant, that as we humbly enter, through the merits of thy Saints, the demons may fly and the Angel of Peace enter. Through our Lord Jesus Christ, thy Son, &c.”

This having been finished, the choir intoned the antiphon, and the interior of the walls was sprinkled with the blessed water, commencing from the gospel side. The cxix. Psalm, *Ad Dominum cum tribularer*, the cxx. *Levavi oculos*, the cxxi. *Latus sum in his*, were sung, and the right of blessing concluded with the following prayer:

“O God, who sanctifiest the places dedicated to thy name, pour forth thy grace upon this house of prayer, that by all here calling upon thy name the assistance of thy mercy may be perceived. Through our Lord Jesus Christ thy Son: who with thee in the unity of the Holy Ghost liveth and reigneth one God, through all ages of ages. R. Amen.”

The Right Rev. DR. MURPHY was then vested, and with the assistance of the clergy proceeded to celebrate a Pontifical High Mass. When the gospel had concluded, the congregation resumed their seats.

The PRIMATE then ascended the pulpit, and delivered a most impressive and edifying discourse, suited (because based on the generally received principles of Christianity,) to the cordial reception—as every countenance indicated in the mixed assembly—of the great concourse of Christians present. It was a simple exposition of Catholic doctrine, without giving offence to the sectarian prejudices of any one. It is to be regretted that our position, and that of the press attending, was not selected in nearer proximity to the preacher, as from the distance we were placed in, some portions of his address occasionally escaped us. Still we can afford a correct outline of the whole of his lordship's admirable discourse. His text was appropriately taken from the gospel according to St. Luke, chap. 2, verse 14—

“Glory be to God on high, and on earth peace to men of good will.” After having alluded to the purpose for which all had assembled—to glorify the Lord, he proceeded to explain the principle of his text and impress it on his auditory. If, said he, Christians of every denomination would allow themselves to be guided by the law of the gospel, the salutary effects of its divine injunction would be spread over them. He should hope, that the day was approaching when grace, and a knowledge of the truth of our Lord, should dissipate all grounds of difference arising from the operation of human passions, and he was assured he would have every Christian possessing an honest heart, entertaining with him the hope that universal charity and mutual benevolence might be cherished over the world, amongst all who worshipped the same God and Saviour. A zeal in providing for the proper worship and honour of our Heavenly Father, was sanctioned by reason and religion. It was congenial to our Christian profession, and powerfully inculcated in the gospel of our Lord. The 12th chapter of the Gospel according to St. Mark, in verse 29 and following verses, contained those words—“Hear, O Israel; the Lord thy God is one Lord. And thou shalt love thy God with thy whole heart, and thy whole soul, and with thy whole mind, and thy whole strength.” This is the first commandment. And the second is like the first:—“Thou shalt love thy neighbour as thyself.” Now they would observe how our Saviour had planted his religion in order that the seeds which he had sown should sink deep in the soul and bring forth a rich harvest. He insisted that the first principles of his religion should find their way to the heart, directing all its affections to God as their proper home; and whilst the hearts and souls of his people were humbled before the Divine Being, they should devote their whole strength to his honour and glory. The first commandment inculcated the love we owed to our Creator, and that to our fellow creature was taught by the second. The Christian religion, when fully explained, comprehended all the duties which we owed to God, to our fellow-creatures and to ourselves. But its first article was regarding the spiritual service which was due to the Supreme Being for his mercies. Our prayers, our supplications, and our thanksgivings, would then spring up from the heart, deeply impressed by a due contemplation of the attributes of God, and a proper consideration of the relationship in which he stood to us. In the presence of his infinite majesty we bowed down and adored him; his infinite power filled us with reverential awe, and the fear of giving him any offence; his eternal justice strictly demanded our thanks; but his mercy was above all his works. It was not the will of our eternal Father that any of his children should perish. He sent down his Son not to redeem the just but that sinners might not perish everlastingly. Here the eloquent divine alluded to the perseverance of the woman of Canaan, who had her supplication, that her daughter be delivered from her trouble, granted by our Lord, and proceeded: God was the maker of our bodies as well as our souls, and he had commanded us to let our light shine before men that they might see our good works, and give the merit to the Father who was in heaven. That open practice of piety had been acknowledged by the servants of God in all ages from the commencement. Abel, the pious son of our primitive parent, offered up the first of his flock to God; and Noah, after his wonderful preservation from the waters of the deluge, erected an altar and praised the Lord. The patriarch Abraham had one son beloved by him, but God commanded him to take that son up to the mountain, and there offer him in sacrifice. Abraham had the feelings of a parent—but he also had a sense of his duty as a servant of God. His heart bled at what he was about to do, but he did not hesitate to yield to the just authority of the Lord. The patriarch was a striking figure of the Eternal Father giving up his dearly beloved Son for our salvation. By reflection on these texts of scripture, we could all understand the nature of the injunction contained in the New Testament, which declared that if any man should love his father or his mother, his son, or daughter, more than the Lord God, he was not worthy of the Lord. It was not necessary to hate our brethren, to become good servants of Christ: but it was necessary we should know that the ties which bound us to God were stronger than those which bound us to earth or any thing which it contained. This was the following up of the first commandment; this was the disposition, without which we could not perform any devotion acceptable to the Lord. The other commandments were all to be obeyed of course; for they were all essentially just; they were God’s commands; they all came from the same

source of charity and love, and were all calculated to promote our present happiness, and future welfare : but the first was the fountain of all the rest, and it would stand when the others should pass away, and guide the Christian on that road which is the way to everlasting glory. "I am," said the Lord, "the way, the truth, and the life." Yes, our Saviour is the way, the truth, and the life:—he is the truth by his Gospel—the way by his grace. No man could come to the Father, but by him, who was ever the advocate at his right hand, and ever high priest before the high altar. Here his lordship, after an allusion to the typical sacrifice of Melchisedec, referred in beautiful and feeling terms to the hour when the Jewish sacrifice had passed away, and the Christian commenced—when the Sabbath of the Old Testament was to be observed no more for the day of the Lord; when the Jewish Passover and the Pascal Lamb were to be observed no longer, because the one acceptable sacrifice of the Lamb, which took away the sins of the world, was about to be offered up. On that occasion our Blessed Redeemer was an acceptable offering to his eternal Father, and his pastors were bound to obey his imperative injunctions when he said: "Do this in commemoration of me"—for as often as they should break and eat this bread they should show forth the death of our Lord until he came. In the Gospel it was directed, that, at the mention of Christ's holy name, every knee should bend, on earth, and in heaven; and in the Apocalypse, they found John saying, that he had seen the Heavens open, and beheld the angels, the ancients, and living creatures, who with a loud voice said: "To him that sitteth on the throne, the Lamb, be honour, glory, power, and divinity, for ever and ever." He (the Primate) was aware that some of his beloved brethren present might be under the apprehension, that Roman Catholics gave divine service to saints, and that they worshipped the Virgin Mary. He would say, let no such apprehension remain in their minds. What was an angel, but God's faithful messenger?—what was the Virgin Mary, but God's handmaid? Were they not all God's creatures, that came from nothing by the power of God, and could be reduced to nothing by his almighty power? He would ask them to listen to the Gospel on the subject, describing when the angel Gabriel came to Mary. He addressed her and said—"Hail full of grace; the Lord is with thee; blessed art thou amongst women:" and Mary replied—"My soul doth magnify the Lord, and my spirit hath exalted in God my Saviour; because he hath regarded the humility of his handmaid. For behold from henceforward all generations shall call me blessed." His auditory saw that she ascribed all the merit to the goodness of God; and so far were members of the Roman Catholic creed from giving divine honour to the Virgin, that they believe the Virgin assented to the direction of the angel direct from God, with ten times more humility than they could assume. What were the honours we gave holy persons, who were creatures like ourselves? We only asked them to pray for us to their God, and our God. Now let him try for a moment if it were divine honour, or that honour which belonged to God, they paid the saints. If they prayed for the assistance of the saints, that would support a supposition that there were beings of a higher nature than God; but really it was quite preposterous, and so far from the intercession of Catholics being a divine honour, it was but a mere request for their intercession with God; a request which could not be offered to the Almighty without the greatest absurdity and impropriety. Let his brethren then be convinced that Roman Catholics alone worshipped the Trinity. The first and greatest commandment all were bound to obey, was adoration and love to God, and next to that, love to their neighbour.—The true follower of Christ studied to have a good conscience towards God and man. He put his body under religious discipline, training himself to habits of honesty, sobriety, piety, and every Christian virtue; his family were brought up in the fear and love of God; his charity was wide spread—he loved the black as well as the white; the foreigner and the stranger—the man of every clime and colour, knowing from the gospel, that Christ died in order that every man who was made to the image of God might be saved. Who was our neighbour? Mankind of every description. The parable of the Samaritan would illustrate that point. The good Christian, like the Samaritan, does not ask as to the Church to which each man belongs—to his neighbour he does not put questions dictated by bigotry and intolerance, he has the dictates of his own heart instead, and he follows them, and succours his brother of whatever creed, colour,

or nation he may be. The right rev divine then explained the spiritual meaning of the parable, and continued to inculcate the Christian principle of forgiveness of our enemies, illustrating and impressing his suggestions by copious reference to the sacred writings: and then taking occasion to deplore the divided and distracted state of this country, showed that true religion would be the means to unite all in God, and in the Saviour, and hoped they all would be learned to understand fully the meaning of his text and follow its inculcation. If then we determined on this day to follow the advice contained in the inspired writings—if we came to the resolution to obey the will of our heavenly Father, it should be one good achieved. When we should suffer ourselves to be instructed by the gospel of our Saviour, malice and malevolence would be soon banished from our souls, and our hearts should be open to meet our neighbours in cordiality and love; and the peace of God, which surpasseth all understanding, would be our reward, one which he sincerely wished them.

The remaining portion of the Pontifical Mass having been then gone through, the proceedings of this memorable day terminated at a few minutes past 3 o'clock.—*Cork Standard, 21st October 1839.*

INTELLIGENCE.

GERMANY.

BERLIN.—On the 3d of Oct. at six o'clock in the morning, M. de Dunin, Archbishop of Posen, left the hotel of St. Petersburg, with his chaplain, M. Walkoski, and arrived at Jagerstrasse; where a carriage was waiting for him, in which he rode in the direction of Posen. Early in the morning of the 4th, he arrived at Posen, and alighted at the palace of Count Edward Racinski, where some ladies and gentlemen, of the highest rank, were assembled to meet him. The equipage of the Archbishop was not long in arriving, and he went to the cathedral, where the members of the Chapter were in attendance. He knelt in front of the high altar, kissed the steps, and taking the holy sacrament, he pressed it to his heart, and shed tears of emotion. The report of the arrival of M. de Dunin spread with the rapidity of lightning, and every one wished to have ocular testimony of it. On that day, his antichamber continued to be filled with persons belonging to the highest nobility; the authorities also communicated with him. M. de Dunin declared to a high functionary who came to visit him, that he had come away without the authority of the king, that he was awaiting the orders of His Majesty, but that he had acted conformably to the orders of the Pope. They learned that the Archbishop intended, the day following, to ordain several young ecclesiastics, and to summon the clergy of the environs to this solemnity; and to consecrate a new altar in a neighbouring Church, in presence of the *élite* of the nobility. On the 6th, at three o'clock in the morning, several public functionaries went to the Archbishop. A hundred men had been placed in the neighbourhood. Patrols perambulated the streets. They knocked in vain for an hour and a half at the gate of the palace, but finally entered by force. M. de Dunin himself opened the door, received the authorities in his bed, undressed, and said to them, "Gentlemen, I know for what purpose you have come, but I shall only yield to force." The director of the police immediately showed the Archbishop the order he had just received, to re-conduct him immediately to Berlin. M. de Dunin, with the assistance of his servant, dressed himself, and then made his appearance in the antichamber, where the authorities had retired to wait for him. He was clothed in his episcopal robes. Some gold was brought him from his sister. He refused it, saying, *He who takes me can also maintain me.* He desired to take leave of his sister; she entered, threw herself at his feet, and appeared deeply affected till the moment of departure. After having conversed, for some time, with his sister, the Archbishop gave notice to the authorities to make the gendarmes enter. They said to him that he would be treated with all the respect due to his age and rank; but he said, with a loud voice: "The world will see that I have been carried off by force." They led him to the carriage; the director of the police seated himself by the side of the Archbishop, and a detachment of huzzars followed. At five o'clock, they left Posen. Having arrived at Vagalsdorf, the Archbishop found an order of the King, enjoining him to proceed to Colberg. We are informed that he will there occupy suitable apartments, and have liberty to walk within the town.—*Universal Gazette of Leipzig.*

KÖNIGSBURG.—M. Gustavus Rintel, author of a very able pamphlet, entitled, "Defence of Clement Augustus, Archbishop of Cologne, against the accusations of the Prussian Government, by a Protestant," was, in the middle of September, arrested at his house in Königsburg, and committed to prison for a year. The result of this persecution has been, that M. Rintel, previously a zealous Protestant, has devoted his attention to critical examination, and after conscientious and profound researches, he has been brought, through the grace of God, to the knowledge of Catholic truth, and into the bosom of the Catholic Church.

**GRAND ENTERTAINMENT TO THE CATHOLIC PRIMATE AND
SEVERAL OF THE BISHOPS OF IRELAND.**

"This entertainment," remarks the *Cork Southern Reporter*, "which, whether considered in point of splendour and magnificence as a banquet, or of importance and interest, by the rank and station and talent by which it was attended, has not been equalled for many years in this city, and seldom exceeded in the kingdom, took place on Monday evening, in the great room of the Chamber of Commerce. For some days previously the dinner list was full, and never did a list having for its object a similar purpose represent so much of the wealth, influence, and independence of the city of Cork. It was designed to be given upon the occasion of the presence in the city of several of the venerated prelates of the Catholic Church (including that distinguished ornament of the Christian religion, the learned and erudite Primate of all Ireland)—and, when taken as an indication of the affections and regard of the people for their venerated pastors, nothing could be more strongly demonstrative of the extent and intensity of that feeling than the scene of Monday evening. It was the most delightful, spirit-stirring, and heart-cheering meeting at which it was our good fortune ever to have been present."

At seven o'clock, the Chairman, DANIEL O'CONNELL, Esq., M. P., made his appearance. He was accompanied by the venerated guests, each conducted by a member of the very efficient committee of management. The entrance of those distinguished personages was hailed by the cordial greetings of the vast assembly, who had, by previous arrangement, taken their places. At the right of the chairman sat the Catholic Archbishop of Armagh, the Right Rev. Dr. Egan, Bishop of Kerry; Right Rev. Doctor Foran, Waterford; Right Rev. Doctor French, Kilsfennora; Thomas Lyons, James Murphy, Garret, Standish, Barry, M. P., and Joseph Hayes, Esqrs.; Rev. Doctor Fogarty, V. G. On his left the Right Rev. Doctor Murphy, Bishop of Cork; the Right Rev. Doctor Crotty, Cloyne; Right Rev. Doctor Kinsella, Kilkenny; the Right Rev. Dr. Haly, Kildare and Leighlin, Edmund B. Roch, Esq. M. P.; William Fagan, and John Gallwey Brooklodge, Esqrs., &c.

About three hundred were present; double the number would have been in attendance were the room capable of affording accommodation, such was the anxiety of hundreds, who could not provide themselves with cards after the list had closed, to participate in the events of an evening that will not soon be forgotten by those present.

When the cloth was removed, the Primate returned thanks.

MR. O'CONNELL then rose and said, that it had been often his happiness to call for a full bumper to pledge to the Sovereign, but it now struck his humble judgment the Sovereign might receive with pleasure a toast offered in sincerity of heart by the company around him. The Catholics were the great majority; he said this with no unworthy triumph of expression, but in vindication of the assertion that on this occasion the Sovereign might be proud of the expression of devoted loyalty, and the attachment of the dignitaries of the church of that people, for they had no interested motive—their loyalty was a respect originating in the highest of all possible motives—not only respect for the powers that be, but they taught obedience to others at a time when their heads and those of the wolves were of the same value in point of law. After speaking in terms of eulogy of her Majesty, the toast was drunk with loud applause.

The CHAIRMAN next gave "the people, the true source of legitimate power." Giving that toast to those present, it required more an apology than a preface from him, who was the advocate of popular rights all over the world. He should apologize in giving that toast, which required some allusion to politics in the presence of the Catholic hierarchy, who deserved the affection as well as the veneration of the people of Ireland, to whom they had been faithful, true and sincere. In every other country in Europe, where the government had been forced to stray, the hierarchy generally followed and carried with them the people. In England they forsook the Church; but in Ireland they did not, and the people of Ireland were *semper fideles*, and came out of three hundred years' persecution poor but

faithful—(cheering.) In proof of the manner in which the people were guided by their clergy, he need only refer to a great moral principle working at present by Father Mathew (renewed cheering.)—Those who had seen the workings of the Temperance Society had witnessed its benefits disclosed in the moral superiority of the men who had deserted their hitherto immoral practices. He himself had witnessed its benefits in the person of a man named Higgins, of Tralee, whom he had known for six and thirty years to have been an incessant drunkard, and had carried his love of spirituous liquor so far, that, at the time when cholera raged, he actually affected to have the disorder, and got himself removed to the hospital to satiate his appetite with brandy. It might be said that this was but a transitory feeling that would soon give way to vicious habits; but it had not given way as yet. These were two strong examples of the blessings derived to this country from the exertions of the Catholic priesthood—first, the fidelity of religion, and, secondly, the fidelity of morality; for he would venture to pledge himself for his countrymen, that they would not again fall back into the paths they had forsaken, but that daily and hourly their members would increase in fidelity to morality as they had in fidelity to religion (cheering.) Mr. O'Connell concluded by giving the toast coupled with the Temperance Society. Drank with cheering.

The CHAIRMAN said the next toast was the health of a member of the royal family, not immediately the next in succession to the throne, and, he trusted, he would not be the next in succession—he gave the patron of civil and religious liberty, and the anxious promoter of education—"The Duke of Sussex, and the rest of the royal family residing in England." Drank with cheers.

The CHAIRMAN said that the next toast savoured of politics, but with them it had no angry intention—it was "The Lord Lieutenant; his consistent patriotism, and his pledge to follow in the footsteps of the Marquis of Normanby, an ample guarantee that his administration will tend to the amelioration of Ireland"—(cheering).

The CHAIRMAN then said that he came to the toast of the evening, and, without any unworthy affectation, he declared himself utterly incapable of doing justice to it. A thousand recollections came upon his mind—images of ancient glory and modern utility—he thought of Ireland and her wrongs, and the unbroken succession of prelates, from St. Patrick and other saints, who spread the light of Christian truth (hear, hear.) He thought of the struggles that his country had gone through, and through which the beautiful image of the Catholic Church shone forth: and he found, amid the ravages of ages, that the beauty of the Catholic edifice stood unbroken, and that her strength was undiminished. The toast was—"His Grace the Primate of Ireland, and the other Right Rev. Prelates of the Catholic Church, who have honoured us with their company on this occasion. Individually they all deserve our profound respect, as the representatives of the Catholic hierarchy, who have ever been the faithful guardians of our religion, and whose piety and zeal, amidst slander, prejudice and persecution, have preserved it untarnished and unaltered, and are entitled to our deepest gratitude and veneration." He might here be silent, but he could not deny himself the pleasure of saying a few words more. The clergy truly deserved their veneration—they had protected them when others fled from their ranks, and went over to their enemies—when the foulest beings who had ever disgraced humanity had made what they called the Reformation in England. There the hierarchy followed, with the exception of a single two, and the people were trampled on when they were deserted by their pastors and leaders. But amongst the Irish hierarchy there were two alone who were unfaithful—one of them an Englishman, named Dr. Browne. At that time the Bishop of Ferns left his princely palace and went into a back lane in Limerick, and there taught the children of his flock. He was faithful—they were all faithful, though the scaffolds reeked with their blood; and a predecessor of his own (Mr. O'C.'s) sealed with his blood his fidelity and attachment to the Catholic faith (cheering). Three times, since persecution had been set up against them, had the Catholic people become elevated in political station since the Reformation. Catholicity had been three times restored, and Protestant historians admitted that they had never retaliated, and allowed that it was the only Church restored to power after persecution that had not persecuted in return. (Cheers.) Even the Protestants who had been persecuted in England by Queen

Mary found refuge in Dublin, and were protected by the Irish corporation—very different from the corporation of these days. (Laughter.) There was a contrast for those who went about calumniating them! If their calumniators had such a case to make against them, how Exeter 'Change would ring. But the Protestants no sooner got into power than they violated the contract they had solemnly entered into and carried out an anti-Christian persecution, making knowledge a crime and ignorance perpetual by act of parliament. (Hear, hear, from Dr. Crolly.) If Murtoth O'Sullivan, or M'Ghee, or the rest of the clan made out such a case against Catholics, would they ever hear the end of it? (Cries of "no, no," and cheering.) They were a party who persecuted with fire and sword as long as they could; and now that they dared not do so, they attacked the Catholic people with every species of calumny; but, thank God, he was at that side of the case, and not with the swindling, swaddling wretches who abused every thing, violated their contract, and, when their sting was extracted, hissed their malevolence, because they had not power to do more. (Laughter and cheering.) He cast his eye abroad, and he asked, was there a country in the world where Protestantism was not free? and was not the only religion in the world that was persecuted that of Catholics? (Mr. O'Connell here referred to Spain, Portugal, Russia, Poland, Prussia, and Germany in proof of his statement.) Blessed be heaven they had seven millions of Papists in Ireland, who had two hands; and he thought that they would have the effect of four each if it were necessary; for, if they had not determination, they could neither keep lands, houses, hands, or arms. (Cheering.) Mr. O'Connell after some further observations, proposed the toast, which was received with tremendous and reiterated cheering, that continued for several minutes.

The Most Rev. Dr. CROLLY rose to respond, and was received with warm and oft-repeated cheering. When it had subsided, he said:—"Mr. Chairman, my Lords and Gentlemen, I rise with unfeigned feelings of gratitude to make you the best return in my power for the mark of your kindness, unmerited as far as regards myself, though I cannot say the same for my brother prelates. (Hear.) Such a compliment as we have this night received at your hands, merely on account of the faithful discharge of our duties, must ever be to us a source of inexpressible satisfaction. (Hear, hear.) We feel that our Divine Master has appointed us to follow up the works and imitate the perfections of the saints, in our ministry, for the glory of the Lord. In this work of the ministry we are bound to inculcate the great principles of the religion we profess, and we are bound to inculcate those principles, and use our best exertions and influence in order to excite men to give glory to God on high, and to practice peace and charity amongst all their brethren. (Hear, hear.) But we feel that, while we are bound to do our duty as Christian ministers, we should not cease to be members of society. (Hear, hear, and cheers.) No, we never can separate from our hearts and affections a desire for the promotion of the temporal happiness and prosperity of our brethren, as well as for their advancement in religion. (Hear, hear.) This is the first time I have ever visited your city, and I must say that the number of charitable institutions with which it abounds afford an instance of the great progress of the Catholic religion that is truly delightful. (Hear, hear.) Yesterday I assisted at the consecration of one of the most splendid edifices in Ireland created to the honour and glory and worship of God; and what a source of delight it must be to every Christian on finding that that Church has been erected by means of the contributions of persons of every religious persuasion. (Cheers.) I have travelled from one extremity to the other of this kingdom, and have observed every where, as I passed along, monuments of a similar nature presenting themselves. In Dublin, in Waterford, in Kilkenny, in Duagarvan, and in Cork, I have beheld the proofs of the increasing industry and benevolence of the people. I have seen every where, as I passed along, specimens of useful improvement and every thing else that could lead me to indulge still stronger hopes of the approaching prosperity of my native land. (Loud cheers.) This country is now in the enjoyment of many blessings, and for many of those blessings Irishmen are greatly indebted to our present gracious Sovereign, whose virtues are the brightest ornaments that adorn her throne, while the justice with which she wields the sceptre over this country is its best security. (Great cheering.) What could

be more delightful to the grateful and loyal people of Ireland than to see in the council chamber of the state Catholic members of that council joining and taking a part in the discussion of the most important matters of state policy, and giving their best exertions to promote the happiness of every portion of the British dominions? Look to the home department; we there find that friend and determined supporter and administrator of impartial justice, the Marquis of Normanby. (Cheers.) That man was the first Lord Lieutenant who gained the confidence and esteem and affections of the Irish people, by his equal and impartial administration of the affairs of this country. (Cheers.) A veil of darkness hung over the hopes of Irishmen until he came amongst us; but his arrival was as a pillar of light to us, and he left nothing undone that he could do to dissipate and dispel the veil which bigotry and prejudice had thrown over the hopes of this country. (Loud applause.) Perhaps our Sovereign, amongst all the noblemen by whom she is surrounded, and who have the conducting of all the affairs of the state, could not select one as the successor of Lord Normanby better calculated to win the confidence and affection of Irishmen, by his honest and impartial government, than Lord Ebrington. (Great cheering.) His mind is sound, his heart is honest and sincere, and I have no doubt whatever that he will administer the affairs of this country with such an impartial hand as will in a short time establish his right to a full participation in the affections of every Irish heart. (Loud cheers.) Formerly, the best and brightest feature of the British constitution, the trial by jury, was brought into contempt, by the want of confidence which the mode of administering that provision of the law inspired; but now we have not only Catholic lawyers but Catholic judges on the bench, who are working in unison for the reward of every virtue and the punishment of every vice. (Loud and long-continued cheers.) I remember well the time when difficulties stood in the way of the education of the children of the poor of this country, and when proselytism was attempted to a fearful extent by the rich man, who spared neither bribes nor threats to bring the children of the poor to places of instruction were they fell into the danger of proselytism before their minds could have been prepared to assume an attitude of defence; but now we have the important Board of Education, where the Catholic and Protestant archbishops sit at the same board, to watch and take care that no encroachment is attempted to be made upon the religion of the Catholic poor children. (Hear and cheers.) All the apparatus for the education of the poor is now complete, and fear need no longer be entertained of any attempt to tamper with their religion. (Hear.) These things, gentlemen, are sources of some satisfaction to us; and there is another cause which I hope will be equally well calculated to diffuse much happiness over the land. (Hear, hear.) I mean the poor law guardians, who have been appointed in every union in Ireland, and are selected from amongst men of every religious denomination; and amongst them will be found many men of extensive information, who have too much good sense not to keep their religious feelings aloof, or to permit them to disturb the harmony that should exist among them, or suffer speculative opinions to interrupt the blessing which should flow from the exertion of Christian charity. (Hear, hear, and cheers.) We have now bright prospects before us. It is very true we have not yet come to the point of the concession of such a full measure of justice as ought to satisfy any rational mind; but the seeds of justice are planted, the roots are already deep in the land, and we may hope soon to reap a most plenteous harvest in every department. (Great cheering.) I am not unmindful of how intimately connected are the interests of the clergy with the laity. I do not forget the time, for it is not so long since, when the reign of religious persecution existed in this country. Those were the days of trial to the clergy, when they were obliged to fly to the desert, where their flocks followed them, and where, in the darkness of the night, beneath the stormy canopy of heaven as their only light, or when hunted into caves, and caverns, and glens, the Catholic clergy worshipped the living God. (Hear, hear.) Their flocks followed their pastors then, and is it to be expected that we should abandon them now? (Hear.) No, we will work boldly with them in future, and give all our aid and help in forwarding the good work of the attainment of entire justice and the spread of national contentment throughout the land. (Cheers.) I can say very little in respect of my own exertions, as they have been but humble in the good cause; but I

beg to say that, I thank you sincerely, and to assure you that no words could convey the feelings of respect and affection I hold for the inhabitants of Cork, for the position in which you have placed me, and for this very unmerited mark of your respect and attention.

The Primate sat down amidst loud cheers, but immediately rose again, and called for a bumper—a full bumper in earnest, gentlemen, if you please, said his lordship. I have endeavoured to enumerate some of the important advantages that have lately been bestowed on this part of the empire. I also gave the names of some of those who took an active part in conferring those benefits upon us; but the greatest and most powerful agent in the carrying out of those measures has not yet been mentioned (hear, hear). The first of these great measures was the measure of emancipation (cheers), and I have at my side the parent of that great and important measure (tremendous cheering). If we are conscious that we stand in the attitude of freemen—if we feel that the yoke of bondage no longer encircles us—that our fetters are struck off, we have here to-night the powerful arm that aimed the blow which broke them (hear, and loud cheers). If Ireland is now tranquilized from Cape Clear to the Giant's Causeway, it was from his language came the advice, his mind gave the direction that formed the ground-work of all those benefits, and the man to whom the sons of Erin, from the lowly inhabitants of the cabin to the highest Catholic family in the country, are indebted for all those advantages; and for making this a land of happiness, now sits at my side. But it would be the greatest folly on my part to attempt giving an outline of the character of this great man. I challenge the history of every age to produce a man who achieved such a glorious victory as the establishment of a people's liberty on a firm basis without shedding one drop of human blood (shouts of applause). I shall, therefore, not delay you longer by any useless preface, but give at once the beloved and respected Liberator and Pacificator of our country, Daniel O'Connell. The cheers which followed were most deafening and protracted. When they had ceased,

Mr. O'CONNELL rose and said—My Lord Archbishop, my Lords and Gentlemen, in your cheers I have heard a sound which I am rather accustomed to, but I am not accustomed to hear from so high a quarter so great an exaggeration of my humble abilities poured upon me (cheers, and cries of "No.") I have been described as one of the leaders of what such a people ought to be, not what I am; but I have aspired to deserve that honour, and if I have failed in my hopes and wishes, it was want of means and not of inclination (hear.) It is right that England and all Europe should know, and we sound it throughout Europe, that we are a nation of Catholics contending for our rights (cheers.) What was the portion of Catholics in Ireland heretofore? Why, when I first commenced my public career, no Catholic could have a house or land by a longer lease than 31 years, and if he made his ground worth more than 6s. 8d. in the pound, any Protestant could take it from him; his own child could take it from him; the child was bribed by law to rob the parent, or the wife could rob the husband if she should be tempted so to do, in order to gratify any vicious feeling against him. When I was born no Catholic could have a horse worth more than 5*l.*, and if he refused to give a more valuable horse to a Protestant who should offer him 5*l.* for it, he could be compelled by law to give it, and forfeit ten times the value of the horse besides (hear, hear). Why, this is hardly credible, but it is a fact; and again I repeat that if Morty O'Sullivan had such a charge as that to bring against Catholics, we would never hear the end of it (hear). But though I forgive those who persecuted us, I cannot forget them (hear, hear). It may be vanity in me to say I have taken a part in the transactions connected with the interests of Ireland, but I have been only a feather that floats on the surface of the ocean, which bears along with it questions connected with Ireland's best interests (hear). I have seen the bearings of its course, but I was merely a feather on its surface (hear and cheers). With my mind excited to a state of indignation against the party who would perpetrate such gross injustice, I aided in achieving a great revolution, which was too sacred and too good in itself to be accomplished by the shedding of one drop of blood or even one tear, except from the opposition, and not a drop of blood from them (cheering). I may be pardoned for indulging in this vein, after the high eulogium which has been passed upon me

(hear); but this is essentially a Catholic meeting, and we as Catholics have to congratulate ourselves upon the change that has taken place. All things are altered, and we may now exclaim "*ecce nova facies omnium*;" and we would be unworthy the benefits conferred by the change, if we did not know how to maintain them. The battle we have won is not the entire of the victories we have to achieve (hear). England is still opposed to us; her people are well disposed, but they are the most easily deluded and the most priest-ridden people in Europe (a laugh). The "No Popery" cry would be raised there again if Wellington and Peel got into office, and what meeting ever takes place in England at which the Catholic religion is not traduced, and the ministry assailed for doing justice to Ireland, and the Queen traduced with all the rancour and virulence of party hate, because she has the good common sense and firmness to do justice to her subjects? (cheering).

After some further observations of a political nature, Mr. O'Connell concluded with the following sentence;—"I am just come from my wild mountain home, after hearing the clear shrill cry of my merry beagles, and I feel as fresh and as strong as ever I did in my life; and I think I have the work of many years yet in me for old Ireland." (great cheering).

The following toast was then proposed and received with loud applause:—

"Old Ireland—as she ought to be—having equal rights with England and Scotland."

The CHAIRMAN.—I have next to propose a toast, which I am certain, will need no introduction from me. It is the health of the Catholic Clergy present and absent—the health of the Clergy of the second order in the archdiocese of Armagh, of Cashel, Leinster, and last, though not least, of Tuam, with which is connected one who may truly be styled a shining luminary of the Church. The Catholic Clergy have always been found advocating and providing for, not merely the spiritual, but the temporal comfort of their flocks, and that portion of them who are more especially the object of the present toast have not been found wanting. It is my pleasing duty to propose to you—"The Catholic Clergy of Ireland—at all times, under all circumstances, in the days of persecution, in the hour of prosperity, they have ever been the attached friends and faithful pastors of the people."

The Rev. Mr. Falvey was called upon to respond to the toast, which he did in the following term:—Mr. Chairman, my Lords, and Gentlemen, I shall not attempt to captivate you with eloquence—an attempt which would prove futile with you who have just been the auditors of the great father of our country (cheers). He is, indeed, a fitting president at an entertainment given in honour of the prelates of that Church, to the rescue of whose professors from the persecution and slavery of ages he has successfully devoted his life. In reply to the richly merited praise bestowed on him by the most reverend prelate, our illustrious chairman has declared, with the characteristic modesty of true worth, that he was merely a feather cast upon the stream of popular feeling, which influenced not, though it proceeded with its course (cheers). But you, my countrymen, who were witnesses of his struggles—his long, cheerless, but still untiring struggles in the cause of outraged religion and trampled humanity—you, at least, well know how to appreciate the services of the mighty regenerator of our country. You know the voice that gave animation to the struggle that cheered on the wavering and the weary—the wisdom that planned the indomitable energy that perfected those difficult and intricate arrangements which ended in the deliverance of our religion from the fiery ordeal of persecution. He it is who was the mightiest engine to burst the manacles by which the votaries of our creed were bound—who, under heaven, was the great agent through whose assistance we are at length enabled to stand up in the face of the world, in the proud position of citizens of a free state. What must be the feeling of an humble priest at such a manifestation, and by such an assemblage, to him and his clerical brethren? A tribute from the inhabitants of a city eminent not less for its talent and enlightenment than for its genuine unostentatious practical piety; and in what manner could piety have been better exhibited than in the completion, through voluntary subscription, and in so brief a space of time, of three such magnificent temples as those which have been recently erected in our city? These edifices, unsurpassed in beauty by any in Ireland, will afford a lasting me-

morial of the sincerity of your devotion (hear, hear, and cheers). Our illustrious chairman, in alluding to the question of the principle of state payment to the clergy, has expressed his repugnance of the proposition. How cordially do I participate in this repugnance! No, my countrymen, the Church of the people of Ireland shall ever be unendowed, save by the esteem and affections of its congregation. Make us not too independent of you (laughter), lest, in our new found ease and indolence we may forget the great purpose for which we are ordained—the promotion, by every exertion, and by every sacrifice we can make, of the happiness, both spiritual and temporal, of the flocks committed to our charge. Let the country priest, even in the districts as yet unvisited by the auspicious influence of education—let him still, even in the remotest district of his mission, make his innocent but unlettered parishioners sharers in the general aspiration for freedom and improvement—even there shall the cry for registration be heard and understood. Let your interest be our interest—your cause ours—your victory ours—your reverses (should Providence see fit to send them) our reverses. Contrast the example of France with Ireland. In the former of these countries the clergy were endowed by the state, totally independent of their flock; the latter became satisfied of their corruption and worthlessness, and hurled them from their high places; not all the influence of wealth, and rank, and powerful connexion sufficed to save them from the torrent of popular dislike. But here we have a hierarchy, poor indeed, were it not for the confidence of its followers—depending even for its existence on the voluntary offerings of its followers, the offering of humble confiding devotion—offerings, enforced not with the weapons of the law and the sword, but the spontaneous gift of our congregations. Yet do we, who thus depend for our daily bread on the daily generosity of the people of whom we are the pastors, stand high in the love—rich in the esteem—of that people; and shall we relinquish this high and honourable station, by binding ourselves, for the consideration of a stipend “for good or for bad,” to the service of any government that may be in power, overlooking that which should be the paramount object of our lives—the service of our flocks? (The rev. gentleman sat down amidst deafening applause.)

The next toasts were:—

“Fidelity to our faith—respect toleration, and equality for the members of every Christian persuasion.”

“Our country representatives.”

“Our city representatives.”

The two last were acknowledged in excellent speeches by Edmund Burke Roche, Esq., M. P., and Joseph Hayes, Esq., the latter gentleman having replied in behalf of the city representatives, who were unavoidably absent.

The CHAIRMAN then proposed—“The voluntary principle: Religion best flourishes unconnected by temporalities and unconnected with the state.”—(Cheers.)

The Right Rev. Dr. KINSELLA rose and spoke as follows:—Looking to the importance—the mighty importance of the principle involved in the present toast, I can feel no difficulty in coming forward and expressing my approval of it in terms of the warmest approbation. The great—the primary principle of Church government which has always stood uppermost in my mind is the one to which we have here pledged ourselves. I have ever been of opinion that not only the usefulness, but the true dignity of the clergy must decrease in proportion as they are removed from a direct communication with the thoughts, the feelings, the dispositions of the people; and the facility—the probability of this communication depends upon the extent to which they look for their authority, their influence, and even their support to the esteem and veneration of their flocks. It is not in this country alone that I have witnessed the prevalence of this rule; for in this country there exist motives for the total separation of the Church from the state, still more imperative than those which prevail elsewhere. I have been a sojourner in many lands, and in all I have witnessed the benefits of that honest independence of patronage and favour which stimulates the clergyman to seek his chief reward in the well-being of his flock—in the approbation of Him to whose service he is dedicated. Nor is the principle confined to this age. Looking over the records of past times, I find my conviction strengthened that a clergy nominated and paid by the state can never work the

ends of righteousness with the energy, the sincerity, the absence from worldly and selfish motives which characterize the proceedings of those who, in their capacity of pastors, are totally absolved from the influence of the state. I find the existence of an established Church to prove the forerunner, if not of general corruption, at least of apathy, indolence, and utter neglect of duty; while, in a separate one, I meet with continual examples of piety, energy, and watchfulness in the cause of truth. And these, I would say, are not the opinions of an individual bishop—one of the youngest of those whom the Providence of God has called to this high dignity: it is the recorded sentiment of every Catholic bishop in Ireland. Yes, my countrymen, the Irish bishops have declared their utter renunciation of any desire, of any idea of ever becoming connected with the civil government of the empire, further than the performance of those duties which, as subjects of the crown, we are all called upon to perform. They have avowed themselves the people's servants; they have expressed their determination never to accept the smallest aid beyond that which the free, uncontrolled, in short the perfectly "voluntary" voice of their congregations may think necessary to furnish them with, for the purposes of food and clothing. Never, I hope, will Irish Catholics suffer any other principle to prevail amongst them than that which, through three hundred years of gloomy persecution, has held us firmly together, and which will yet, under the direction of the Most High, bear us glorious and triumphant through the future perils or future trials with which it shall be deemed fit to visit us. (The right rev. prelate, who throughout his entire speech, was loudly cheered by the auditory, sat down amidst the most rapturous plaudits.)

The CHAIRMAN, in proposing the next toast, observed it was one which he was sure would be responded to by the hearty acclamations of all present, including as it did the name of a reverend clergyman who had on all occasions exhibited his zeal in the promotion of the sentiments involved in it. He alluded to the Very Rev. Dr. Fitzgerald, of Carlow College. He would then propose—"The Very Rev. Dr. Fitzgerald: may religious education spread its happy influence over all classes of the people."

At this time the right rev. prelates departed from the festive scene, it being now near eleven o'clock. They were followed by a great number of the persons present.

The CHAIRMAN:—From a desire to pay every possible mark of respect to the venerable personages who have just left us, I am anxious that the proceedings of the evening should close as soon as possible after their departure. I would, therefore, propose that after the next toast we should break up, and conclude the evening's festivities in the highly creditable and harmonious manner in which they have been conducted. (Hear, hear, and great cheering.) We all concur with the sentiments of the next and concluding toast, which, I need not say, is, though last, not least in our estimation. We are proud and grateful for the compliment conferred on us by one of our Protestant representatives. But, while I thus bear testimony to the high obligation under which his presence has laid us, I must not refrain from likewise avowing my appreciation of those feelings of delicacy which have actuated the other in absenting himself. I seldom miss Messrs. Beamish and Crawford on occasions when their attendance can be productive of benefit to their country, and I well understand the motives which prevent their now appearing amongst us. I will, then, propose, with as free and heartfelt good will as I have experienced at any toast in the course of the evening—"Our absent Protestant friends who, steady in their own belief, have ever been the advocates of civil and religious liberty for all countries and for all creeds." (Cheers.)

It being now approaching to twelve o'clock, the hon. and learned chairman withdrew, and, being followed by the remainder of the company, the proceedings of the evening closed, as they had begun, with the utmost harmony and decorum.—*London Orthodox Journal*, Nov. 2, 1839.

THE
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CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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[VOL. II.

ON MISSIONS.

One of the most interesting branches in the practice of our Holy Religion is the sending forth Missions for the enlightenment of the ignorant, and to bring sinners to repentance; and we therefore make no apology to our readers for laying before them a few remarks on their history and progress. How little thought of is the poor wanderer, who has left the shores of his native country, not as the proud warrior to seek laurels that may deck his brow, nor as the haughty statesman to seek new honors and earn new dignities to grace his person in the eyes of man, not as the speculative merchant to gather riches from far distant shores; but poor and meek to explore other and unknown lands, to dwell among the ignorant and the barbarous, to traverse countries hitherto unvisited, and in them to wander alone and friendless save by that Divine Power who suffers not a sparrow to fall to the ground unheeded; to brave the burning suns of the tropics—the continuous ice of the poles; to search the pathless wilderness; to be contemned; to be jeered at by man; that he may proclaim the word of truth to the savage, and call sinners from the uttermost confines of the earth to repentance: yet such is the state of hundreds of our fellow creatures who have gone forth to missionary labors. We admire the self devotion of that holy man, who penetrates into the heart of our prisons, to soften to the affrighted ears of the condemned their dread sentence, to listen to their sorrows, to the history of their crimes, to have his soul torn by the most heart rending details, and to have for his reward the sarcasms, the derision of the world, often the disgusting and ribaldrous jeerings even of the unfortunates he would console, and to be horrified by finding his robe sprinkled with their blood; we reverence, we admire this man, because we see him and his sufferings immediately under our eyes; he passes as it were in review before us; but how much greater should be our love, our veneration for him, who in far distant lands suffers every, and continued deprivation; unheard of, unregarded and not unfrequently sealing his good work with the blood of a martyr. His is a character, his is an enthusiasm to be found only in Christianity. Idolators knew not, even amidst the magnanimity—the refinements of ancient Greece and Rome, that holy enthusiasm that animates

the Apostle of the faith. The ancient Philosophers never quitted their academic groves at the dictates of a sublime persuasion to civilize the savage, to instruct the ignorant, to cure the sick, to clothe the poor and to sow peace and concord among nations hitherto unknown; the perfecting of such glories was reserved for pious Christians alone to devote their days to;—to them neither seas, nor storms, the iron hands of the frozen poles, the melting heats of the fiery tropics can form a boundary; they share with the Esquimaux his hovel of seal skins; they rest with the Greenlander for his six months night; with the Tartar, with the copper colored Indian they sink into solitudes; with the Arab they mount the dromedary and skim the far spreading desert undaunted by the fierce sirocco, or follow the Caffie through his pathless fields of burning sand; in China, in Japan, in our own India are their followers; whilst the new world bows to the truths they preach, there is not a spot of earth, there is not a rock in the ocean, that has escaped their zeal; and, as once the ambition of an Alexander sighed for new kingdoms, new lands are wanting for the scenes of their charity. But above all others, have we to bless the exertions of the Jesuits who, going forth through lands unknown, have not only carried the blessing of Christianity to souls languishing in the darkness of idolatry, and, touched with the degradation of mind of barbarous strangers, have penetrated the depths of the forest, surmounted rocks almost inaccessible, and confronted nations the most cruel, the most superstitious, preaching “Christ and Him crucified:” but have by their wisdom and example directed the industry of their converts to the culture of the soil and the mild arts of peace, and returned blessings to their own country by the discovery of new objects of commerce, new remedies for disease, new tinctures for the robes of the gay; added fresh richness to our arts, new beauties to our fields and our woods, and new luxuries even to our tables. But turn we to the last the final scene that closes the pilgrimage of this world. Should a man under the eyes of his relatives, and surrounded by his friends brave death for the good of his country, exchanging a few hours of a transitory world for ages of glorious remembrance, raising his family to honors and to riches; we loudly proclaim his inimitable virtue and prolong our shouts at his triumphs. But when the humble missionary closes his career of wandering by a frightful death, without friends, in a savage land, obscure, despised, looked on as a madman and a fanatic, without even the necessaries of life, and enduring all this, that he may bring the blessings of salvation to an unknown savage—by what title shall we designate such a death, with what honors can we repay such a sacrifice? Let us here close for the present our opening of this important subject, leaving the reader to reflect on the high place such men ought to hold in our estimation; we will renew it at a future opportunity with a short detail of the history of missions.

We perceive from the *Madras Examiner* of the 12th instant that Mr. Osborne, better remembered here perhaps as a truculent writer in the newspapers than as a Lawyer, has recently published some gross calumnies against the Right Reverend Dr. O'Connor, in the *Spectator*, of which he is Editor. During Mr. Osborne's editorial career at this Presidency, especially as conductor of the *Calcutta Courier*, he never omitted an opportunity of exhibiting his rancorous hostility to the Catholic Religion and to

Catholic Institutions. As might be expected, anonymous, malicious and personal attacks on well known Catholic Clergymen ever found ready admission into the columns of his paper. By such conduct he excited the disgust and indignation of many respectable Protestants. The *Courier* did not thrive under his Editorship and the Managers of the Orphan Press succeeded in getting rid of him.

He shortly after went to Madras where he now figures in the double capacity of Editor and Barrister. In the latter he was counsel for Don Antonio in a case pending between him and Mr. Bilderbeck, which involved the admission of Dr. O'Connor's authority as Bishop over the Clergy of St. Thomé; and in the former he published a calumnious attack on Dr. O'Connor and the British Clergy at the very time the case in question stood over for final judgment. This gross assault on the character of a highly esteemed, learned and pious Prelate, was evidently made with a view to prejudice the Judge against him. Mr. Osborne's conduct has been ably exposed and severely commented on by a correspondent of the *Madras Examiner*. From the following extracts of the letter referred to, addressed to Mr. Osborne, our readers will be enabled to form an opinion of the nature of the charges which that writer alleged against the Catholic Bishop of Madras and his Clergy.

TO F. OSBORNE, ESQ.

SIR,—You are known to the public as Editor “ad interim” of the Spectator. In the case between Don Antonio Texeira and Mr. Bilderbeck, which stands over for judgment, you were known to the public as one of the fee'd counsel for Don Antonio. Viewing you in this double character, I denounce the leading article in the Spectator of Saturday, as a discreditable, an illegal and unjust attempt to poison the source of public justice. Either I or the writer of that article must be a grievous *minul*. * * *

You treasured up your *anger*, till the moment, when the final judgment is expected on the case in which you defended Don Antonio and hurled the *thunderbolt* of your *eloquence* against an unobtrusive and venerable prelate. Then issues a voice from the Press, crying out on the high ways that Dr. O'Connor is in politics, revolutionary, in religion Anti-Christian, and in his conduct towards his brethren *unjust* and *cruel*. He and his Clergy are emissaries of O'Connell, the destructive—they preach the Anti-Christain tenets of “Popery,” and Dr. O'Connor has plundered the Capuchin Clergy and cruelly delivered them over to live by the charity of their friends or pine away in poverty. Now Sir, is not this an abuse of the Press?—is not this an illegal appeal to the passions of judges, who are men? Is it not something more than the honest demand “do a great *right* do a little *wrong*, and curb those cruel devils of their will.” And has all this been done, by a lawyer—by the fee'd counsel of Don Antonio—by a man however, who declares that his knowledge of this law suit is derived from his *contemporaries*. * * *

But what must the Catholic public think of *you*, and your reverend Client, when you tell the Catholic Priests that their faith is Anti-Christian, and when this Client and his friends applaud your conduct. But, Sir, where have you discovered that Mr. O'Connell is vicar general to the Pope? * * *

You admit that you know little or nothing of the doings of the British Priests in Madras; and you therefore proceed to declare that Dr. O'Connor has plundered the Capuchins and given them over to want.

This is a grievous accusation; but how *you* or *any hireling* could venture to make this charge? whilst the *venerable superior of the Capuchins*—venerable for years and and ripe in virtues—lives at the Cathedral presbytery in the full enjoyment of all his privileges and thanks God for the arrival of the British Clergy—whilst every Priest who was formerly engaged on the Madras Mission has felt no change in his circumstances unless for the better—how you or any hireling could, in this state of things

speak of the poverty to which the Capuchins have been reduced by Dr. O'Connor I *must* not say—I could assign a reason, but you are a *lawyer* and I dare not speak the truth.

The British clergy (if we can believe *you*, who are ignorant of their doings in Madras) monopolize the funds which should be employed to support “the old slumbering priesthood.” Now, sir, I announce, and on the best authority, not to Mr. Osborne, but to the Catholic public, that the British Clergy who labour in Madras and “who have smitten protestantism in its stronghold” have never received aught from their mission save their support.

With regard to the clergy of St. Thomé, they have sworn that their condition would not have been injured by submitting to the Vicar Appostolic.—As their *lawyer*, you must have read their depositions. When therefore you misstated the views of Dr. O'Connor in their regard did *you sin against knowledge*? It is false that Dr. O'Connor is a political emissary—It is false that he has plundered or injured the Capuchins—It is false that he proposed to be unjust to the clergy of Meliapore. Was it just then to assail the Catholic Bishop of Madras without any provocation and to fix upon him the heaviest charges? Was it legal on the part of the Editor of the Spectator or the counsel of Don Antonio to make these charges at the present juncture? Was it creditable in a lawyer hired to defame Dr. O'Connor and the British clergy to reiterate his unwarranted calumnies in a Journal, which the absence of the respected proprietor placed under his care. Now sir you have but one course to adopt. Disclaim the discreditable article. Your disclaimer would be a source of pleasure to me. For I admire the profession of the law.

N.

All who take an interest in the success of the *Expositor* will be happy to learn that we have recently had the pleasure of adding the names of two distinguished Prelates to our list of Patrons. We allude to the Right Reverend the Vicars Apostolic of Agra and Siam, who have not only been pleased to express their approbation of the *Bengal Catholic Expositor* but have recommended it to the Catholics of their respective Vicariates. Nay, the Right Rev. Dr. Borghi has caused it to be advertized at his own expense in the Mofussil Papers, and copies of the advertisement to be affixed on the doors of the Catholic Churches for the information of His Lordship's Flock. We need hardly say how gratefully we appreciate such kindness, nor how anxious we shall be to secure a continuance of such high favor and encouragement.

Selections.

DEFENCE OF O'CONNELL.

To the Editor of the Bengal Hurkaru.

SIR,—In a leading article in your paper of the 3rd inst., you state, that there are no parties in the whole world, whose private life could bear *less* exposure than that of Daniel O'Connell and the present conductors of the *Times*. An opinion thus put forth in the *ex cathedra* style, surely must have some securer foundation than mere rumour; you are, probably, acquainted with the parties, and know that their private life is infamous, or you have no right to pronounce so decided a judgment.

On the private character of the present Editors of the “Bloody” *Times*, it is not my intention to touch. The friends of Messrs. Barnes, Alsager, Sterling and the rest, (for their name is Legion) must defend them; I dare say, they are well able. But I call upon you to prove your assertion, “that O'Connell's private life will not bear exposure.” Is he not a good father? Was he not a good son?—a kind husband?—an attached Brother. If *you know* aught about Mr. O'Connell,

you *must* know that he is idolized by his own family. Remember, *they* are not influenced by his public acts; to *them*, he is the beloved relative and nothing more. Politics are seldom, if ever, discussed at his own board. You say, "*every body* knows O'Connell's private life to be macculate." I will admit, that the majority of the periodical press in England and Scotland, Tory, Whig and Radical, have, whenever it suited their purposes, so stated; but, that *that* proves the fact, I am yet to learn. Many charges have been brought against O'Connell, implicating his morality, personal and pecuniary. For instance, Mr. Finn's "slashing" exposure, as the *Times* called it, and Mr. Peter Pursell's charge against O'Connell, relative to the Funds of the Precursor society. Both of these accusations were disproved, at least to any dispassionate judgment. O'Connell, at different periods of his career, has for his country's good, found it necessary to oppose every party in the state. The Tories he has ever opposed—*of course* they are his most constant and most furious abusers. The Whigs he opposed in 1832. He became—*of course*, their target. Since 1836 the Radicals—I beg their pardon; the philosophical Reformers, have taken to abuse him, because he supports the Whigs. The *Spectator*, their self-elected organ, has bespattered and bepraised him, when they fought on the same side, as much as, that very consistent journal now abuses him. By the bye, *your* article smells strongly of the "topics of the day."

Am I wrong, therefore, in paying no attention to your "Mr. Every body," and asking for some better proof of a man's turpitude?

I observe in the same *Hurkaru*, an article from the *Times*, purporting to be an account of the collection of the O'Connell rent. As you have entered this into your journal without any remark, you of course believe it to be correct, and would have your readers think so too. I must be permitted to doubt its truth—it having been my fortune to witness *two* collections of the kind, one at the Cathedral of St. Patrick in Dublin, in November 1838; the other at a village between Dundrum and Oolaugh, also eight miles from Dublin. You have of course witnessed the collection of money for charitable or religious purposes in a Protestant Church—grave Gentlemen, thrusting things fashioned like small warming-pans into your face; I do not complain of such a custom, but you must allow few have the courage to refuse, when so demanded. The plan pursued at the collection of the O'Connell rent, is less compulsory. I am ashamed to say, that my sole purpose of visiting the two Catholic places of worship, was curiosity on this *one* point, whether the people were forced either morally or physically to fork out their coin. The result of my observations was as follows. In the porch of the Cathedral there was a table, on which were three basins, and people put in their "ten pennies" or their pennies, as they entered or as they departed. No person was near the table, and I saw nothing to prevent any one walking off with the basins. I remained a quarter of an hour, both at the commencement and the end of the service, near the table—within a yard. I saw rich and poor enter—no one asked the comers-in or the goers-out to subscribe, almost all gave something, and before, during, or after the service mention of the subject was *never* once made. At the village chapel the Priest, at the conclusion of his discourse said, "This is the day for the collection of the rent to Ireland's Liberator. Let those give who can, but let no man rob his family for that purpose." This I heard with my own ears. I must, therefore, be allowed to doubt, whether the collection is a forced one. An Indian Gentleman, who accompanied me, said, in Kerry, it was conducted in a similar manner. My own belief is, that the article is the veritable concoction of Printing-house Square, and a part of the system of "enormous lying" therein carried on. However, I have digressed from my subject, which was to impress upon you the necessity of giving to the world those acts of O'Connell's, which will not bear the light, or else submit yourself "particeps criminis," a retailer of other's slanders. This, I am sure, you are not, but I am equally sure, you can produce no proofs of infamy in O'Connell's private life. The fact is, you have for the sake of an antithesis, loosely allowed yourself to do unto another as you *would* not be done by. On reflection, you will admit you owe the amende to Dan, and will, I am convinced, make it.

Yours,

Lucknow, March 12, 1840.

A PROTESTANT.

ASSOCIATION OF PRAYERS FOR THE CONVERSION OF ENGLAND.

(From the London Catholic Magazine for November 1839.)

MR. EDITOR,—As you have expressed your willingness to insert in your Magazine some report of the progress of the Association of Prayer for the Conversion of England, which I was occupied in establishing, last year, in France, I think I should not be doing right if I did not take advantage of your kind permission. The simple facts which I have to state, indicative of the extraordinary interest which the Catholic world takes in the advancement of our holy religion in this kingdom, fill me with joy whenever I reflect on them, and I think ought, by all means, to be brought under the notice of the Catholics of England generally.

Most of your readers will be a ware of the circumstances under which this Association of Prayers was set on foot, when about this time last year, the Archbishop of Paris took up, with such extraordinary charity and zeal, a casual remark which I made on the advantage which would accrue to the cause of religion in England, if our Catholic brethren in France would unite in praying for us. When I call this a casual remark, I mean that I had contemplated no such effects from this suggestion, as so soon followed, nor had I previously any idea of devoting myself, as I was led to do, to the propagation of these prayers; but when I found the archbishop entering so warmly into the idea, when he chose himself to present me to an assemblage of sixty or eighty of his clergy, whom he publicly requested to undertake this charitable work, and encouraged me to solicit the co-operation of all religious persons under his jurisdiction, I felt that I would be guilty of most culpable negligence if I did not take advantage of such an opening; and, accordingly, the time which I had to spend in Paris was devoted to this object. The same feeling, that I must not hold back when such encouragement was given me to speak in behalf of England, made me undertake, for the first time, to address myself to a French audience, and preach on the subject in the chief parish Church at Dieppe. This sermon I sent to be inspected by the Archbishop of Paris, at whose desire 6,000 copies of it were printed and distributed gratuitously through all the dioceses of France; and it was the means, I believe, of bringing great numbers in every part of the kingdom into co-operation with us; so that the obtaining from God, by prayer, the return of our country, may be said to have become, in a very short time, in France, a national undertaking. As might be expected, this example was not without effect in other places; and it is the increase which this work has since received which I wish principally to speak of now; for the circumstances to which I have above adverted are already generally known: very soon after my return from France, I received a letter from an old gentleman in Holland, with whom I had had some correspondence a few years previously. He was converted to Catholicity many years ago, and although he is blind, he has for a long time been the conductor of two Catholic Magazines, in his own country. He wrote to say that he had heard an account of my proceedings at Paris, and had immediately united his prayers with those of the Catholics of France; telling me, moreover, that if I would write to him on the subject, he would undertake that the Catholics of Holland would readily join with their brethren in France. Of course, I lost no time in writing; and not long after, I received a report of his success. He had translated into Dutch, and published his letter and mine, and addressed, by a circular, the leading people of the Catholic body in the country; and the result was, that almost all the convents and colleges of Holland had already entered the association, and the ecclesiastical superiors had promised to recommend it to their clergy. He has told me since, that the zeal which continues to be shown for this object, in Holland, is even more remarkable than that of the French: among other particulars, he states, that on Thursdays, the days appointed for these prayers, several parish priests celebrated high mass for our intention. During the last year, my employments at home have so much occupied my time, that I have abstained from seeking new correspondences abroad, and have consequently made applications myself in very few fresh quarters since the commencement of the Association: what has been done, therefore, has been quite spontaneous, and as I have heard of most of the following particulars only accidentally, I suppose there is much being done besides, in the sameway of which I know nothing.

It is no new thing that the conversion of England should be the special object of prayer in Rome. The whole order of the Passionists, ever since their institu-

tion, have held it as one of their peculiar devotions, to pray for England; and when I was at Rome, eight or ten years ago, I used to be surprised and delighted at making acquaintance with many holy souls, who, though they had never till then personally known an Englishman, had yet for years been accustomed to pray constantly for the conversion of our country. This charitable practice, I have been informed, has been adopted by many more persons in Rome, since it was known to be thus set on foot in France: and I feel confident it will soon become general there, as well as in other parts of Italy. I was told some months ago, in a letter from Rome, that the Vicar Capitular of Pisa had recommended the adoption of these prayers to all that diocese. A gentleman from Italy lately informed me that the Archbishop of Parma had issued a mandate to all his clergy to unite in them. I have heard also of two influential persons, in the north of Italy, having obtained the co-operation of a great number of religious in that part of the country. It was but last week, that I spoke with a priest who has lately been in Belgium, where a general meeting of Bishops had taken place, at which it was agreed that prayers for England on Thursday should be undertaken in all their dioceses; by which another entire kingdom may be reckoned as uniting in the great crusade. All those I have hitherto mentioned as being associated, within the last year, in prayers for England, have agreed with the suggestion which I made at Paris, that Thursday should be chosen as the particular day for them. I would not of myself have thought of proposing any such rule, wishing rather to inspire all the Catholic world with such an ardent zeal for the recovery of our country to the Faith, as would make them pray for us not one day in the week, but every day. As, however, I was requested at Paris to propose something definite, I mentioned that it had been my own practice, for about a year, to offer the mass every Thursday, in honour of the Blessed Sacrament, for the conversion of England, considering that no devotion could be more appropriate for drawing down graces on our countrymen, than pious acts of reparation for the injuries, which, for three centuries, many of them have inflicted on this divine mystery. This suggestion was assented to by all to whom I spoke. But it has been a great gratification to me, to learn that the spirit of praying for England has been spread among many who have not entered into this particular plan; and it is my wish to see it form a part of the ordinary devotions of all religious bodies and all pious souls, without their feeling obliged to adopt any new particular practices. When I was at Paris, I was informed of a confraternity of prayers which had been established in the parish of Notre-Dame-des-Victoires, in honour of the Immaculate Heart of our Lady, for the conversion of sinners, and from which it was said that great fruits had already risen. I visited the priest of this parish, by whom this confraternity had been instituted, and recommended my object to his attention. He took up the thought with the greatest ardour, and he has since written me that, without adopting our rule of the Thursday prayers, all his confraternity in Paris, and more than twenty confraternities established in unison with it in other parts of France, regularly pray for England in concert, every Saturday at nine o'clock in the morning, and every Sunday and holyday, at eight in the evening. Within a couple of months I have received documents relating to another pious association, which has existed at Lyons since the year 1832, when it received the approbation of the Holy See, as that of Notre-Dame-des-Victoires did at the beginning of last year. This association at Lyons is entitled the Association of the *Living Rosary*. This name of course will seem strange to those to whom the form of the devotion practised by the members, is not explained. Such an explanation is unnecessary here. I need only say, that it is a peculiar method of reciting in common the Rosary of our Lady; and that it is stated in a manual of prayers used by the members, which has been sent to me, that above a hundred thousand Catholics in France are united in it. The original object of this association was, in general, the conversion of sinners; but when the attention of the French people was directed, last year, to the object of praying for England, its members most zealously entered into it, and have altered the form of their proposed intention, which now is, "the conversion of sinners, and the return of our separated brethren;" this last clause being understood particularly to refer to the case of England.

I might add several other particulars to those which I have stated, to show with what a universal feeling of lively interest and holy joy, the idea of England's re-

turn to the faith, is hailed throughout the Catholic world. I may, perhaps, if you think it desirable, enter into farther details, on future occasions. I need not say that my reasons for making these things public, is to encourage the hopes, and to animate the zeal of all our Catholic fellow-countrymen. The example of our brethren abroad, I trust, has already produced great effect. I, of course, lost no time in endeavouring to engage all in this kingdom to unite with them. And most happy am I, in the first place, to say that the Catholic prelates of Ireland, in their last general meeting at Dublin, when the subject was proposed to them, promised to direct their clergy and their flocks to co-operate in the great undertaking. The united prayers of Ireland for England, I could not but esteem powerful, in a more especial degree. We hear much said, and, alas! with too much justice, of what Ireland has suffered from England during many successive centuries. I do not give it as my opinion, but as what I am accustomed to hear as the avowed opinion of many enlightened statesmen, English as well as Irish, that the history of the world presents no example of continued oppression like that which the history of these two countries presents, since they have been connected together. Now if it be true that the efficacy of prayer depends on the holy dispositions of those who offer it; if, of all holy dispositions, there is none so lovely in the eyes of God as charity; if there be no exhibition of charity so precious to him as that which most nearly approximates to his own divine model; when men are seen, for his sake, to love their enemies, and do good to and pray for their persecutors, then I think that the conclusion stands good, that if it be true that Ireland, among all nations, has the hardest case of oppression to complain of, and England has been the instrument of this oppression, the united persevering prayers of Ireland for England will be the most powerful that have ever reached the throne of God, and that even if the supposition be admitted as true, which some urge as a motive to damp our hopes of England's return, that return would be a work of grace hitherto unexampled, the united prayers of Ireland alone are a power sufficient to bring about this work. I have Irish blood in my veins, and I am zealous for the happiness and glory of Ireland. What can be proposed to her more glorious, than, in this way, to conquer her conquerors,—to bind her oppressors? But, of course, it is not to be expected that the prayers of our brethren in other countries will prevail, unless we, the Catholics of England itself, with generous ardour, correspond with their grand and zealous undertaking. Let not this be taken in the sense of a complaint against my brethren. I am convinced that not one of them has heard of what has been done by Catholics abroad, but has in his heart offered a prayer, or at least united his good wishes with theirs. Many have, with great zeal, embraced the object, and openly recommended it to others. I am happy to say, that I believe there is not one religious house in Great Britain, from which I have not received a distinct assurance that they would unite, with our brethren in other countries, in their prayers, on Thursdays; and a great number, perhaps the greater part, of the clergy, have declared their concurrence in the undertaking. But yet it has not been taken up openly, as a grand enterprize in which all are to be considered as engaged with one heart and soul, and with the resolution of never ceasing nor taking rest till God has granted their desires: and the more I reflect on the subject, the more I am convinced that this is the way in which the whole Catholic body in this country ought to come forward. I have felt, indeed, almost ashamed to propose to the Catholics of England to pray, for her conversion, on Thursdays, feeling, as I do that this is the one, grand, engrossing purpose, which, next to their own salvation, ought to command all their thoughts and energies; and for which they ought to offer to God all that they do every day, and their very selves. But, at least, when whole kingdoms unconnected with our countrymen, except by the ties of universal charity, have so nobly and generously entered on the project of gaining their conversion from God, I do most earnestly desire, that we, who are bound to them by all the dearest ties of nature as well as religion, should not be behind foreigners, in the manifestation of our zeal for them. I say again, I am not attached to the particular plan of Thursday prayers. All that I want is, that in one form or other, our prayers for England should be universal, persevering, and public.

I am, dear Sir, your obedient Servant,

GEORGE SPENCER.

*St. Mary's College, Oscott,
Oct. 17th, 1839.*

PROTESTANT EVIDENCES OF CATHOLICITY.

The Result of my Wanderings through the Territory of Protestant Literature; or, the Necessity of return to the Catholic Church demonstrated, exclusively from the Confessions of Protestant Theologians and Philosophers. By Dr. Julius v. Honinghaus. Aschaffenburg: 1837.

The very copious title of Dr. Honinghaus' work half relieves us from the necessity of explaining its object or its plan. It undertakes, [as the words imply, to demonstrate, from the confessions of the interested party, on the one hand, the insufficiency of Protestant principles to discover or maintain the truth; and on the other, the clearness and consistency of the faith professed by the Catholic Church,—the scriptural and traditional evidence of all her doctrines,—the wisdom and holiness of her institutions;—the peace and security which her principles of unity produce, and the necessity of returning to that unity, whose violation, in the sixteenth century, shook the entire fabric of Christianity, and, in later times, has well upturn its lowest foundations. With the exception of a brief analysis prefixed to each chapter, the work is altogether composed of testimonies from the most eminent philosophers, historians, and divines, in the several schools of Protestantism, selected with so much judgment, and arranged with such consummate skill, that, did not the reference at the end of the passage constantly occur, to undeceive the reader, it would be impossible to suppose that it was not an original and continuous work.

But its best merit is its unquestionable sincerity. Dr. Honinghaus' *Wanderings* is no fictitious narrative: he is not a casual traveller, describing, as he passes by, the character and appearance of a foreign country. Protestantism was his native land. He has explored every province and every district within its jurisdiction: he is perfectly familiar with them all. Nor is the arrangement of his tour the result of fancy:—it is the order of his own clear and systematic inquiry; the journal of his own anxious wanderings, in search of truth, through the extensive domain of Protestant literature. When we add that his book is but the index of his own practical convictions,—that he has himself found a rest from his wanderings in the bosom of the ancient mother, and offers the result of his own labours as a guide to the steps of those who are engaged in the same inquiry,—we shall have said enough to secure for it the liveliest interest in the minds of all: of the Catholic, as a tribute to the evidence of that faith which is his glory and his happiness to profess; of the sincere, but wavering, inquirer, as affording additional light in the path towards that peace which Dr. Honinghaus has so happily found.

The idea of a "Protestant apology for Catholic doctrines," is not by any means new in controversial literature. As early as 1604, a *Protestant Apology* was published, under the assumed name of John Brerely, by Mr. James Anderton, whom Dodd* believes to have been a lay gentleman of Lancashire. The impression which it made at the time was so great, that Dr. Bancroft archbishop of Canterbury, engaged Dr. Morton, the most distinguished controversialist of the day, to undertake its refutation. Dr. Morton does not hesitate to pronounce it a masterpiece in its kind; and, although many of its controversies were, to some extent, peculiar to the time, it is still a work of very great interest. Not very long since, a less copious, but yet a very valuable volume, under the same title, was published anonymously by Mr. Talbot, of the county of Wexford, also a layman; to which the learned Dr. Lanigan, author of the *Ecclesiastical History of Ireland*, contributed a long introduction, directed against the no-popery calumnies prevalent at the time. The plan and general division of the work, though somewhat imperfectly filled up in the detail, are in themselves extremely good, and perhaps of more general interest than those of Brerely: some of the heads are laboured with great success; and the materials, though scanty, are uniformly selected with great judgment, and always from writers of acknowledged authority. But, in comparing either of these with the work before us, we perceive one striking difference?—they are purely, or principally defensive;—and, while they examine those particular doctrines and practices by which the Catholic Church is distinguished, attend but little to the broad questions of authority and private judgment, into which the whole controversy may ultimately be resolved. In the arrangement of his plan, Dr. H., himself a convert to our Church, has had a decided advantage.

* Tom. ii. p. 386.

Guided by his own experience of the steps which led him to his present conviction, he discusses, in the first instance, those great general principles on which the whole scheme of Protestant belief is grounded; and, before he proceeds to any particular controversy,—as, for example, purgatory, or the Eucharist,—he demonstrates, by historical as well as doctrinal evidence,—by the consent of authorities from every party—Churchmen, and Dissenters, Lutherans and Calvinists, Supernaturalists and Rationalists,—the utter untenableness of their common principles, the entire and hopeless corruption of faith to which they have led, and the utter impossibility of its renovation, save by the acknowledgment of one infallible authority, the supreme and sole arbiter of belief.

Nor could the working of these principles be observed, under any possible circumstances, with greater advantage than among the Protestant sects of Germany, where the liberty of Protestantism is found in every possible modification, from the blind, unlimited submission of the old Lutheran, to the equally unlimited freedom of the Rationalist, unshackled by creeds, and acknowledging no superior in religion. Accordingly, the selection of authorities is extremely varied. We may find the reformer of the sixteenth century side by side with the professor or preacher of the last year. Nothing is too minute to be passed over; the opinions of all parties are consulted; and, that we may lose no opportunity of collecting the most recent opinions, we meet occasional extracts even from the religious periodicals which represent the views of the leading parties at the present day. In his next edition, the author must find a place for the new opinions of the Oxford school.

The work is divided into eleven chapters. The first four,—and in these the references to modern authorities are most numerous and most copious,—display the endless dissensions of Protestantism, and the fearful results in morality and religion to which they have led; tracing all to the fundamental doctrine of private judgment, and writing from those who had been its staunchest advocates, the acknowledgment of its insufficiency and danger. In the fifth and sixth, the author cites an immense number of authorities in favour of the leading doctrines of Catholicity. The seventh, which is one of the longest, contains a Protestant history of the Reformation, developing the motives which influenced the leading directors of its machinery,—the means employed in its propagation,—the inducements, political and personal, by which converts were won to its standard, and the rapine, violence, and blood, which marked its course throughout Europe. The eighth contains a detailed account of the variations of Protestantism, with the unchristian contests and savage persecutions by which, in defiance of every principle of the creed, each successive change was accompanied. The ninth chapter exhibits, in contrast with the Catholic Church, the evil results, civil, political, and religious, of the Reformation; and the work is wound up in a powerful concluding chapter, displaying the beauty and consistency of that religion, which our Church professes now, as of old; and earnestly exhorting the children of men to leave their broken cisterns, which can hold no water, and drink from that eternal fountain which springeth to eternal life.

And when we remember that, among *eighteen hundred and eighty-seven authorities*, which Dr. Honinghaus has brought together, not a single one is Catholic, we cannot help admiring the boldness which suggested the undertaking, and the perseverance which overcame the difficulties it presented. It is hard to look for justice at the hands of an enemy: for the Catholic, it is peculiarly disheartening. Proverbial as is the bitterness of literary warfare, it is charity itself, when contrasted with that bigotry which has distinguished religious controversy; and this has ever been bitterest of all, when directed against the Catholic religion. "*In scarcely a single instance*," says the Rev. Mr. Nightingale,* author of the *Religions of all Nations*, "*has a case concerning them been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted*." And Dr. Whittaker, in his vindication of Mary, acknowledges,—"*Forgery, I blush for the honour of Protestantism while I write, seems to have been peculiar to the Reformed. I look in vain for one of these accursed outrages of imposition among the disciples of Popery*."

Many of the authorities cited by Dr. Honinghaus, especially on the doctrines of tradition, purgatory, confession, and the real presence, are already sufficiently familiar. We shall dwell rather upon those of more recent date, as illustrating more particularly the present state of Protestantism, and displaying the practical

operation of its principles, their influence upon the interests of society, and on the progress or maintenance of Christian truth.

From the commencement, in the sixteenth century, of what has been well called the great 'course of experimental theology,' the first principles of faith have been becoming every day more and more unsettled. In its earlier days, while its working was principally negative, the directors, ingrossed by the easy labour of pulling down, had no time to speculate or to quarrel as to the style of building up. But this concert was of short duration. The men who had the hardihood to disregard an authority which all before them had deemed infallible, had but little reason to expect that their own opinions should be treated with more consideration. Nor were opportunities long wanting for the exercise of this true Protestant liberty, which was the ground of their secession from the ancient Church, and which they proclaimed to all the children of the new gospel. It was easy enough, for example, to disclaim the Catholic doctrine of the Eucharist; but the difficulty was, to agree on something definite, which might be substituted in its stead. The rebellion of Carlstadt upon this point was the signal for a general revolt. Like the luckless idiot, who, for his amusement drew back the bolts of the flood-gate, Luther and his associates forgot to calculate,—or discovered when calculation was too late—that the tide of independence to which their own daring had given motion, might overwhelm themselves in its tumultuous course. The example of this early revolt was not forgotten. The sacramentarian heresy was but the prelude to other, and more fatal secessions: the tide of innovation, once set in motion, rolled on, till not a vestige of the original system was left, except the ground on which it had stood,—discharged of all authority. Freedom of interpretation once conceded, it was vain to put limits to its exercise: the same right which was claimed by Luther or Melancthon, could not with consistency be denied to Servetus, or Socinus; and history proves, with fearful evidence, that, however strenuously, though inconsistently the exercise of this right has been resisted, it has been, and will ever be; impossible for its advocates to check the onward course of licentious innovation. The Socinian extended, and consistently extended, the application of Luther's own principle, when he discarded all mystery from his interpretation of the Bible. The Deist, emboldened by the success of his predecessors, rejected the authority of the Bible altogether; and, by his undistinguishing hatred of all that is venerable in religion, opened the way for the finishing blasphemy of the Atheist, who blushed not to avow that unholy principle, which impiety, even before the days of the apostle, had adopted for her motto, "Let us eat and drink, for tomorrow we shall die!" "Assuredly," says Henke,* himself a protestant, "assuredly there was much meaning in that saying of Fenelon's '*Either a Catholic, or a Deist!*'"

We shall begin with the opening of the first chapter; it is a picture of the present state of Protestantism.

"The Protestant religion," says Professor de Wette, 'the union of its several Churches having been shaken, and indeed entirely dissolved, by the multiplicity of confessions and sects which were formed during, and after, the Reformation, does not, like the Catholic Church, present an appearance of external unity, but a motley variety of forms.† And we freely acknowledge, that, as in outward appearance, our Church is split into numberless divisions and subdivisions, so also in her religious principles and opinions she is internally divided and disunited.‡ The Lutheran Society resembles, in its separate Churches and spiritual power, a worm cut up into the most minute portions, each one of which continues to move as long as it retains power; but at last, by degrees, loses at once the life and the power of motion which it retained.§ Were Luther to rise again from the grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who, in our Church would fain, now-a-days, be considered as his successors. He founded his Church in Saxony. We come together to thank God for its foundation; but, alas! it is no more!¶—pp 1-3.

"The dissolution of the Protestant Church is inevitable: her frame is so thoroughly rotten, that no farther patching will avail.¶ The bond of faith and liberty, which the Reformers sought to establish, has become loose; and in latter times, stone has been with-

* Allgemeine Geschichte der Christlich Kirche, B. iv. s. 185.

† Der Protestant, 1828. B. ii. Heft. 3.

‡ Die Christliche Kirche in der Idee, 1 35. B. 1, Heft. 2, s. 55.

§ Frorisen, Installation Discourse at Strasburg, 1743.

¶ Reinhard, über die Kirchen-verbesserung, 1800.

¶ Boll, Verfall und Wiederherstellung der Religiosität.

drawn after stone from the building of the Church, which is founded on the spirit of Christian freedom.* The whole structure of evangelical religion is shattered, and few look with sympathy on its tottering or its fall.†—pp 44-5

“Within the compass of a square mile, you may hear four, five, six different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers, whom they hold either for blockheads or knaves, in teaching these opposite doctrines; because, in their simplicity, they believe that *truth is but one*, and cannot conceive how each of these gentlemen can have a separate one of his own.‡ Growing immorality, a consequence of contempt for religion, in many place concurs also as a *cause* to its deeper downfall.§ The multitude cut the knot which galls them, march boldly forward, and fling themselves into the arms of Atheism in thought and deed.¶ Oh, Protestantism! has it then, at last, come to this with thee, that thy disciples *protest against all religion*? Facts, which are before the eyes of the whole world, declare aloud, that this signification of thy name is no idle play upon words; though I know that the confession will excite a flame of indignation against myself.”¶—p. 40.

Nor is this diatribe confined to doctrines, of lesser importance. If the reader turn to pages 16-24, he will find some of the most celebrated names of modern Protestantism ranged upon opposite sides of the questions of original sin, baptism, the resurrection, the trinity, the eternity of hell, and, indeed, every doctrine in natural and revealed religion. The natural and almost necessary consequence is indifference for all religion.

“The contests of the theological parties for the most part, become known to the untheological public, and are openly discussed among the people.** From the disunion of the pastors there arise s, in the heads and hearts of the people, nothing but confusion. They hear, they read; but no longer do they know where they are, whom they should believe, whom they are to follow.†† Many who, until now believed that they might rest upon the teaching of their pastor, with as much security as on the voice of the angel at the gate of heaven, now begin to waver. Advancing a little farther, they begin to *see more clearly*, and fall into doubts, of whose existence they had never dreamed: they have not inquired sufficiently to find their way out, and fall at last either into indifferentism or despair.”‡‡

“The antichristian spirit speaks aloud. We hold the Bible for *our rule of faith*; but I dare not say *how it is interpreted*. Even our universities go so far, that I fear they are preparing their own downfall; for when the salt loses its savour, it shall be cast out and trodden under foot. §§ The devil possesses more faith than many of our teachers, and Mahomet was far better ¶¶ It is awful, but yet true, that, among the Turks, no one with impunity dares blaspheme publicly, Christ, Abraham, Moses, and the prophets, as so many among us, evangelical christians, do, by word and by writing. ¶¶ The number of those who explain away, as natural facts, the miracles of the New Testament, is legion; and their followers are as the stars of the firmament.”***

“Many of our sermons, even those of the superintendents, general superintendents, court-preachers, and chief chaplains, might, without the slightest impropriety, be delivered in a Jewish synagogue, or a Turkish mosque; it would only be necessary to substitute, instead of the words ‘Christianity,’ ‘Christ,’ which are introduced occasionally for the form sake, those which the speaker really intends, ‘the doctrines and precepts of reason,’ ‘the philosophers’ as, for example, Socrates, Mendelsohn, Mahomed, &c.††† If a man, now-a-days, preach the pure and unadulterated word of God, and preach it with effect,—confounding the unbeliever, startling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ,—the cry immediately is raised, this man is *preaching Popery*.”†††—pp. 30, 33, 38.

This is not mere declamation. Every day, every new controversy in Protestant Germany, places the unhappy truth in a clearer light. Every day draws numbers

* Ullmann, Theologischen Studien und Kritiken, 1832, Heft. 2, s. 270.

† Woltmann, Histor. Darstellungen, B. i. Theil. i. Vorrede s. 13.

‡ Fischer, Einleitung in die Dogmat der Evang. Kirche, s. 210.

§ Darmstadt Allgem. Kirchen-Zeitung, 1825, No. 13.

¶ Brandes Über den Zeitgeist, 1810.

¶ Dr. Jenisch, über Gottesverehrung und Kirchl. Reformen, 1803.

** Heydenreich, Prediger-arbeiten, s. 262.

†† Ludke, Abschaffung der Geistlichstandes.

‡‡ Hammerschmidt, All Kirch. Zei. s. 1363.

§§ Muller, in Archenholz Minerva, 1809, Juli, s. 67.

¶¶ Ewald Anhang zu der Schrift: Die Religion der Bibel, 1814.

¶¶ De Mares Vertbeittigung des Glaubens.

*** Über Bibel, und Lithuigische Bucer, 1798.

††† Homiletisch. Liturgisch Correspondenz-blatt 1830, No. 16.

††† Ibid. No. 30.

from the standard of what is called—and the name is an alarming index of the state of religion—the *supernaturalist* party, and adds to the ranks of Rationalism. Clergy and laity alike fall away; and, although we may make a large allowance for exaggeration, still it is melancholy to find it asserted in a leading journal,⁶ that the Rationalists are ninety-nine of every hundred of the Protestant population. What a striking illustration of the plain, common sense observation, which Dr. H. cites from Cobbett's *History of the Reformation*.†

"Two true religions, two true creeds differing from each other, present us with an impossibility; what, then, are we to think of *twenty or forty* creeds, each differing from the rest? What is the natural effect of men seeing constantly before their eyes a score or two of sects, all calling themselves Christians, all tolerated by the law, and each openly declaring that all the rest are false? The natural, the necessary, effect is, that many men will believe that none of them have the truth on their side; and, of course, that the thing is false altogether, and invented solely for the benefit of those who dispute about it.

"Whether the Catholic be the true religion or not, we have not now to inquire; but, while its long continuance, and in so many nations too, was a strong presumptive proof of its good moral effects upon the people, the disagreement among the Protestants was and is, a presumptive proof, not less strong, of its *truth*. If there be forty persons, who, and whose fathers, up to this day, have entertained a certain belief; and if thirty-nine of these say at last that this belief is erroneous, we may naturally enough suppose, or at least, we may think it possible, that the truth, so long hidden, is, though late, come to light. But if the thirty nine begin, -aye, and instantly begin,—to entertain, instead of the *one* old belief, *thirty nine new beliefs*, each differing from all the other thirty-eight, must we not, in common justice, decide that the old belief must have been the true one? What! shall we hear these thirty-nine protesters against the ancient faith, *each protesting against all the other thirty-eight*, and yet believe that their joint protest was just? Thirty-eight of them must now be in error; this *must* be: and are we still to believe in the correctness of their former decision, and that, too, relating to the same identical matter?—Thus the argument would stand, on the supposition that thirty-nine parts out of forty of all Christendom had protested; but there were not, and there are not even unto this day, two parts out of fifty. So that here we have thirty-nine persons breaking off from about two thousand, protesting against the faith which the whole of their fathers had held; we have each of these thirty-nine protesting that all other thirty-eight have protested upon false grounds; and yet we are to believe that their joint protest against the faith of the two thousand, who are backed by all antiquity, was wise and just! Is this the way in which we decide in other cases?"—pp. 601-3.

We have been tempted away from our subject, by the clear and solid reasoning of this admirable extract; and it is not without reluctance we return to that portion of it which we are now considering. Who can reflect with indifference on the state of morals and religion, where private opinion is so licentious, and public preaching so uncontrolled, that a preacher, from the pulpit of one of the first cities of Germany, may dare to talk lightly of the sanctity of the marriage tie, and palliate its violation?—where he may claim the privilege of interpreting thus our Redeemer's sentence on the adulteress; and where, above all, it is openly acknowledged, that there is no principle in protestantism to check this licence of interpretation?‡

Fearful, however, as are these abuses,—disheartening as is the prospect, where the first principles of faith are so utterly corrupted,—still the advocate of the Protestant doctrines is forced to look them steadily in the face, and acknowledge that they are the necessary consequence of that inalienable right on which his own belief is grounded. The experience of a few years brought this clearly before the eyes of the fathers of the reformation. As they had defied the authority of the Church, they discovered that their own was disregarded in turn: the truths of religion slipped, one by one, insensibly, from their grasp; and, in bitterness of heart, they acknowledged that their power was unequal to the task of appeasing the spirit which they had themselves evoked.

"Verily, I must acknowledge," writes Luther, "much trouble cometh of my teaching! Yea, I cannot deny that this matter often maketh me sorrowful, when my conscience especially chideth me, in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Papacy, and excited much trouble, discord, and faction, by my teaching § If the world endureth much longer, we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again, and take refuge in, the decrees of the councils, if we have a mind to maintain unity of faith. ||

* Darmstadt Allgem. Kirch. Zeit. No. 200.

† Sect. 203-5.

‡ Fischer, Einleitung in die Dogmatik der Ev. Prot. Kirche, s. 217.

§ Luther, Op. tom. ii. p. 281, 38.

|| Ibid. ii. cont. Zuinglium

It is of no little moment that the dissensions which have arisen among us, should remain unsuspected by posterity. For it is truly ridiculous, that, after opposing ourselves to the entire world, we should at the very commencement, differ among ourselves.* The whole Elbe could not supply water enough to bewail the dissensions of the Reformation. They doubt with regard to the most momentous doctrines. The evil is incurable. † "Our people are 'driven about by every wind of doctrine.' We may, perhaps, still know what they believe in religion to-day, but we are not sure that to-morrow they will believe the same: In what single point are those who have declared war against the Pope, agreed among themselves? If we take the trouble to examine the articles from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by the others rejected as ungodly" ‡—p. 441.

Have these predictions been falsified by the event? Has any subsequent modification of the principles of this unstable creed, checked that wild and licentious career of dogmatism, the thought of which embittered the last days of the stern and reckless Reformer? Has any balm been found for that malady which Melancthon declared incurable? Have those disgraceful dissensions, which Calvin would conceal from posterity, been suspended or accommodated in latter times? Let the history of the Reformation in England, Scotland, the Low Countries, France, Switzerland, above all, Germany reply. Do not the same causes subsist to the present day?—are not their effects as appalling,—aye, infinitely more appalling,—than they were even in those days when the evil was pronounced incurable! Alas! disunion and strife seem to be of the very nature and essence of Protestantism!

"Discord and schism among the Protestants were inevitable. We can fancy to ourselves two periods in the formation of their religious opinions:—the first, their common struggle with Catholicity, the protest and separation of all these new religious parties from the Catholic Church; the second, their own internal process of reconstruction. In the first, all was pulling down; in the second, building up: the first was revolution—the second, constitution or organization. But it also followed that, in the one case, there was unity of purpose and community of exertion, and, therefore, union: in the other, diversity of purpose, and, therefore, discord and separation. . . . As soon as they seriously set about reconstructing the sole true edifice of Christian faith,—as the architects were not of one mind, and were self-opinioned and obstinate enough to wish each for his own plans, models, and designs, in the erection and ornamenting of the edifice, although often they did not understand each other's language,—confusion and strife at once became unavoidable: oftentimes before any considerable part of the work was done, they separated, each building a hut for himself, or taking up some temporary lodging, till he ultimately returned to the original dwelling. The expositions of Scripture, and the conclusions from it, which one party adopted, were rejected by another; and that, notwithstanding the claims of human authority, which they determined not to allow. But meanwhile, although authority was driven out at one door, it was let in at another, although in a new and more friendly shape. Before, it had dictated as an arbitrary and infallible *law-giver*; now, it spoke merely as an unerring *interpreter of the law*: instead of the dogmas, prescribed without proof or warrant of Scripture, proven and Scriptural tenets were now proposed; but unfortunately, many now considered the proofs as worthless, and of as little power, as, before, all had deemed the authority of the Church from which they had seceded."§—pp. 52-3.

Nor is it possible to find, in the organization of protestantism, any remedy for this evil. The opinion of Melancthon, in the sixteenth century, is that of every reflecting Protestant to the present day.

"How insecure the Bible is, as a foundation for a system of religion, may be learned from the fact, that all the advocates of the Bible have formed their peculiar and contradictory creeds from the same volume, anathematized and persecuted each other on the same plea.¶ Can any man deny, that there are but few passages in the New Testament from

* Calvin, Ep. ad Melan. p. 143. In the edition to which we have referred (Geneva, 1576), it occurs in p. 108. We regret to add, that, probably from the absence of the author during the printing of the present edition, the references are not unfrequently defective, and sometimes incorrect. He mentions this circumstance in the preface to the second edition with a promise that, by occasional notices in the "Universal Kirchen-Zeitung," a periodical which has been established at Frankfort-on-the-Maine, the defect shall, as far as possible; be supplied. Some of the references we have been obliged to give on the authority of the work itself.

† Melancth. Ep. l. iv. 100.

‡ Andreas Dunitz, Schreiben an Beza.

§ Henke. Allgem. Geschichte, der Ch. Kirche, Th. iii. s. 276-9.

¶ Jenaer Allgem. Litaratur Zeitung, No. 48. 1821.

which all readers reduce the same meaning? Now which of these is the right? Which should be adopted? Who is to decide?—who *can* decide? * According to genuine Protestant principles, it is impossible that the internal dissensions of the Church can be cured, except superficially; they cannot be stopped by the power of the Church, but must bleed on internally.† Is it not true that the Holy Scripture is the only rule of the Christian's faith, and there is no infallible interpreter upon earth? In these two points all Protestants are agreed. Now, if they be sincere,—if they mean in their hearts, what, in their sermons, confessions of faith, and controversies against the Catholics, they have declared a thousand times.—surely it is an inevitable consequence that they must acknowledge in every Christian a right to interpret the Bible for himself; and that those doctrines alone are articles of faith for each individual which *he reads in the Bible*, no matter whether others can find them there, or not.‡—pp 55, 56.

“Our Church is founded on liberty of faith: she tolerates difference of opinion and of course tolerates error, and *must* tolerate it § If we dispassionately consider the whole organization of the Protestant Church, there cannot be a doubt that thorough consistency is wanting. || The firm consistency and consecutiveness of the Catholic constitution is wanting to the Evangelical Church: it wants that mutual connexion of the members, and subjection to one head as the centre of unity.” ¶—*Dublin Review*.

(To be continued.)

INTELLIGENCE.

(From the London Catholic Magazine for November, 1839.)

FRANCE.

MAURIAU.—A rich and pious lady, residing near Mauriau, in France, lately founded a large building, which will contain, in different departments, a nunnery, an hospital for the sick, a house of refuge for the distressed, and a school for young female children.

DIGNE.—The Abbé Sibour, late of the diocese of Nîmes, has been named to the bishopric of Digne. His nomination has given universal satisfaction.

BELGIUM.

TOURNAY.—The brethren of the Society of Jesus have established at Tournay a house of education, under the title of the “College of Notre Dame.” The Rev. Father Staercks has been named rector of the establishment.

TAPELACRE.—On the 13th instant, a young English lady, twenty years of age, abjured the errors of the Anglican Church, in which she was educated, and was baptized at the convent of the Sisters of Charity, at Tapelacre. She had lived six months in that convent, to learn the French language; while there she resisted all the exhortations of her worthy teachers, but she had scarcely left it, when the recollection of the virtues she had seen practised there by the sisters, and the counsels of a worthy ecclesiastic, the Rev. Canon Collard, of Namur, completed her conversion.—*Courier Belge*.

GERMANY.

COLOGNE.—The Roman Catholics of Cologne, it is well known, have addressed a petition to the king, for the release of our reverend Archbishop, and his restoration to his diocese. To this petition an answer has been returned, that it was notorious that his Majesty had most unwillingly adopted rigorous measures against the Archbishop, and not till every other means had been employed, with great forbearance and patience, to keep the Archbishop within the bounds of legal order. As the reasons for suspending the Archbishop's functions are not removed, his Majesty regrets that he cannot comply with the request of the petitioners, as due provision is made for the administration of the diocese. His Majesty expects that the clergy will live in due obedience to their sovereign and the spiritual authorities placed over them, that they will perform their clerical duties, and exhort their parishioners to be peaceable and orderly, and that all the petitioners will leave the settlement of this matter to the paternal care of his Majesty, and the more so as they must be certain that his Majesty would not suffer any thing to be done in violation of the rights of the Roman Catholic Religion.—*Allgemeine Zeitung*.

SWITZERLAND.

FRIBOURG and SCHWEITZ. By all accounts, the colleges of Schweitz and Fribourg are continuing to increase in prosperity. A happy future is in reserve for that of Schweitz. From all quarters it is receiving promises of support; so that its hopes of success cannot be doubtful. This

* Lessing, *Beitrage zur Gesh. der Literat. B. vi. s. 58.*

† Schleiernmacher, *Reformations-alman. 1819.*

‡ Coste, *Anhang zu Locke's "Reasonableness of Christianity." 1715.*

§ Schulz, *Nassauer, Prediger-Arbeiten, Heft. 1, s. 91. 1835.*

¶ Ullmann, *Theolog. Studien und Kritiken, Heft. 1, s. 30. 1832.*

¶ Fessler, *Gesch. der Ungern, Th. 7, s. 972.*

establishment, which is under the direction of the Jesuits, has a much more considerable number of pupils this year than the preceding one. They are actively engaged in preparing suitable apartments in almost all the houses of the town, for those scholars who have been living for six months in private houses. As wealth increases it will be necessary to build a boarding-house. An institution of this kind would be of much advantage to those youths; the paternal inspection to which the pupils are subject would be more efficacious, and their maintenance more uniform and healthful.

The arduous and devotedness of the men who are at the head of this establishment excite the sympathy of all true Catholics in Switzerland. The people generally begin to see that it is a work of social regeneration, and for the future welfare of their country, which impiety is secretly seeking to undermine and bring to ruin, and then contend for its remains. This is the reason that the promoters of this noble enterprise are increasing; they speak courageously and act openly. Catholicity will come out triumphant from the contest, which it is at present maintaining against error and the arrogance of philosophy.

The college of Fribourg will present a more brilliant aspect this year than it ever did before. The want of room, which, last year, was felt even at the boarding-school, notwithstanding the arrangements which had been made to obviate that inconvenience, has placed the governors under the necessity of refusing admission to the children of some distinguished families in France and Germany. It was found impossible to yield to their entreaties and prayers. This fine edifice, already so spacious, has just been enlarged to receive the great number of strangers who have arrived from various countries of Europe; so pure, elevated, and christian is the education they receive there, so celebrated is their course of study, and their mode of teaching so perfect. The proof of the excellent effects of the instruction given in these establishments is their celebrity. A Christian education is alone capable of inspiring the citizen with the moral force necessary to him to remain a man of honour and probity, to make him useful to his countrymen and country, and to enable him to become an upright, enlightened, and incorruptible magistrate, above the prejudices and grovelling passions which excite the contempt of man. Turn your attention for a moment to the cold and barren institutions, which, for the supports of revolutionary principles, spend mighty resources in order to promote the hopeless advancement of their system. What contempt for truth, what ignorance of the nature of man, what nothingness in its result.—*Observer of Jura.*

(From the London Catholic Magazine for December, 1839.)

ENGLAND.

LONDON.—An unusual bustle in Church matters has lately taken place amongst the Catholics of the Metropolis. Not a week passes without one or two meetings of the branches of the Institute being held; to which we have now to add meetings for the erection of new churches. It has been determined upon to erect a splendid church for the district of Lincoln's Inn; and a numerous committee has been appointed to collect subscriptions. The edifice is not to be begun till £20,000 are collected. We are happy to announce that Mr. Pugin's plan for the new Catholic church of St. George, St. George's Fields, has been adopted. The idea of a cathedral has not been lost sight of; and we are happy to find that the Rev. Dr. Wiseman is sanguine in the ultimate realization of such a design. We happen to know that a large sum of money will be subscribed in South America as soon as a cathedral shall be determined on. The convent at Bermondsey has been taken possession of by Miss Agnew and her companions. The Very Rev. Dr. Wiseman left for Rome on the 14th ult. Since his arrival in England in the end of July; the learned Doctor travelled upwards of 2,000 miles, and preached and lectured upwards of a hundred times, though he did not begin till August.

SHORTWOOD.—On the 22d October, Edward Buller Lamont, Esq., son of the late Norman Lamont, Esq., Member for Wells, in the reformed Parliament, made his profession of the Catholic Faith, and received the holy communion, in the Catholic Chapel at Shortwood, near Bath.

IRELAND.

WESTPORT.—Mr. William Graham, of Westport, gratefully acknowledges the receipt of £7 restitution money, due to his late father, for which, with the sum of £6 sent him on other occasions, he begs to return his sincere thanks. This is another striking instance of the salutary discipline of the Catholic Church, which insists that every man should restore the property of his neighbour, no matter how it came into his possession, if he hope for a share of that happiness which is reserved for those who worship their Saviour in "spirit and in truth."—*Dublin Weekly Register.*

Mr. Myles Tempny has received £2. 18s. 6d. restitution, through the Rev. James Hughes, C. C. of Kilcock.

TUAM.—An interesting young lady; of the name of Lloyd, conformed to the Catholic faith on Saturday last—*Tuam Herald.*

THE
BENGAL
CATHOLIC EXPOSITOR.

‘*One body and one spirit—one Lord, one faith, one baptism.*’

No. XL.]

APRIL 4, 1840.

[Vol. II.

We are exceedingly gratified, and not a little proud, to be able to present our readers with the following letter which was addressed to us by the Venerable Bishop of Esbona, on the eve of his departure from amongst us for his native shores. We would have it embalmed in our pages for its commendation of our humble efforts in support of our Holy Religion, and for the tone of encouragement it would breathe into us to go forward in our career and to persevere, as we have begun fearless and unflinching. We are proud of this flattering, unsolicited judgment passed upon our Journal by a Prelate so learned and so experienced; it is in accordance with the testimonials of his Brother Prelates which we have already published; and thus armed with the approbation of the Vicars of JESUS CHRIST, the consecrated guardians, the appointed JUDGES OF THE FAITH, we shall go forth to fight the good fight, nothing fearing from the attacks that any enemies, we mean, *any enemies of our religion*, may make against us.

His Lordship has entrusted his life and comfort to the Ship *Indienne* and its staunch Catholic Commander *J. Truquetil*, from whose solicitous piety he will be sure to receive all the careful attention that the infirmity of his advanced age may require.

We will endeavour to prepare for our next issue a short biographical notice of the late Vicar Apostolic of Agra.

To the Editor of the Bengal Catholic Expositor.

DEAR SIR,—During my stay at Agra, I always read the *Catholic Expositor* with great pleasure, and recommended it to my Flock, under the persuasion that a Paper so well conducted was calculated to do much good to Catholics, as well as to unprejudiced Protestants. My Successor in the Apostolic Vicariate of Agra has also strongly recommended the Expositor to the Catholics within his Mission.

Being on the eve of leaving this country to revisit my Penates, I take this opportunity of entreating you to go on in your good exertions, setting aside all worldly considerations, and fearlessly discharging your arduous duties, hoping nothing from worldly men, but explaining clearly the true doctrine of our holy Religion, and defending it from the attacks of its enemies. However let every thing be done with charity; and God will be your reward, yes, your exceedingly great reward. Wishing you abundant success in your laudable and gratuitous undertaking, and giving you my Episcopal benediction,

I remain, yours truly,
FRE ANTONINUS PEZZONI,

Bishop of Esbona,

Calcutta, March 31, 1840.

Ex-Vic : Apost : Tibet, & Hindostan.

It is with no ordinary gratification we present our readers with the following Prospectus, which we are confident will be hailed with sincere delight.

PROSPECTUS OF A CATHOLIC INSTITUTE,

INTENDED FOR THE EDUCATION OF THE FEMALE POPULATION OF INDIA.

Under the Patronage of the Right Reverend the Bishop of Isauropolis, Acting Vicar Apostolic of Bengal.

The absence of all proper and efficient means for the education of the Catholic female youth of this country has long been a subject of deep regret to all who feel interested in the well being of this numerous and encreasing class. Our respected prelates and clergy have long wished to provide a remedy for this deplorable evil, by establishing among us an educational institution, conducted by a Religious Sisterhood, similar to those now existing in different parts of Europe and America.

With this view his Lordship the Vicar Apostolic of Bengal, has been pleased to sanction and encourage a plan for the establishment in this Vicariate of some members of the Ursuline Order, who will be qualified to instruct the children of the higher class, in all the branches of a liberal education; while at the same time, they will, in accordance with the Rules of their Order, undertake gratuitously the care and instruction of the poor. The arrangements which have been made for carrying this plan into effect, are explained in the NOTICE given below, which was published in the Principal Catholic Church, and at St. Xavier's College Chapel on Sunday last.

Application has been already made to the Ursuline Convent at Cork for six Ladies of that Order; it is therefore necessary that a fund be created to defray the expenses of their passage, and to prepare a suitable establishment for them in this city.

In appealing to the pious liberality of our Catholic brethren, it would be superfluous to enter into further details; or to expatiate on the many advantages that would result to them as a body, or to the nearest and dearest objects of their solicitude, by the Establishment here proposed. But as the advantages of such an Institution, would not be confined to Catholics, it is to be hoped that our separated brethren will assist and encourage this laudable and pious undertaking. It is only necessary to remind them that some of the most distinguished ornaments of society among them are indebted to similar Institutions for their superior attainments; and the fact is well known, that many Protestants send their children, by preference, to be brought up in Convents, both in Great Britain, and on the Continent, where they receive all the advantages of a liberal and pious education, without their religious principles being in any degree interfered with. Under these circumstances, we confidently appeal to the generous sympathy of every class of the Community. While Government expends large sums in maintaining Schools and Colleges; and the Leading Members of Society are actively engaged in promoting the cause of education, it may be fairly expected that this undertaking having the same objects in view, will also meet with encouragement from all who are anxious for the improvement, both moral and intellectual, of the female portion of the population of India.

Subscriptions in Calcutta will be thankfully received by the Ladies mentioned in the NOTICE; by His Lordship the Vicar Apostolic, and by the Clergymen attached to the Principal Catholic Church, and to St. Xavier's College.—Parties in the Mofussil willing to support the good work, will kindly forward their contributions to the Catholic Clergymen stationed at Bawal (Dacca,) Chittagong, Chandernagore or Chinsurah, Hazaribagh, Hussenabad and Serampore, and to the Editor of the *Bengal Catholic Expositor*.

NOTICE.

Published on Sunday last at the Principal Catholic Church and St. Xavier's College Chapel, by order of the Bishop.

The Catholic Community will be glad to learn that the following Ladies, Mrs. C. Cornelius, Mrs. P. S. D'Rozario, Mrs. John Lackersteen, Mrs. O'Brien, Mrs. Prendergast, Mrs. Rostan and others, have kindly consented to assist in making the necessary arrangements for the establishment of an Ursuline Nunnery in this city. The Nuns will instruct the children of respectable parents, and will gratuitously undertake the care and education of the poor. Each of the above-mentioned Ladies has a subscription-book. We therefore entreat all Catholics to give their utmost support to so good a cause, lest when the Nuns arrive, and find no preparations made, we (not to say you) should feel ashamed of our backwardness. We remind you of the words of St. Paul: "He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart, not with sadness, or of necessity, for God loveth a cheerful giver: and God is able to make all grace abound in you, that ye always having all sufficiency in all things may abound to every good work." (2 Cor. ix. 6-8.)

Understanding that many of our readers were disappointed at our not having given the whole of N.'s first letter in our last, we have endeavoured to make amends this week by giving his second and third entire, although to effect this we have been obliged to give four extra pages. It would be superfluous in us to offer any comment on the conduct which gave rise to these able letters. We feel persuaded that our readers will concur with us in thinking that never did a hired Barrister or paid Editor receive a more masterly or richly merited flagellation.

Mr. Osborne would have it believed that his castigator was no less a personage than Bishop Carew. This, however, like the rest of his insinuations and assertions, turns out to be untrue. Poor man! he doubtless would have felt flattered even in his degradation, at the idea that such a man as Dr. Carew had stooped to crush him. But this consolation is denied him: A less exalted hand "has done his business."

We were fully aware that personal malice, rancour and vindictiveness generally endeavour to hide their baseness under the semblance of zeal for religion and morality; but we were not, we confess, prepared to find the ex-Editor of the Calcutta Courier proclaiming zeal for the respectability of the Catholic Church! But it appears that he does not blush to say that he has at heart as much as any one "the respectability of the Church to which they (Dr. O'Connor and the Irish Clergy) belong." Could the powers of impudence exceed this.?

The letter of OBSERVER on the claims of the Catholic Soldiers on the Government, which we recently transferred into our columns from those of the *Hurkaru*, has attracted some notice at the Sister Presidency. The *Madras Examiner* takes the same liberal, just and enlightened view of the subject as the *Hurkaru*, as will be seen from an article which we have this day copied. The Indian Press has in this instance done its duty, and we sincerely trust that the Government will soon render justice.

Our esteemed Correspondent at Agra informs us that the Anniversary of SAINT PATRICK was celebrated at that place by the Catholics of *Her Majesty's 9th Regiment* in a manner becoming Irishmen and Catholics. The High Mass was performed in the Chapel on the lines by the RIGHT REVEREND DR. BORGHI, the Altar being tastefully decorated, and the Regimental Band in attendance. "Indeed," says our correspondent, "the whole service was most solemn and impressive." "It is not often," he adds, "that we hear in the Mofussil the sound of Sacred Music to stir up the soul to adore its God. Those well known tones, so familiar to the ears of most of the congregation in their early years, struck every one to the heart and reminded them of those happy days, when they used to attend Mass in their own dear native country. Our good Bishop delivers an English Sermon every Sunday, and beautiful Sermons they are; for my part I am quite delighted to hear him: his delivery is excellent. He is quite indefatigable in his exertions for the welfare of his flock. On Sundays, after saying Mass at his own Chapel in the City, he goes to the European lines to perform Mass for the Soldiers."

We congratulate our brethren of the Agra Vicariate on the possession of such a zealous Prelate. It is a blessing we doubt not they will fully appreciate, and how consoling it must be to the venerable Bishop Pezzoni to reflect that he has left them in charge of so worthy a Successor.

CONVERSION AND DEATH OF FREDERICK VON SCHLEGEL.

Those of our readers, who have perused Dr. Wiseman's Lectures on the "Connexion between Science and Revealed Religion," are, we imagine, familiar with the name of SCHLEGEL, of which honorable mention is therein frequently made. That SCHLEGEL was one of the most sublime philosophers, profound orientalists, and eminent statesmen, whom modern ages have produced, is irrefragably evinced by his numerous literary productions. These are entitled:

The Greeks and Romans—History of Greek Poetry—The Language and Wisdom of the Indians—Lectures on Modern History—Hercules Musagetes—Lectures on Ancient and Modern Literature—The Philosophy of Life—The Philosophy of History—The Philosophy of Language—and several smaller production: of high repute.

The conversion of so distinguished an individual to the ancient Faith cannot but prove a source of consolation to all fervent Catholics; nor should the remoteness of the date of its occurrence at all diminish the in-

terest it ought to excite. The sketch we subjoin is extracted from a Memoir prefixed to the English translation of the *Philosophy of History*, from the pen of J. B. ROBERTSON, Esq., London 1835.—We shall only add that SCHLEGEL's happy death proved the sincerity of his conversion.

But I am now approaching a passage in the life of Schlegel, which will be viewed in a different light according to the different feelings and convictions of my readers. By some his conduct will be considered a blameable apostacy from the faith of his fathers—by others, a generous sacrifice of early prejudices on the altar of truth. To disguise my own approbation of his conduct, would be to do violence to my feelings, and wrong to my principles; but to enter into a justification of his motives, would be to engage in a polemical discussion, most unseemly in an introduction to a work which is perfectly foreign to inquiries of that nature. I shall therefore confine myself to a brief statement of facts: noticing at the same time, the intellectual condition of the two great religious parties of Germany, immediately prior and subsequent to Schlegel's change of religion.

It was on his return from France in the year 1805, and in the ancient city of Cologne, that the subject of this memoir was received into the bosom of the Catholic church. There—in that venerable city, which was so often honoured by the abode of the great founder of Christendom—Charlemagne—which abounds with so many monuments of the arts, the learning, the opulence and political greatness of the middle age—where the great Christian Aristotle of the thirteenth century—Aquinas—had passed the first years of his academic course—there, in that venerable minster, too, one of the proudest monuments of Gothic architecture—was solemnized in the person of this illustrious man, the alliance between the ancient faith and modern science of Germany—an alliance that has been productive of such important consequences, and is yet pregnant with mightier results.

The purity of the motives which directed Schlegel in this, the most important act of his life, few would be ignorant or shameless enough to impeach. His station—his character—his virtues—all suffice to repel the very suspicion of unworthy motives; and the least reflection will shew, that while in a country circumstanced like Germany, his change of religion could not procure for him greater honours and emoluments than under any circumstances his genius would be certain to command; that change would too surely expose him to obloquy, misrepresentation, and calumny—and what to a heart so sensitive as his, must have been still more painful—the alienation, perhaps, of esteemed friends. Had he remained a Protestant, he would instead of engaging in the service of Austria, have in all probability taken to that of Prussia, and there doubtless have received the same honours and distinctions which have been so deservedly bestowed on his illustrious brother. We may suppose, also, that a man of his mind and character, would not on slight and frivolous grounds, have taken a step so important; nor in a matter so momentous, have come to a decision, without a full and anxious investigation. In fact, his theological learning was extensive—he was well-read in the ancient fathers—the schoolmen of the middle age, and the more eminent modern divines; and though I am not aware that he has devoted any special treatise to theology, yet the remarks scattered through his works, whether on Biblical exegesis, or dogmatic divinity, are so pregnant, original and profound, that we plainly see it was in his power to have given to the world a "*systema theologicum*," no less masterly than that of his great predecessor—Leibnitz. The works of the early Greek fathers, indeed, he appears to have made a special object of scientific research, well knowing what golden grains of philosophy may be picked up in that sacred stream. The conversion of Schlegel was hailed with enthusiasm by the Catholics of Germany. This event occurred indeed, at a moment equally opportune to himself and to the Catholic body. To himself—for though his noble mind would never have run a-ground amid the miserable shallows of Rationalism, yet had it not then taken refuge in the secure haven of Catholicism, it might have been sucked down in the rapid eddies of Pantheism. To the Catholic body in Germany, this event was no less opportune; and for the reasons that shall now be stated.

Germany, which in the middle age had produced so many distinguished poets, artists, and philosophers, was, at the Reformation, shorn of much of her intellectual strength. In the disastrous thirty years' war, which that event brought about, she saw her universities robbed of their most distinguished ornaments, and the lights, which ought to have adorned her at home, shedding their lustre on foreign lands. The general languor and exhaustion of the German mind, consequent on that fearful and convulsive struggle, was apparent enough in the literature of the age, which ensued after the treaty of Westphalia. To these causes, which produced this general declension of German intellect, must be added one which specially applies to the Catholic portion of Germany.

Every great abuse of human reason, by a natural revulsion of feeling, inspires a certain dread and distrust of its powers. This has been more than once exemplified in the history of the church. So, at this momentous period, some of the German Catholic powers sought in obscurantism, a refuge and security against religious and political innovations, and denied to science that encouragement which she had a right to look for at their hands:—a policy as infatuated as it is culpable, for, while ignorance draws down contempt and disgrace on religion, it begets in its turn, as a melancholy experience has proved, those very errors and that very unbelief, against which it was designed as a protection.

Had the court of Austria acceded to the proposal of Leibnitz for establishing at Vienna that academy of sciences which he afterwards succeeded in founding at Berlin, the glory of that great resuscitation of the German mind, which occurred in the middle of the eighteenth century, would have then probably redounded to Catholic, rather than to Protestant, Germany. But the German Catholics, though they started later in the career of intellectual improvement, have at length reached, and even outstripped, their Protestant brethren in the race.

Three or four years before Schlegel embraced the Catholic faith, the signal for a return to the ancient church was given by the illustrious Count Stolberg. The religious impulse, which this great man imparted to German literature, was simultaneous with that Christian regeneration of philosophy, commenced in France by the Viscount de Bonald. And these two illustrious men, in the noble career which five and thirty years ago they opened in their respective countries, have been followed by a series of gigantic intellects, who have restored the empire of faith, regenerated art and science, and renovated, if I may so speak, the human mind itself.*

Forty years ago, the Catholics of Germany, as I said, were in a state of the most humiliating intellectual inferiority to their Protestant brethren—they could point to few writers of eminence in their own body—Protestantism was the lord of the ascendant in every department of German letters:—and yet so well have the Catholics employed the intervening time, they now furnish the most valuable portion of a literature, in many respects the most valuable in Europe. In every branch of knowledge, they can now shew writers of the highest order. To name but a few of the most distinguished, they have produced the two greatest Biblical critics of the age—Hug and Scholz—profound Biblical exegetists, like Alber, Ackermann, and recently, Molitor, who has created a new era not only in Biblical literature, but in the Philosophy of History—divines, like Wiest, Dobmayer, Schwarz, Zimmer, Brenner, Lieberman, and Moehler, distinguished as they are for various and extensive learning, and understandings as comprehensive as they are acute—an ecclesiastical historian pre-eminent for genius, erudition, and celestial suavity, like Count Stolberg—philosophic archaeologists, like Hammer and Schlosser—admirable publicists, like Gentz, Adam Muller, and the Swiss Haller—and two philosophers, possessed of vast acquisitions and colossal intellects, like Goerres, and the subject of this memoir. In Germany and elsewhere, Catholic genius seems only to have slumbered during the eighteenth century, in order to astonish the world by a new and extraordinary display of strength. It is undoubtedly true that several of the above-named individuals originally belonged to the Protestant church—and that that church

* The aristocracy of French literature, and a very splendid aristocracy it is, has been for the last twenty years decidedly Catholic. The enemies of the church are to be found almost exclusively in the bourgeoisie, and still more in the canaille, of that literature.

should have given birth to men of such exalted genius, refined sensibility, and moral worth, is a circumstance which furnishes our Protestant brethren with additional claims to our love and respect. We hail these first proselytes as the pledges of a more general, and surely not a very distant, re-union.

The vigorous graft of talent, which the Catholic thus received from the Protestant community, was imparted to a stock, where the powers of vegetation, long dormant, began now to revive with renovated strength. The old Catholics zealously co-operated with the new in the regeneration of all the sciences—and the effects of their joint labours have been apparent, not only in the transcendent excellence of individual productions, but in the new life and energy infused into the learned corporations—the universities as well as the institutes of science. The mixed universities, like those of Bonn, Freyburg, and others, are in a great degree supported by Catholic talent; and the Great Catholic University of Munich, which the present excellent King of Bavaria founded in 1826, already by the celebrity of its professors, the number of its scholars, and the admirable direction of the studies, bids fair to rival the most celebrated Universities in Germany.*

Gratifying as it must have been to Schlegel to see by how many distinguished spirits his example had been followed, and to witness the rapid literary improvement of that community in Germany to which he had now united himself, he could not expect to escape those crosses and contradictions which are, in this world, the heritage of the just. The rancorous invectives which the fanatic Rationalist—Voss, had never ceased to pour out on his own early friend and benefactor—the heavenly-minded Stolberg, excited the contempt and disgust of every well-constituted mind in the Protestant community. This Cerberus of Rationalism opened his deep-mouthed cry on Schlegel also, as he set his foot on the threshold of the Catholic Church. In this instance, the religious bigotry of Voss was inflamed and exasperated by literary jealousy. By his criticisms, and masterly translation of Homer and other Greek poets, this highly gifted man had not only rendered imperishable service to German literature, but had contributed to infuse a new life into the study of classical antiquity. Jealous, therefore of his Greeks, whom he worshipped with a sort of exclusive idolatry, he looked with distrust and aversion on every attempt to introduce the orientals to the literary notice of the Germans. He ran down Asiatic literature of every age and nation with the most indiscriminate and unsparing violence—denounced the intentions of its admirers as evil and sinister; and, in allusion to the noble use which Stolberg, Schlegel and others had made of their oriental learning in support of Christianity, petulantly exclaimed on one occasion, “The Brahmins have leagued with the Jesuits, in order to subvert the Protestant, or (as we should translate that word in this country) the Rationalist religion.” * * * *

Towards the close of the year 1828, Schlegel repaired to Dresden; and that city, where the torch of his early enthusiasm had been first kindled, was now to witness its final extinction. He delivered in this city, before a numerous and distinguished auditory, nine lectures on the “Philosophy of Language,” (*Philosophie der Sprache*), wherein he developed and expanded those philosophical views already laid down in his “Philosophy of Life.” This work is even more metaphysical than the one last named—with untiring wing, the author here sustains his flight through the sublimest regions of philosophy. This production displays at times a

* The words which the King of Bavaria used at the moment of founding this University, are remarkable. “I do not wish,” said he, “that my subjects should be learned at the cost of religion, nor religious at the cost of learning.”—See Baader’s opening speech in 1826. *Philosophische Schriften*, page 366. These are golden words, which ought to be engraven on the hearts of all princes. In other words, the monarch meant to say, I wish to consecrate science by religion, and I wish to confirm and extend religion by science. This sovereign is the most enlightened, as well as munificent, patron of learning in Europe; and whether we consider his zeal in the cause of religion—his solicitude for the freedom and prosperity of his subjects—his profound knowledge, as well as active patronage, of art and science—and his true-hearted German frankness and probity; he is, in every respect, a worthy namesake of the illustrious Emperor Maximilian. He has assisted in making his capital a true German Athens; and, small as it is, it may at this moment compete in art, literature, and science, with the proudest cities in Europe.

gigantic vastness of conception which almost appals—we might almost say, that this mighty intelligence had in his ardent aspirations after Immortality, burst his earthly fetters—or that Divine Providence, judging a degenerate world unworthy of hearing such sublime accents, had called him to continue his hymn in eternity. On Sunday, the 11th of January, 1829, he was, between ten and eleven o'clock at night, preparing a lecture, which he was to deliver on the following Wednesday. He had in his former lectures spoken of Time and Eternity—he had called Time a distraction of Eternity—he had adverted to those ecstasies of great Saints, which he called transitions to Eternity. He was now in this lecture discoursing of the different degrees of knowledge attainable by man—of the perception—the notion—and the idea. He began a sentence with these remarkable words :—“ Das ganz vollendete and vollkommne verstehen selbst aber”—“ But the consummate and the perfect knowledge”—when the hand of sickness arrested his pen. That consummate and perfect knowledge he himself was now destined to attain in another and a better world ; for, at one o'clock on the same night, he breathed out his pure and harmonious soul to heaven.

His death, though sudden, was not unprovided. He had ever lived up to his faith—through his writings there runs an under-current of calm, unostentatious piety ; and I know no writer more deeply impressed with a sense of the loving agency of Providence. A gentleman, well acquainted with some of his most intimate friends, has assured me that, for some time prior to his death, he had prosecuted his devotional exercises with more than ordinary fervour ; and that on the morning of that Sunday on which his last illness seized him, he had been united to his Lord in the Holy Communion—a presage and an earnest, let us hope, of that intimate union he was destined to enjoy in the long and cloudless day of Eternity !

The melancholy news of his death, when conveyed to his distinguished friend—Adam Müller, then at Vienna, gave such a violent shock to his feelings, that it brought on a stroke of apoplexy, which terminated his existence. A chain of the most exalted sympathies had united those souls in life—what marvel if the electric stroke, which prostrated the one should have laid low the other !

Frederick Schlegel married early in life the daughter of the celebrated Jewish philosopher Mendelsohn. This lady followed her husband in his change of religion. Mrs. Schlegel is one of the most intellectual women in Germany—she is advantageously known to the literary world by her German translation of Madame de Stael's *Corinne*; and report has ascribed to her elegant pen several of the poems in her husband's collection.*

CONVERSIONS AT BENARES.

To the Editor of the Bengal Catholic Expositor.

SIR,

At this Station where the visits of a Roman Catholic Clergyman are “ few and far between,” it must be considered as a special manifestation of the Almighty's love to his creatures, that the light of the ancient and only true Faith should even exist here amidst so much infidelity, bigotry, and intolerance which surround us.

The benefits which we derive from the visits of a Clergyman at this Station are but few, compared with those which fall to the lot of such of our brethren as enjoy the happiness of being quartered at a Station where there is a resident pastor :—yet, thanks be to God, the seed of the true

* A complete edition of Frederick Schlegel's works in fifteen volumes 8vo. was announced in 1822. Of this edition ten volumes only, as I am informed, have appeared. To these fifteen volumes must be added the four which were published in the last years of the author's life, making in all nineteen volumes.

faith has been sown even here, and—notwithstanding the spiritual difficulties under which we labour—has produced a fruitful, and gratifying recompence.

On Tuesday the 17th instant, Agnes, wife of Corporal William Farren—and Sarah, wife of Bombardier Robert Farrell, of the Artillery, received conditional Baptism from the hands of the Rev. Mr. Vincent, Apostolic Missionary at Ghazeepore. For some time previous to their Conversion, they received instructions in the Religion which they were about to adopt,—which, though not properly understood by them at first, became in the end a source of pure delight, so that it cannot be said of them that they abandoned the faith in which they were born and educated, without a deep, and settled conviction of the necessity of such a step.

This is the third conversion which has occurred at this station since January last. On the 20th of that month, Mary, wife of Gunner Hugh Maher, embraced the Catholic Faith, in which she was baptized by the above-named Rev. Gentleman.

Secrole, Benares, March 19, 1840.

T. C. & J. G.

Selections.

CLAIMS OF THE CATHOLIC SOLDIERS ON THE GOVERNMENT.

In another part of our paper will be found a communication extracted from the *Bengal Hurkaru*, and headed “*duty of government to provide chaplains for its Catholic Soldiers*,” which, though by so doing we may lay ourself open to remark from the few who cannot look beyond self, or who deem those professing a different creed to themselves disenthitled to aid from government to assist them in their christian duty, to the particular notice of the powers that be.—A cotemporary on what he terms a “*parting*”—“*piece of advice*” to “*the Irish Priests*”—we need not, we feel assured, say who are intended as “*the Irish Priests*” by the “*Editor ad interim*”—observes—“There are at this time in India about thirty thousand European Troops—Queen’s and Company’s; of these perhaps rather more than one-third are Catholics”—had he said *one-half*; he would probably have been nearer the truth—“and we learn that much inconvenience is experienced by the Troops for want of Catholic Clergymen to take care of their spiritual concerns:” yes, they do experience great and serious inconvenience for want of Catholic Clergymen to administer to them the comforts of religion; and therein our cotemporary has in his own peculiar phraseology made known a fact; not so however when he says that “Government with a degree of *liberality* which is beyond all praise, allots 50 rupees a month to such Catholic Missionaries as can be *persuaded* to administer to the spiritual wants of the Soldiers” for he either does know or ought to know, that this 50 rupees a month, instead of being allotted “to such Catholic Missionaries as can be *persuaded* to administer to the spiritual wants of the Soldiers” is limited to a very few—that in the Bengal and Agra Presidencies, exclusive of 200 Rs. per month paid for such services at Dum-Dum, the whole amount disbursed by government for the Roman Catholic Soldiers at both those Presidencies does not exceed *two hundred and fifty rupees per month*, compare which with the amount paid to the clergy of the Church of England and Kirk of Scotland in the shape of salary alone somewhere about *twenty thousand rupees per mensem*, and let those who would deny the Catholics the last and most important consolation say—is it right? is it just? would you think so were the case to be reversed and you situated as they are?

Our Cotemporary knows or ought to know, as we have before observed, that this allowance of *Fifty rupees* a month is limited to a very few stations, and although we are not prepared just now to name those stations, we think we may safely say, the whole amount disbursed by the Madras government on account of such allowance to Roman Catholic Ministers does not equal that disbursed by the Supreme Government and that of Agra for a like purpose—but certainly it does not exceed it.—Look at the amount disbursed and the service required, to be faithfully performed, and see how disproportioned the one is to the other—and which after all is only an allowance for *five priests*, supposing the amount disbursed here to be the same as at Calcutta, while the stations of the Troops requiring the services of such *five priests* are in various parts of the Country extending from one extreme limit of the Presidency to the other.

Were we to say the Roman Catholic is equally entitled with the Protestant soldier to be provided with those spiritual consolations which all christians deem of more or less importance at the close of life, we would only be asserting what is true, but we will go a point further and say, as there are certain services which the Protestant on his death bed does not consider essential but which the Catholic does, his claim upon the authorities under such circumstances is superior to that of the Protestant, and cannot be disregarded by those authorities but by the commission of a great wrong; for, as a cotemporary has observed, “allow the Catholic to be mistaken in his creed, yet you take him into the field of battle with that creed in his heart immovably fixt, and can you with any regard to justice, expose him to death without providing for him these consolations which his creed prescribes?” and which he firmly and conscientiously believes are essential to his happiness hereafter?—We will not trust ourself with further remark on the subject at present, but will return to it by and by.—*Madras Examiner*, 19th March 1840.

STATISTICS OF THE CATHOLIC CHURCH IN HOLLAND.

In room of the Catholic unity which once prevailed in Holland, there is now a piebald variety of sects. There are in Holland, Schismatical Greeks and Armenians, Protestants of various sects, Calvinists Arminians, Reinsburgers, Lutherans, Menonities and other Baptists, Quakers, Herrnhutters, Jansenists, and Jews. In the year 1830, Holland, *exclusive of Luxemburg and Limburg*, contained 1,541,743 Protestants, 45,593 Jews, 51 Jansenist Churches, and 836,920 Catholics.

Luxemburg and Limburg, which have recently been re-annexed to Holland, contain 500,000 Catholics; and thus the number of Dutch Catholics now amounts to 1,336,920 souls, or nearly one-half of the entire population of Holland, as it was estimated in the year 1830.

According to a new convention, there is, instead of the Bishoprics of Amsterdam and Herzogenbusch, an Apostolic Vicariate in Holland, whose duties are discharged by a bishop *in partibus*. In 1827, the Dutch mission was distributed among nine archpriests. 1. Holland and Zeeland, with the eight deaneries,—Amsterdam, Rennemerland, Rynland, Delfsland, Schicland, West Friesland, North-Holland, and Zeeland,—which include 180 parishes.

The Archpriest has his seat at Loetervoude. The seminary is at Warmont. In the city of Amsterdam, there are twenty-four Catholic Churches. The monument of the Anabaptist poet, Voudel, who, in the year 1679, was converted to Catholicism, is found in the new Protestant Church. In Rotterdam, where there are three Catholic parishes, there is the bronze statue of the celebrated scholar, Erasmus of Rotterdam, born here in 1467; who, in the sixteenth century, victoriously combated Luther's heresy on Free Will; and in the year 1529, when the Calvinistic doctrines were introduced into Basle, amid a frightful assault on images, quitted the city, in order not to pass for an adherent to Protestantism. In Haarlem there are six, in Delft two, and in Leyden six Catholic parishes. In the last city, a new Catholic Church has been built, 115 feet in length.

2. Utrecht has 64 parishes. The seat of the archpriest is at Maarsen. The seminary at St. Geernsberg. In the city of Utrecht, on the Rhine, are eight Catholic parishes, and a Catholic association. Here is the principal seat of the Jansenists while at Zeigst there is a community of Herrnhutters.

3. Gelders has 55 parishes. The archpriest inhabits Duiven. The most numerous Catholic congregations are at Arnheim and Gronlo.

4. Friesland has 31 parishes. The archpriest is at Sneek, on the Snecker Lake. The most considerable parish is at Lenwarden. In this district, near Dockum, St. Boniface suffered martyrdom, after having converted to the Catholic faith several thousand pagan Frieslanders.

5. Salland and Drenthe have 22 parishes. At Zwoll, on the river Aa, where the archpriest has his seat, there is the largest parish.

6. Twente has 27 parishes, among which that at Cokmarsan is the most numerous. The archpriest resides at Denekamp.

7. Gröningen has 15 parishes. The seat of the archpriest is in the city of Gröningen, where are found the largest Catholic congregations.

II. APOSTOLIC VICARIATE.

In this ecclesiastical district, there are 9 deaneries, and 138 parishes. Four of these are in the city of Herzogenbusch, in the duchy of Brabant, possessing a numerous Catholic congregation. That at Tilburg is considerable, and that at Oerschot by no means small.

III. THE APOSTOLIC VICARIATE OF BRED A.

This comprises 44 parishes, whereof 25 are in the deanery of Breda, and 19 in that of Berg-op-zoom.

To these must be added the district of Grave, which was the Dutch part of the ancient bishopric of Roermond, that in two apostolic vicariates includes the deaneries of Nymegen, Druten, and Ruyk, forming altogether 63 parishes, whereof four are in Nymegen; which city, together with Bergen and Grave, contains the greatest number of Catholics. Lastly, there is the country of Ravenstein and Megen, which has 19 parishes, among which that at Uden is the most populous.

In Grave, there appears a Catholic theological journal in the Dutch language, *Catholikje Nederlandsche Stemmen over Godsdiens*, edited by the learned convert, the notary Le Sageten Broecke.

Some years ago, Count William Bernhard Styrnen, of Limburg, became a convert to the Catholic Church.

The Dutch Catholic clergy, as a credible informant* states, mostly consists of very pious and venerable men. Between pastor and flock, the most touching and beautiful harmony prevails; and while, from want of contributions, the Protestant Churches are rapidly falling to decay, cheaply as they had been acquired by their present possessors, we find Catholic chapels springing up in all places, even in the rural districts.

For the foregoing details, we are indebted to the valuable statistical work of Dr. Honinghaus, entitled, "Gegenwartiger Bestand der Romisch-Katholischen Kirche," Aschaffenburg, 1836.

In conclusion we may observe, that Mr. O'Connell was quite right when he told the Methedists in the second letter he addressed to them, that in no country were the people returning more rapidly to the Catholic faith than in Holland. A friend has informed us, on the authority of a respectable Dutch Catholic clergyman, that of late years the number of annual converts in the city of Amsterdam alone, has sometimes amounted to the number of five hundred souls. Taught by a bitter experience, King William pursues now a very different policy than heretofore towards his Catholic subjects. He treats them, we are informed, with a confidence and a kindness which are well merited on their part by their good conduct, loyalty, and patriotism. This is not the only instance of a royal conversion which has recently been witnessed. King Ernest, of Hanover, when two years ago the Catholic bishop of Hildesheim was introduced to him, assured that prelate he was by no means ini-

* See the German Catholic periodical, "Katholische Kirchen Zeitung," 1135. No. 53.

mical to the Catholic Church, and that his opposition to the Irish Catholics, had been dictated by political, and not religious motives. The Hanoverian Catholics, however much they may disapprove of many arbitrary measures of this sovereign, give him a sort of negative support; inasmuch as he is more favourably inclined towards them than the States. What will King Ernest's Irish friends say to this state of things?

To F. OSBORNE, Esq.

Editor ad interim of the Spectator.

"If a man's conviction be sincere, he has a right to promulgate the opinions founded on such conviction!! no matter whether formed on a matter in which the aid of his advocacy had been put into requisition or upon some or any other matter and that in a matter of litigation.—(This) is a piece of vulgar nonsense which requires not refutation."—Mr. OSBORNE'S editorial reply to the letter of N.

Sir,—I congratulate you on the possession of a calm and happy temper. The richness, dignity and gracefulness of your style disprove the rumour, that you have lingered too long, in expectancy, about the purlieus of the criminal Court.* Your devotedness to the study of the dull law—"of its quilllets, its tricks, the fine of its fines, the recovery of its recoveries"—your labors in clamouring for the oppressed against the oppressor have not yet dried up within you, that cool fountain of taste which mirrors back the fair and lovely form of justice. I would advise you to seek some dignified retreat from your numerous professional avocations and enjoy, for a season at least, the pure air of the hills. Your fame has preceded you. Your public spirit in volunteering to reform an aged Bishop and his clergy, commended as it is by set and elegant phrases, will secure you admission to high and polished society. And then you may indulge, at leisure, in those fond recollections of the past, which like a balm for bruised honor, will soothe you into peace.

But, Sir, before you withdraw from us, to gladden by the light of your countenance some select few, permit me to supply you with food for thought. You have reduced the argument of "the popish intrusive organ into a small compass." The argument according to you is this, "that a counsel in a cause is guilty of an unheard of atrocity in holding and promulgating in his editorial capacity any opinions which he may have formed on matters connected with that cause, and that he thereby poisons the fountains of justice." Now, Sir, you must have indulged very largely in abstraction before you could so reduce my charge against you. To speak tenderly, the anger to which you were roused—like a short madness, must have bewildered your reason; or to speak "the plain, unvarnished truth," you prudently declined to grapple with an argument which you found too powerful for you. I never affirmed the general proposition, that a counsel is guilty of atrocity by giving expression in his Editorial capacity to the opinion which he may have formed as counsel—My statement carried with it something more of conviction.

My position was, that a counsel, when judgment is expected on a cause in which he has laboured for a fee, acts unseemly by attempting to steal behind the scenes and then come out, stuffed and shaped, in the new character of an unknown Editor, to harangue in favour of the Counsel's Client. My position was that a Counsel, who disclaims all knowledge of the Courts, and under the disguise of an Editor who gathers together falsehoods and calumnies, with which he appeals to the popular dislike, to the religious prejudices and humane feelings of judges, and this in favour of his client—acts illegally—against the spirit of the law. My position was,—that the nature and circumstances of such an act would render the Editor or

* To prove that I have reason to be complimentary, I take the liberty of re-exhibiting some of the flowers which Mr. Osborne has culled from Parnassus.

"A Scree of abuse ancient and fish like, very rank and very nasty. Seminary blackguardism.—clownish—loutish—half-educated—who will think of saving your soul for a lousy shilling?"

Has the Editor "ad interim" of the Spectator used these classic phrases?

Counsel guilty of an unbecoming, of an illegal and unjust attempt to poison the source of justice.

How different then is the case which I have made, from that which you have fabricated; and pray what is the force of your reply, of your precedents and suppositions? The Counsel of George Gordon by defending the mad enthusiasts, does not participate in their guilt. But if that counsel, before the judge had pronounced sentence, had hired himself out for a monthly stipend to edit a newspaper—if he attempted to conceal this circumstance from the public, and made an effort in the character of a seemingly disinterested writer, to bring into disrepute the fanatical insurgents, and extolled their peacefulness, just behaviour, and invaded rights—If he calumniated those who were said to be a party in the prosecution, and falsely charged them with injustice, cruelty, and persecution of their brethren—Would that counsel be free from the imputation of having received a bribe for the Editor along with the brief for the Lawyer? would he be acquitted of the guilt of conspiring with gross offenders, or of unduly attempting to bring the weight of public opinion to the support of a cause which he had espoused for money? Now Sir, I challenge you to cite a single instance in which a Lawyer, of eminence, who respected himself and his profession, has attempted to influence the bench by bringing to bear upon it the public feeling which the press is supposed to express. Would he not be degraded in his own estimation and in the estimation of the bar, if he employed duplicity, falsehood and calumny, to succeed in that design?

Let any reasonable man take up your suppositions which form a kind of Legal argument; and he will decide, that if Mr. Osborne (the Editor) advocated cases of *theft, perjury, libel, or crim con* in the same manner as a counsel carrying out the principles of Mr. Osborne, might defend the cause of Don Antonio, the world would say that whatever may be the virtues of the man, the morality of the *Editorial Barrister* would be exceedingly questionable.

But Sir, let us examine the latitudinarian principle which, in self vindication, you have laid down as a guide in promulgating opinions. According to you, "if a man's conviction be sincere, he has a right to promulgate his opinion on a matter, whether formed on a matter in which his advocacy may be put in requisition; or upon some matter or any other matter." Have you ever looked from the rich phraseology in which you have so happily dressed this noble conception, to the very strange consequences which naturally flow from your original maxim? Were I sincerely convinced that you are a Barrister who possesses neither moral feeling, legal knowledge, nor weight of character, that you are a discontented, truculent member of the Bar, whom no one respects, in whom no one confides, whose friendship every honourable man would be afraid to cultivate—That you have retired from the first presidency in India, from motives which your disinterestedness alone can explain—That your wretched attempt to defend yourself exhibits your inability to protect a client.—Were my notions regarding you such as these, I would have a right, according to your maxim, to promulgate them: but if I did so, would you disprove your own legal advice by appealing to a Court of justice? For the sake of your profession sir, I must not suppose that, when you sculked into the chair of an Editor, leaving behind you the character of a Lawyer, you were actuated by this latitudinarian principle, which would justify the promulgation of calumny, treason and of all uncharitable atheism.

I have not therefore asserted that a Barrister could never give expression to his sincere opinions, but I have said that there are circumstances in which a Barrister cannot write for hire without dishonouring his profession,—That when stooping from his pride of place, he lies in wait for weak and worthless prey, he proves his degeneracy—nor have I said that "you have ever poisoned the sources of justice." I very distinctly exonerated you from that crime—"because the words of a briefless Barrister are not more powerful in a journal than in a Court of justice." But I denounced the leading article in the Spectator as an unseemly, illegal, and unjust attempt, to warp the judgment of the Bench. You will admit (for you are a Lawyer) that the attempt is sufficient to constitute guilt.—You will admit that he who attempts to excite and stir up suits and quarrels between her Majesty's Subjects, either at law or otherwise, is guilty of common barratry—and that the Counsel may be punished for

an attempt at champerty.—Champerty being a bargain with the plaintiff or defendant, to divide the land or other matters sued for between them, if they prevail at Law.

Now Sir, is the writer of the leading article of the Spectator for Saturday the 7th, guilty of an attempt to poison the sources of justice. Remember that you have said “judges *generally* do not seek for their decisions on cases submitted to them, in the columns of newspapers, and the minds of juries are only” *more open to the influence of the press*. If you understand the English language, you must feel the force of your own admission, you must maintain, that judges *sometimes* seek their decisions in the columns of a journal, which may prove to be a *prostitute organ*: and that the *minds of the judges are open* to the influence of the press. Can it be possible, that there is a Lawyer who contemplated a case of an undecided, partial, prejudiced tribunal—That he therefore waited the favourable moment, when clothed (as it were) in the *lion's skin*, he sends forth the mimic bellow, in the hope of securing prey? For the sake of the *Bench*—for the sake of the *Bar*; in honor of the Comyns and the Nortons, of the men whose genius has clothed the naked skeleton of the law with beauty and dignity—Of the men, by whose labours the most solid pillars of the Constitution have been planned and raised, and whose fame, like a constellation, sheds a glory around the name of England—For these, for *many reasons* I will dismiss the suspicion. But what will the *public* think? or rather what have they said,? Sir, I am but a poor, plain man. I think *like the people*, I feel for the *people*, I move with the people, and I have but re-echoed, the voice of the people.

If, Sir, attrition and *suffering* have not worn away that delicate sense of honor “which would resent a *stain* like a wound,”—If they have not destroyed every desire, of recovering lost honor, I would recommend to any fallen, degraded, discomfited Lawyer a model for imitation. I would tell him that Judge Gambier was applied to, on behalf of an institution, in which poor children were gratuitously educated and some of them clothed. The institution however, like so many other salutary establishments, was under the protection of Dr. O'Connor and Dr. Carew. Judge Gambier therefore declined *even* to give a charity, lest the snow white purity of the ermine should be fouled by the breath of calumny.

But then the counsel of Don Antonio might cast from the pages of the Spectator some light upon the minds of those who condemn a silly lawyer, either in the capacity of an Editor, or in the capacity of a pleader, who was more than once reminded by the bench, that his language and his argument were *something more than impertinent*. If, Sir, you were to seek a private audience with the judges, and if you commenced to address them on a suit in which you have pleaded—if you even a *second time* calumniated Dr. O'Connor, calumniated the British Clergy, misrepresented the faith and feelings of the Madras Catholics, for they cling to the British Clergy—and if you misrepresented every circumstance connected with the Madras Mission, what would the judges say to you? Would they resent your intrusion as a gross, illegal effort to seduce them from the truth, or could they honour you with their respect or confidence? And tell me if that, which would be discreditably, illegal and unjust in *you*, could be honourable, legal, innocent and just, in the Editor “*ad interim*” of the Spectator?

I am, you perceive, tracing you “through your own *snow*.” If my way be devious, you have marked it out. You conclude your elegant reply by asking questions. Why, you demand, has not Dr. O'Connor established himself at Cochin or elsewhere? I presume you will continue the interrogatory, and ask why Dr. Spencer has not established himself in some of the South Sea Islands? And you will, I am sure permit others to inquire, why you have abdicated the *dignity* which you enjoyed in *Bengal!!!* or what guiding power “*sent*” you to Madras when the rights of Portugal were in distress; and the editorship “*ad interim*” of the Spectator vacant? But then “these British popish emissaries might be more actively employed, why like drones are they sticking about the hives?”

You have not a felicitous memory, or rather there is a magic power in your pen. At one time these British Clergy are formidable, active, indefatigable proselytisers. By the Protestant press of India—whenever you come in collision with that press,

you are prepared with an apology, these Popish emissaries have been denounced as the most formidable enemies of Protestantism. The war cry has been sounded—A holy alliance has been formed—peace has been made,—conflicting sects mingle in peace, and the British clergy are the formidable enemies against whom the spotted host advances. How comes it then that these priests “are drones about the hive.”—Upon inspection too, you will find, that the Papal strength is reduced to two individuals. One a simple and ungifted *Priest*—the other certainly in himself a *legion*—not advanced in years, but venerable on account of his rank, virtues, learning and labours,—a prelate,—the pride of an establishment before which a profligate press, a bloated church establishment and the myrmidons of the sects have trembled and retreated—the benefactor who has fed the hungry, clothed the naked, relieved the stranger,—whose name is remembered in sorrow and benediction in his native country. To these two is the papal force reduced, and they are of course “*clownish, loutish, half educated.*” Yet Protestantism totters from the assault of the British Clergy.

These British Priests however fatten upon the rich revenue of the Capuchin Mission; “they have cruelly sacrificed the venerable fathers of the illustrious Franciscan order and condemned them to starve upon the wretched pittance of five pagodas per month.” Sir, I call upon you to give up the name of the informant, who has told you that the Capuchins receive but five pagodas per month. The untruth is so gratuitous, so unfounded, that I will charge *you directly* with saying that which is not true, if you do not produce your authority. I asserted, and I repeat the assertion, that if the priests who serve on the Madras Mission have felt a change,—the change is an improvement, although the venerable Bishop and the one Priest who reside at Madras “have never received ought from the Mission save their support.” They are “drones however, and greedy of temporalities.” *A selfish lawyer* said so; no other would.

Here Sir, let us pause together; you and I are but commencing our acquaintance, *you* must decide how far the *intimacy will reach*. I said that you were the Editor ad interim of the Spectator, you admit that I am right. The inference which every mind draws from your admission is, that you, who were the fee’d the violent counsel of Don Antonio,—a counsel twice called to order by a judge who *knows the law* and is *high minded*—that *you* who received a retainer from Don Antonio, wrote a leading article in your journal in favour of your client, and stated in that your *knowledge of that suit* was derived from the *public papers*. The honor of a soldier would be lost if he so committed himself. Let the military Spectator look to the consequences.

I denounce the leading article which is supposed to come from you, as a discreditable, illegal, unjust attempt to poison the sources of public justice.

Either from design, or anger, or ignorance, you misstated the point at issue between you and me—you have adduced a principle and some argument, which like a mismanaged weapon wounded the hand that cast them. You and I then are before the public. Should you wish to choose a judge to decide between us, whom would you select? For *my part*, were it possible that the highest legal authority in India could feel an interest in the character of an insignificant Barrister, I would appeal to the Judges of the Equity Court. I would appeal to your brethren of the Bar. I would in fact with confidence refer the controversy between you and me to the respected and talented Proprietor of the Spectator. One word more, Sir, and I have done.

You have assailed the clergy of Ireland in gross, vulgar, disgusting language. Your merit even in *this abuse* is not greater than that of the magic lath which rests over the attractive spring. From the *orange press* of England you have collected your vocabulary. *Yours* is the merit of exhibiting, for Indian admiration, the *delicate exotics* which have been reared in the *hot beds* of the governing country.

You are the Editor ad interim of a liberal journal.—Yet you admire the wisdom of the penal code. You therefore cannot sympathize with a people whose Priests, *for their faith*, have worn the chains of slavery; have suffered exile, imprisonment, torture, and death—you, and perhaps you are a *dissenter*—cannot sympathise with *suffering* Ireland.

You must defame the Priests who have shaken off the incubus.

The privations of the tithing clergy I presume, deeply affect you. Were it a *profitable speculation* you would become an exile and throw the shade of your protection over the oppressed *Parsons*. You would return and looking over the fields that have been enriched by the blood of the son, you would preach to the mother the legality of tithes, and with the *Bible* in one hand and the pistol in the other, you would inculcate Christian Charity.

But before you proceed upon your mission, try if the people of this benighted Presidency can spare you? Should you abandon us we will raise pyramids, monuments and equestrian statues to commemorate your fame, and upon each and every testimony of your greatness there shall be inscribed the words—

“Go where glory waits thee, but still remember me.”

With regard to the St. Thomé clergy, I refer you (if you wish to correct your mistakes) to the pastoral of a Prelate, who never wrote but in Charity—who would coin his heart to relieve the poor—who has ever felt for the *wrongs*, the sufferings, and poverty of those whom he could not relieve. N.

CIRCULAR.

Addressed by the Right Rev. Dr. CAREW, Bishop of Philadelphia, and Coadjutor V. A. of Madras and Meliapore, to such of the Clergy of St. Thomé as refuse to acknowledge the Right Rev. Dr. O'CONNOR as their Ordinary.

Madras, 8th October, 1839.

REVEREND SIR,

It would be truly gratifying to my feelings to address you under the endearing appellation of brother and fellow-labourer in the vineyard of Jesus Christ, but, unhappily, that same evil spirit of discord which interrupted the repose of Heaven itself and disturbed the peace and innocence of man in the earthly Paradise has broken those sacred bonds which should bind us indissolubly together in Concord and Unity.

Alas! for the holy inheritance bequeathed to us by the Sainted Apostles of India. In the language of Inspiration, these Illustrious Men “had brought a vineyard out of Egypt, and God had planted the roots thereof, and it filled the land; the shadow of it covered the hills, and the branches thereof the cedars of God. It stretched forth its branches unto the sea and its boughs unto the river.”

Yes, the Glory of the Catholic Church of India shone refulgent throughout the Christian Universe, and at the very period, when Heresy and Schism desolated some of the fairest provinces of Europe, Religion was consoled by the numerous spiritual progeny which were begotten to Jesus Christ in this once cherished portion of his inheritance.

And who were the Holy Men, on whose Apostolic labours it pleased God to bestow this copious Benediction. As Children of the Church they were united in a Spiritual Brotherhood with every Member of the one Fold and of the one Shepherd: As Members of Civil Society they had an endearing connexion with you: and it is a just subject of pride to you, to be connected by blood and by country with many of these sainted Personages. But you know that it is written “Neither are all they that are the seed of Abraham Children. . . . that is to say, not they that are the Children of the flesh are the Children of God;” you know that the hedge of the vineyard which the Lord had thus gloriously planted is broken

down, so that all they who pass by the way do pluck it—that the boar out of the wood hath laid it waste, and that a singular wild beast hath devoured it”—you know well all these alarming truths, and if you love the beauty of the House of the Lord and the place where his glory inhabiteth, you will from your hearts pour forth the prayer of the Royal Psalmist: “Turn again, O God of Hosts, look down from Heaven and see and visit this vineyard, and perfect the same which thy right hand hath planted.”

For what purpose protract any longer those melancholy dissensions by which we have been divided. Every thing now concurs to announce to you the will of God, that you abandon the course you have hitherto pursued. The voice of the venerable successor of St. Peter now for the last time invites you tenderly to return to his Paternal care, and not to persevere in a career which would harrow his feelings, on account of the spiritual evils which it must inevitably soon bring upon you.

I will not dwell on the folly even in a temporal point of view, of your obstinately adhering to your previous conduct. You may by doing so, dissipate the patrimony of religion and of the poor—you may flatter the pride and the resentment of disappointed ambition—you may gratify the avarice of some and the bigotry of others—you may make the high and envied name of Catholic, a scorn and derision to them that are about—all these and many more evils you may certainly occasion: but are these fruits worthy of the Lord of the vineyard? Is it for these ends, that you entered into the sanctuary and took the Lord for your inheritance? Is yours a ministry of death and not of life? A ministry of destruction and not of edification? “Know you not that the long suffering of God invites you to repentance?” Oh! then if this day you hear the voice of the Lord harden not your hearts, but yield a ready and cheerful obedience to his sweet invitation.

Think not, that your return will be the cause of humiliation to you, or of worldly triumph to us. Of every high Priest it is written, that he should be one, who can have compassion on them that are ignorant and that err; because he himself is compassed with infirmity. My duty towards you is pointed out in these words of the Apostle, and I feel in the bottom of my heart, that I would forfeit my own claims to salvation, were I to transgress against the sentiments contained in that admirable instruction.

Your return will be indeed a source of triumph to me, but it will be the meek triumph of the Shepherd, who has recovered a lost sheep—of the Father, who has regained a beloved son. Our joys and our sorrows shall be then shared in common, and we shall have no other object in view, but to labour for the diffusion of the holy faith and morality which the Catholic Church inculcates.

This peaceful triumph will diffuse universal joy among all who glory in the name of Catholic, it will produce this happy effect, not only in India, but in every part of Europe; it will console the declining years of our venerable and august Pontiff, who looks with daily increased anxiety to the welfare of Religion in that land, which was sanctified with the blood of Thomas and with the tears of Xavier.

This triumph will grieve only the bitter enemies of us both—“Those who have devoured Jacob and laid waste his place.” They indeed will

grieve to see accomplished in us what was predicted of the Church of Christ—that its ministers would be “as an army in battle array”—but they too struck with the beauty and unity of the House of God, shall, even, when they meditate a curse, exclaim with the Prophet of old, “How beautiful are thy tabernacles, oh Jacob, and thy tents, oh Israel, as woody vallies, as watered gardens near the rivers, as Tabernacles which the Lord has pitched, as cedars by the water side. He that blesseth thee shall also himself be blessed, he that curseth thee, shall be reckoned accursed.” I will close this address in the energetic and appropriate words of that Apostle, whose affection for his Brethren made him wish to be Anathema for their Salvation. Now, I beseech you to mark them who make dissensions and offences contrary to the doctrine which you have learnt and avoid them. For they that are such serve not Christ our Lord; but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent. And the God of peace crush satan under your feet speedily. Amen.

I remain, Sir,

With most sincere wishes for your welfare,

Yours Faithfully in Christ, &c.

† P. J. CAREW,

*Bishop of Philadelphia and Coadjutor Vicar
Apostolic of Madras and Maliapore.*

To F. OSBORNE, Esq.

Editor “ad interim” of the Spectator.

SIR,—After the leading article in the Spectator of to-day, I write to you with reluctance. No language can now degrade you, no argument can add to the certainty of your guilt. You have however caused to be published a letter to the *Editor of the Examiner* for the purpose of eliciting a reply from me. You might have been satisfied with the *temperate, firm, and honest* answer of the Examiner—But as I am resolved to leave you neither unconvinced nor dissatisfied, I stoop to the humiliation of addressing another letter to you.

Your profession (*and you have practice at the Bar*) is calculated to sharpen the intellect. Nature has endowed you with *memory*—your *prudence, temper, and delicate sense of honor*, have been subjects of admiration. I cannot conjecture therefore, why you find some ambiguity in the following phrase: “If I were to say you are a *worthless lawyer* who has been dishonoured in one presidency and thought it prudent to retire to another, &c.” You have perhaps so despaired of discovering any notice of your *merits* in the columns of a public journal, that when you could not find something discreditable, *positively ascribed to you*, you thought, that there was either ambiguity, or want of meaning in the sentence which you read. Was it not *an honor* to be put in *contrast* with an aged, and a venerable christian Bishop? Perhaps like certain functionaries who protect the public peace by apprehending offenders, you thought that the phrase was unintelligible, because you could not find in it some food for the cravens of the law: Sir I am a *poor, peaceable man*, and I must not gratify your humour.

“The phrase,” as you perceive, is a *supposition* and of course as gratuitous as is the *statement* of Mr. Osborne, “the *ad interim* of the Spectator,” that Dr. O’Connor and the British Clergy are emissaries of Daniel O’Connell.

You have instinctively discovered that I am a *Catholic priest*. Even with the worst of men truant conscience sometimes resumes her power. From your feelings and acts you concluded, in a moment of affliction, that one of that venerable body, which you have attempted to calumniate, and insult, has condescended to humble and chastise you.

You have a right to speak of the *forbearance* and *Christian Charity* with which you should be treated. In that solemn assembly, in which the representatives of majesty should have inspired the advocate with a high sense of his station, you certainly exhibited *forbearance* and *Christian Charity* and spoke of a venerable Prelate, in language so *pertinent*, so serviceable to the cause of your clients, that the presiding Judge was obliged to *admonish you*—You certainly exhibited great charity and much forbearance when you came forward in the new capacity of the ad interim and without provocation, and without any motive *provable* by *witnesses*, published in favour of *Barrister Osborne's client* that which has been called an *untruth*, a calumny and an injustice.

But then you have at heart the respectability of the Church to which they belong. No doubt you have proved how sincerely you respect the Catholic religion. Censorious people, however, will say that your respect is rather limited. How can it extend to those of the "Popish creed?"—The clients of this *popish religion* are more in dishonour with you, the *more efficient* they are and the more successfully they oppose oppression and injustice. But then you have at heart the *respectability* of the Church to which *they* belong as much as any one, and to prove your *heart-felt* anxiety for the pre-eminence of the Romish Church you extol the *educated* clergy of Goa: you denounce the *ignorant Coadjutor of Madras*—You condemn the "*loutish*" assistants of this Prelate.—You rise into anger against the Popish Clergy of Ireland, and you fretfully anathematize the Catholic religion as "*antichristian!*" Yet you have at heart as much as *any one* "*the respectability* of the Church to which *they* belong."

Such without doubt is the disinterested, heart-felt opinion of Don Antonio's *retained Lawyer*. But sir, whilst I admire your christian charity, which inspired you to assail, wantonly without provocation, without truth, and on the eve of a decision in Court, a respected Catholic Bishop—the friend of the most distinguished characters of the presidency, whilst in all this, I admire your *charity*, I *solemnly declare*, that I never *suspected* any member of the Bar, or any aspirant to the high honor of a Barrister, of the insolence and gross duplicity of which the Editor ad interim of the Spectator has been guilty in his issue of to-day.

I placed you before the public in the character of a criminal. I charged you with attempting to conceal your connexion with the cause of Don Antonio and of coming out under the disguise of a *paid Editor* with a leading article on the behalf of your *Client* Don Antonio. I charged you, (and I brought the charge home to you) with falsehood, uncharitableness and injustice—I charged you with falsely asserting that the Capuchins are forced to starve on some 5 Pagodas per month; and I now charge, *deliberately* and *positively* charge you, with stating that falsehood on your own responsibility. I charged the writer of the leading article in a late number of the Spectator with attempting (whilst the court was as yet undecided) to misguide the Bench. To these charges, to my proofs of their truth, your reply is, that *Dr. Carew has published a Circular addressed to the disobedient* clergy of St. Thomé.

I call upon the Bench, and upon the Bar, and upon every subscriber of the Spectator, to mark the disingenuous conduct of the Editor "ad interim" of that Journal. You first informed your subscribers that the *Bishop of Philadelphia* published this singular production in a "*Cotemporary*," you take the credit to yourself of giving publicity to this pastoral. But you dare not name the *Examiner*, because had you done so, your attempt at deception would have convicted you of an effort to delude the public.

The circular of Dr. Carew, whom you so respectfully style "*the self-called* Bishop of Philadelphia, one of the *loutish, half-educated Clergy of Ireland*," was not published by Dr. Carew. From the date of that circular you perceive, that the paternal invitation to repentance was addressed to the Clergy of St. Thomé on the 8th of October 1839: and that circular being privately sent so many months ago to each of the rebellious clergy, it naturally came into the hands of many, and I published it, to prove that the feelings entertained towards the Portuguese Priests were neither unkind nor unjust.

You will read, as a note to this letter, Judge Gambier's reply to the committee of the St. Thomé Free Schools. Will Mr. Osborne with his accurate method of

reasoning conclude that the *Judge* has published his letter, to be a model for penitent Lawyer.*

Dr. Carew or Dr. O'Connor [and in your confusion you mistake the Coadjutor for the Vicar Apostolic] is the sole cause of the dissensions which prevail among the clergy of this vicariate. Now Sir, if you had not said that you were unacquainted with the doings of the Popish Clergy of Madras, I would tell you that you have stated what any profligate, degraded and despised lawyer could be hired to affirm—that you have told, knowingly a falsehood when there is question of justice. For it is too true, and the *counsel* of *Don Antonio* cannot be ignorant of the fact, that the vicar of St. Thomé, by his unjust attempts to seize on the temporalities of the Capuchin mission (and this many years before Dr. O'Connor's arrival) sadly disquieted the peace of this church.

But why are you so anxious to expel from Madras all the British Priests? In the benighted city there remains but *one Irish clergyman*, and he seems to be so occupied with his books, with his schools, with his philosophy and clerical duties, that he can have no time for *disturbing* the public.

How comes it, Sir, that with all your opposition to the popish clergy from Ireland—how comes it that while the *Spectator* teems with extracts to prove that Irish Priests are the curse of their country and the pest of every nation they visit—how comes it that you would encourage the government to extend their *unbounded* liberality and bestow *the immense sum of 50 Rupees* per month on a *catholic* clergyman for attending on a *popish* soldiery—Alas Sir! and you have used the exclamation, a popish priest is liberally rewarded for his labours by 50 rupees per month! But why have you not turned your economical vengeance on government and denounced the prodigality which lavishes on the German missionary at Ponamalee, Six Hundred rupees per month? A British priest receives per year what is paid to a foreign missionary per month—But this is liberality—A *Parson* enjoys 6 or 7 hundred rupees each month, whilst, the *Catholic* Bishop receives *toleration*.

Now sir your anxiety about the *mofussil* will not free you from the guilt of having unjustly assailed the British Bishop, the British Priests, the British Catholics, the British *liberal Protestant Officers*, the *Irish soldiers*. How can you recommend an Irish priest to a military station, whilst you denounce that Priest as “loutish, ignorant, one of the causes of Ireland's misery”? If I were not confident that the respected Proprietor of the *Spectator* differed from you, I would address myself to the Catholic officers, to the liberal Protestants who love their Brothers in arms. I would say here is a paper, whose Editor rakes the kennels of Orangeism for the purpose of calumniating the Catholic Bishop of Madras, the Catholic Priests who obey him—the Catholic officers who serve in the army, the poor Catholic soldiers who belong to the ranks, and I would ask—is this paper to be supported by the army?

But while I know that the people will resent the injury which you have attempted to commit against their religion, I feel assured, that the proprietor of the *Spectator*, though he may differ from me in faith, will not permit a hired Barrister to degrade his paper and insult much more than the one third of the British army in India.

I now Sir take my leave of you. Agreeing with a French writer, I condemn not those who have weaknesses but those who have *no virtues*. You have forced me into a controversy: I feel myself humbled by a triumph over you.

In conclusion, I must correct a mistake into which the readers of a very solid article in the *Herald* might be led. The writer of these letters is not Dr. Carew. I would regret to see that venerable Prelate, whom I so respect, whose genius and virtue I admire, engaged in a controversy with such things as I have had to deal with.

I have one visit more to make to a *profligate* and a *hypocrite*, a Civil Servant, who has calumniated our priests without measure, and then I turn to more important subjects.

Thursday, 18th March 1840.

N.

* This note, we regret to say, has been mislaid.—Ed. *Madras Examiner*.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.

No. XLl.]

APRIL 11, 1840.

[Vol. II.

HOLY WEEK.

Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. (Mat. xxi. 9.)

Such was the devout language used upon the occasion of our Lord's triumphant entry into Jerusalem; and such ought to be the language of devotion flowing from our hearts, when we reflect upon so great an event, especially at this solemn season of meditation, prayer and fasting, when the Church mourns for the sufferings of her Lord. Now dawns upon us the holy week, which is set apart for the meditation of the awful mystery of our Redemption, that is, of the manner in which it was accomplished. In this week the Devil's tyranny was destroyed, according to St. John Chrysostom, death disarmed, sin and its consequences swept away, Heaven opened and made accessible to man, who in this way is made equal to Angels. How should we employ our precious time during such a week? What are the obligations incumbent on us? Surely they are fasting and prayer which ought to be frequent and incessant. We ought to raise our hearts to our Redeemer, and fix our thoughts on His sufferings. We should impress upon our minds His infinite love for us, and prepare ourselves worthily to receive both the Sacrament of Penance, and that of the Holy Eucharist.

On Palm-Sunday we accompany, as it were, Jesus Christ entering triumphantly into Jerusalem six days before His passion, and having branches in our hands we follow him with joyful acclamations, imploring at the same time God's grace, lest we may desert his cause in a trying hour, and like the Jews prefer Barabbas to Him and cry out *Crucify him! Crucify him!*

On Wednesday evening the office called *Tenebræ* (darkness) is sung in a manner expressive of the Church's concern, trouble and confusion, at the prospect of Her Lord's sufferings. The light of faith preached by the Prophets and Jesus Christ is exhibited to us symbolically by the candles of the altar, and the *triangular candlestick*. But the candle placed on the top of the triangle, which represents Jesus Christ, the Light of the world, is concealed for a time, to signify that though Christ, according to His humanity, died for us, yet He, according to His Divinity, ever liveth. At the conclusion of the service every thing reminds us of the darkness which covered the whole earth at His death, and the convulsion of nature at the loss of her Author. Such a convulsion as caused the earth to tremble, the

rocks to split, the graves to open, and the veil of the temple to be rent from top to bottom. Shame upon you Christians, if your heart be less sensibly affected at your Lord's sufferings for you, than the elements which are void of feeling!

Maundy-Thursday is so called from those words of our Saviour, *Mandatum novum &c. A new commandment I give unto you; that you love one another, as I have loved you, that you also love one another.* (Jo. xiii. 34.) The Church cannot refrain from expressing her joy and gratitude on this day, whereon Her Lord and Master was pleased to give us so striking a token of His love, though she has appointed the feast of *Corpus Christi* as a particular day of thanksgiving for the institution of the blessed Sacrament. After the example of our Lord, the Apostles His immediate followers, and the Prelates, now the followers of the Apostles, administer the holy Eucharist to all devout Christians. It was also after so excellent an example that in former times all Catholic Laymen used on this day to receive Communion. Oh, who shall give us to see the return of days so happy! In the Pontifical Mass, the Bishop consecrates the holy oils used in the administration of the Sacraments. The prayers, the blessings and the signs of the cross so multiplied in this ceremony appear to offend our separated brethren; but we must remind them of the reflection made by St. Austin, in regard to such blessings, signs, &c. "If the pious man consider these things, he will see every thing which can edify, and elevate the soul to God, and know the wonderful effects of his grace." After Mass, the Holy Sacrament is carried in a solemn procession to the Throne, which is adorned with the greatest splendour. There it is kept, that we may be led in the spirit of devotion and with the eye of faith to behold our Divine Redeemer in His inestimable Sacrament. Now the altar is shorn of its splendour, to signify that Christ during his passion lost all his beauty and comeliness, and that the glory of his Divine Nature was in a manner eclipsed by his stupendous humiliation for his people. The office of this day is concluded by the performance of an act of humility set to us by our Lord and Master before he instituted the blessed Sacrament. "*He (Jesus) riseth from supper and layeth aside his garments, and having taken a towel, girded himself. After that He putteth water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel, wherewith he was girded. . . . If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.*" (Jo. xiii. 4, 5, 14, 15.) Following this excellent example, the Prelate or Priest, washes the feet of the poor. Let us now learn from the mouth of our Divine Master that *the Servant is not greater than his Lord; neither is the Apostle greater than he that sent him.* (Jo. xiii. 16.) And let us walk worthy of our profession as Christians, in all gentleness and meekness, and be in charity with all men.

On Good-Friday the Church expresses more fully, though silently, the deep affliction she is under for the death of her Spouse, and keeps a solemn memorial of the infinite mercy and goodness of God shewn to man by the death of His beloved Son. Therefore she prays with all her faithful members that the benefit of her Lord's passion may be extended to all classes of persons, whether they be Schismatics, Heretics, Jews, Pagans, for none are excluded from such a benefit on a day when Jesus Christ prayed for his persecutors, and offered his blood a sacrifice to Divine justice, even on behalf of those by whom it was shed. Hence, O man, who-

ever thou mayest be, come to the fountain of life, come and be partaker of the infinite merits of our Divine Redeemer. This day the Catholic Church preaches more emphatically than ever "*Christ crucified, unto the Jews indeed a stumbling block, and unto gentiles foolishness: but unto them that are called, both Jews and Gentiles, Christ the power of God and the wisdom of God.*" (1. Cor. I. 23, 24.) She invites us all to adore not a wooden cross, but Jesus Christ crucified, to kneel down and kiss as a token of respect and love, the representations of His sacred wounds, and to pay such a figure the respect and veneration that one would show to the likeness of his beloved father; always keeping in mind the great honour and adoration due to the Divine prototype. In whatever light our separated brethren may view us, we are confident that to *God alone* supreme adoration is due, and that we are *forbidden* by our religion to give to any thing, the honour which belongs to *Him alone*. We therefore fearlessly kneel down and say with the Church: "*Behold the wood of the cross on which hung the salvation of the world: come let us adore our Lord Jesus Christ who by His holy cross has redeemed the world.*" We then pray for our enemies and calumniators, and in the language of St. Paul exclaim: "*God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.*" (Gal. vi. 14.)

Holy-Saturday, or Easter eve, is the day on which the Church, yet mourning, contemplates Jesus dead and lying in his sepulchre, and by her permission the office of Easter night commences as preparatory to the day of our Saviour's resurrection. A new fire is blessed according to the custom of the primitive Church and she prays to God, that: "*We may be inflamed with heavenly desires, and enkindled with the fire of His brightness; that with purity of mind we may come to those festivals where we may enjoy a light which will never end.*" At this time a triple candle is lighted, to signify that the faith of the Blessed Trinity proceeds from the light communicated to us by Christ now risen from the dead, of whom the paschal candle is the symbol. Soon after is sung the beautiful canticle *Exultet*, "*Let now the heavenly troop of Angels rejoice: let these divine mysteries be joyfully celebrated; and let the heavenly trumpet publish the victory of our great King, and let the earth also triumph, being beautified with such resplendent beams; and let it see the darkness which overspreads the whole world, chased away by the splendour of our eternal King,*" &c. Thus the Church by the ministry of her Deacons publishes the glad tidings of our redemption in the mysteries of Christ's death and resurrection, and exhorts the faithful to celebrate the event with due devotion. At the conclusion of this blessing, twelve lessons, called prophecies, are read, in order to prepare the Catechumen for baptism, which is a lively representation of the Resurrection; for as Christ was laid in the Sepulchre truly dead, and quitted it really alive, so sinners are buried in the baptismal water as in a mystical grava, and taken out of it animated with a new life of grace. With such an intention the baptismal font is blessed by the performance of several ceremonies, all of which have a spiritual meaning. At last a high mass is celebrated, the glad ringing of bells is heard, the joyful song *Allelujah* repeated several times, and re-echoed from pole to pole, announces to the Christian world the immediate approach of the greatest of solemnities, viz. the Resurrection of Jesus Christ.

We beg to publish for the information of our town readers, the following arrangements made for Divine Service during the Holy Week, &c. at the Principal Catholic Church:—

PALM SUNDAY—Morning, service at seven.

WEDNESDAY—Evening, Tenebræ at half past five.

MAUNDY THURSDAY—Morning, Pontifical Mass and Consecration of the Holy Oils, at seven; and in the evening the ceremony of the washing of the feet at six o'clock, to be followed by a Sermon in English by the Rev. Mr. Chadwick.

GOOD FRIDAY—Morning, service at seven; and in the evening a Sermon in English by the Rev. Mr. Sumner, at seven.

HOLY SATURDAY—Morning, service at six.

EASTER SUNDAY—Morning, the Procession of the Blessed Sacrament will commence at six o'clock, followed by the usual service of the day. There is to be no service on the evenings of Palm Sunday and Easter Sunday. Palm Sunday is a day of abstinence—Monday to Saturday inclusive, fasting and abstinence.

After Easter, the first Mass on Sundays will be said at six o'clock—The service of the day at seven, and the last Mass at half past eight—The evening service at half past seven.

On week days the Confraternity Masses will be said at seven o'clock.

Our last number had scarcely gone to press when it was our good fortune to receive *per Victoria* another communication commendatory of our journal—We owe it to ourselves as well as to our kind supporters to give it publicity.

To the Editor of the Bengal Catholic Expositor.

SIR,—The *Bengal Catholic Expositor* is an excellent journal and calculated to do much good. I cannot express the satisfaction I feel on reading it; all I desire for it is, that it may have attentive and unprejudiced readers, and then the true Church of JESUS CHRIST will have the joy to see many of her children, who have been led away by error, return within her pale, in order to labour for their eternal salvation.

I have already subscribed to your journal and have procured for it several subscribers; I now ask you for a second copy, which you will have the goodness to forward to me with all the numbers from July 1839. My first annual subscription has been already paid, and I will pay the second through Mr. Frederick, your Agent here. I have the honor to be, &c.

Singapore, Feb. 22, 1840.

+ HILAIRE, *Vic. Apos., Siam.*

We rejoice to announce that the Appeal on behalf of the proposed Institute for the Education of the Female population of India has been promptly and liberally responded to, and we shall endeavour to publish in our next a list of Donors and their contributions, which we understand already amount to upwards of five thousand rupees. This certainly augurs well, and we congratulate the Ladies of the Committee for their zealous exertions in this noble work of charity—We are glad to learn that the name of Mrs. O'Shaughnessy, has been added to the Committee.

We regret that want of room compels us to defer the publication of the Biographical Sketch of the Right Rev. Dr. Pezzoni, promised in our last, and for the same reason we have not been able to insert the first letter of N. in accordance with the earnest wish of some friends, for whose opinion we have much respect. Several other interesting papers must likewise lay over, for the next and succeeding issues.

SPLENDIDE MENDAX!—HOR.

GLORIOUSLY FALSE!

We congratulate the Christian Advocate on the inexhausted fecundity, with which his journal still teems forth calumnies against the Catholic Church. There must be a rankness in the soil, and a genial virtue in the atmosphere around him, which are well suited to the production of gross falsehoods. Blest with frequent overflowings of the spirit, he is more prolific in *lies* than the Nile in vermin, which swarm in myriads, we are told, on its slimy banks after the subsiding of the waters. We took occasion in one of our early numbers to extol the singular fertility of his genius in inventing facts which had never existed, and creating dogmas which had never been believed. Eager as ever to do justice to his character, we are proud to assure him, that after a lapse of nearly twelve months we hold his powers of fiction in the same high estimation as at first. It is true that he wants variety; if his powers to diversify the species of his calumnies, were equal to his fecundity in propagating the same kind, we should deem no terms of commendation adequate to express our sense of his merits. Yet in another point of view the very sameness of his *lies* affords a theme for panegyric. Can there be a better proof of his fortitude and constancy of soul, than to expose himself weekly to the odium, derision and contempt of enlightened men by stating worn-out calumnies, and when denied, re-stating them without the slightest allusion to the refutation? or by misrepresenting our doctrines, and when corrected, misrepresenting them as freely as before? or by challenging his opponent to the discussion of a controverted point, and then, as soon as the challenge is accepted, skulking away, only to show his face again and make the same defiance when he finds his antagonist retiring in disgust? Does not this display an unshrinking sternness of purpose, an indomitable hardihood of mind? We defy the *Englishman* or the *Hurkaru* to persist in any thing like such a stubborn course of calumny. They would quail under a thousandth part of the obloquy which the Christian Advocate boldly sets at naught. But they are mere men of the world; men who adhere to common sense and common justice; men who engrossed with the prophane matters of earth, profess not to advocate or teach *the truths* of Christianity: men not yet imbued with the evangelical spirit, which in proportion as it rises and swells in the heart, emboldens it to tell lies with greater effrontery and stick to them with more stubborn obstinacy. This hardihood in lying is a feature which, found in neither Pagan, Turk, nor Jew, has been fully developed only in the enlightened, the saintly, the evangelical race which constitutes the noble ancestry of the Christian Advocate. *To tell lies and stick to them* is the twofold spirit which, with the prophet's mantle, the Advocate has inherited from his sires. Like the thistle when docked with a scythe, he shoots out immediately a fresh crop of pointed calumnies, and bristles as fiercely as ever with lies; like a cork-figure of a man, dipped into water, he pertly pops up his head again in an instant after each repeated ducking; or—to be more chaste and classical in our similes—like Antœus he gains fresh strength each time that the giant arm throws him on his mother earth; or like the Hydra, no longer a fabled monster, he has the power to shoot up two heads for each one that is struck off his shoulders. Wonderful truly is the unblenching hardihood of the Advocate *in telling lies and sticking to them!* Rare

and singular his fortitude in braving the detestation and scorn of every good and sensible man!

The Advocate perhaps may suspect the praises of an enemy and deem them ironical; but we can assure him that they are bestowed with the utmost sincerity. We return him our warmest thanks for all the foul calumnies and palpable lies which under the heat of his genius have spawned out from his paper during the last year. To ascertain the debt of gratitude we owe him, we have sometimes endeavoured to count up the number of them in one issue; but it defied calculation. By disgracing his own Church in his method of attacking ours, he has done it as signal a service as we by defending it. We incline the balance as much by taking from one scale as by adding to the other. We commend therefore the course on which he has entered, and encourage him to pursue it. This has ever been our feeling towards the Advocate; and persuaded as we always were that he was likely to do more good than harm to our cause, we made it a point almost every where to adopt as playful a style as the gravity of our character would permit; nor are we conscious in our closest collision with him, that more than two or three hasty sparks have been elicited from us.

If he should think the praises we have bestowed on his effrontery greater than it deserves, we beg of him to read the following article, which no doubt he will immediately recognise as a late effusion of his own pen. We have transferred it whole into our pages, with a view to rescue from oblivion so rich a specimen of his peculiar talents:

THE INQUISITION AND THE JESUITS—

GOA.—We have often had occasion to place before our readers matters connected with the principles and operations of the Jesuits, and the inquisition—the principal engine by which they for many a year wrought out their purposes in the world,—this dreaded tribunal they planted on every shore where they found a resting-place for the Missions of the Papacy. They established it in India, and at Goa it flourished in all its dreaded power and fiendish practice. We have given an account of this institution at Goa in another page, extracted from Hough's History of Christianity in India—a work which, for the accuracy of its statements, the scripturalness of its views, and the evident research which it manifests, deserves a careful perusal at the hands of every Christian. We have given this extract with a view to show what Popery rampant was, and what if it should be rampant again it would not, could not, fail to be. We are prepared for the usual blast from the trumpet of modern liberalism for such an opinion, but we heed it not, and once more raise the warning voice to Protestants, and tell them that popery is unaltered and unalterable; that let it but once raise its head, and it will soon show that it can and will as effectually wage war with all that deny its authority, as will the Musalmán with all that deny the shibboleth of his creed. We have in Great Britain the progress of Popery to this end strongly marked within the last few years: Convents, Nunneries, Colleges, assumption of Protestant ecclesiastical dignity by Popish priests, the introduction of men, sworn to do nothing for the injury of the Protestant Church, (who are yet sworn Romanists,) into the very Privy Council of the land;—while here in India we have Colleges, resuscitated and revived—Nunneries threatened, and all the efforts which a wily priesthood can put forth exhibited on every hand. The next step will be to establish an *incipient* inquisition; for it will be easy to do this under the cloak of effecting better discipline in the Church itself.

Lo! Here by the Christian Advocate, the archpriest of the Baptists, are JESUITISM and the INQUISITION married as closely as the ivy and the elm! But this is only in the heading; let us examine the body of the article. *The Inquisition is the principal engine by which the Jesuits*

for many a year wrought out their purposes in the world;—this dreaded tribunal they planted on every shore, where they found a resting place for the Missions of the Papacy. They established it in India and at Goa it flourished in all its dreaded power and fiendish practise. How splendid a discovery is this to astound the wits of the nineteenth century! Every one, the least conversant in history, had supposed, until the Christian Advocate had begun to shed light on the world, that the Jesuits, not only no where established the Inquisition, but no where had any thing to do with it, except in a few instances, when some of them were unjustly arraigned at its tribunal. But perhaps we have been mistaken. Let us apply to the Christian Advocate—the new fountain of light, and by particular inquiries catch some enlightening ray. Did the Jesuits then plant the Inquisition in Russia where they long had flourishing colleges? or in Poland, or in Germany, or in France, or in England? The Jesuits were well known in these countries, but the Inquisition was altogether unknown. Did they plant it in Italy or in Spain? The Christian Advocate is himself so kind as to inform us that it was established there in the 12th century, three hundred years before the Society of Jesus was founded. Did they plant it in Portugal? He tells us in his own account that it was established there by John III. king of Portugal. *Yet this dreaded tribunal they planted on every shore where they found a resting place for the Missions of the Papacy!!!* They founded missions among the Indians of North and South America. Their missions in Paraguay, Chili and Peru are renowned. The memory of the Jesuits is cherished still with fond regret by these upright people; but neither Indian tradition, nor History speaks of the Inquisition established among them by the Jesuits. They founded missions in Japan and China; but did they plant the inquisition in those persecuting countries where the soil was soaked with their own blood? *Yet on every shore they planted this dreaded tribunal!* Let the Advocate point out one single spot. Was it in India? Yes! India must be the place—the EVERY SHORE. Hark! The Christian Advocate speaks! *They established it in India, and at Goa it flourished in all its dreaded power and fiendish practise.* This assertion deserves notice because it is not general like the rest. There is something tangible in it. Let us investigate the truth of it. In the account which the Advocate gives of the Inquisition at Goa two pages farther on in the same number, he graciously informs us that *it was not long after the death of St. Francis Xavier that the inquisition was introduced at Goa.* It is something for us to know that the Jesuit St. Francis Xavier, who with his companions founded in India so many missions for the Papacy and converted so many Infidels to the faith, did not plant the Inquisition. But did the Jesuits plant it after the death of that great Apostle? We had never heard of the circumstance. However the Christian Advocate himself removes all doubt. For after a few sentences in the same account, he gravely tells us THAT IN 1560 CARDINAL HENRY, INQUISITOR GENERAL OF PORTUGAL, CAUSED IT TO BE ESTABLISHED AT GOA!!! the only place in India where it ever existed. It may be worth while to inform for the special information of the Advocate, that Cardinal Henry was *certainly* no Jesuit.

Here we have what Cobbett would call “a bare-faced impudent lie.” But such epithets, besides being too coarse and vulgar for us, would ill suit the complimentary style which we have adopted in our editorial reply. We have indeed used the plain old Saxon saying “*to tell lies and stick to them,*” because it expresses pithily the conduct of the Advocate—

If he find the pill bitter, he will at least be pleased with the polite terms of commendation with which it is gilded. It must be obvious to all that he has told *a plain unvarnished lie*; (we speak with the most philosophical evenness of temper;) the question is, whether he will stick to it, or retract it. We could answer immediately for an ordinary gentleman. But we presume, that the Advocate, mindful not less of the glory of his evangelical ancestors, than of the consistency of his own character, will in a short time re-assert the lie, as soon as its turn shall come round again for publication.

Our readers will perceive that our object is not to acquit the Jesuits of a criminal charge (for connection with the Inquisition as it really existed can be no crime) but simply to display the singular veracity of the Christian Advocate, who, not content with making a hideous mask caricaturing the Inquisition, has the modesty to clap it on the Jesuits.

SERMONS IN BENGALLEE.

To the Editor of the Bengal Catholic Expositor.

SIR,

Having on two occasions heard the discourses of the Rev. Mr. Moré in the Bengallee language, at the Principal Catholic Church, I am perfectly convinced in my mind that his exertions if continued will be crowned with complete success. The language he adopted in conveying his sentiments was just suited to the comprehension of those individuals whom it was his aim to instruct. He laid aside those high sounding words of Sanscrit origin, and clothed his language in the simplest garb, so as to make himself intelligible to the meanest understanding. In exposing the conduct of the lower order, of the Catholic population, the Rev. Gentleman showed that he knew more of them than they were actually aware; and if such exposures be thus repeated from the pulpit in the popular language above alluded to, there can be no doubt of a radical change being effected in the character of a class of men, who, plunged in the grossest ignorance, are exposed to the contamination of the most absurd superstitions of their heathen neighbours.

I have been led to these observations solely with a view to point out the necessity of having discourses in a language adapted for the poorer classes of the Catholic community. It is beyond doubt out of their power to comprehend a sentence of the lengthy lectures that are usually given in the Portuguese language:—it would be equally as preposterous to address them in the Greek or the Hebrew as to preach to them in a language with which they have but so imperfect an acquaintance. I have indeed often pitied them, who after sitting perhaps for upwards of one hour listening to a sermon, could hardly catch an idea from what had fallen from the preacher. That such is the case among the greater part of the Catholic community there can be but one opinion; and its existence therefore imperatively demands a change in the method of Religious instructions hitherto pursued. Circumstanced as the Catholics are in this country, there must be far different and more strenuous measures employed for the eradication of errors and the wide diffusion of Gospel truths.

April 7th, 1840.

OMEGA.

Selections.

PROTESTANT EVIDENCES OF CATHOLICITY.

The Result of my Wanderings through the Territory of Protestant Literature : or, the Necessity of return to the Catholic Church demonstrated, exclusively from the Confessions of Protestant Theologians and Philosophers. By Dr. Julius v. Hönighaus. Aschaffenburg: 1837.

(CONCLUDED FROM PAGE 207.)

Unhappily too, this disposition to dogmatize is not confined to the mere interpretation of Scripture. It extends even to the authority itself, and canvasses the authenticity of every single book; and, indeed, of every single passage in the Bible. The opinions of Luther with regard to the Epistle of the Hebrews and the Apocalypse of St. John, his utter and contemptuous rejection of St. James' *recht stroherner Epistel*, and, above all, the principle which he applied as a test of their authenticity, have not been lost on his successors in innovation. It is with extreme pain we transfer to our own pages a few specimens of the impious and blasphemous spirit, in which the work of biblical criticism is now pursued; a labour, be it remembered, which the consistent Protestant is bound to undertake, as the first step in the formation of his religious opinions, whatever may be its dangers, and however inevitable the abuses to which it leads. The first of the following extracts is from the preface of a Bible published in 1819 by the *Strasburg Bible Society!*

"The book of Ruth is a beautiful *family picture*: Luther did not consider the book of Esther as of much value for Christian readers. The book of Judith is a beautiful *pious romance, but pure poetry*. But, in the book of Tobias, there are superstitious accounts of good and bad angels; and of the means by which we may counteract the influence of evil spirits. Some of the psalms bear the impress of the *imperfect morality of an early age*.* The book of the prophet Jonas is a *fable*, exquisitely wrought for that period; for the purpose of reprobating the hatred of the Jews for the Gentiles, and representing it, in its true light, as unjust and foolish.† This tale is a story, which has much of the *romantic* in its character; the object of which, considered in a moral point of view, is to display, in its full inconsistency and nakedness, the deep-rooted prejudice, that God was the God of the Israelites alone.‡ The prophecy of Jonas is a *symbolical poem*, whose object is to shew that disobedience to God and idolatry draw down the vengeance of heaven; but that obedience, repentance, and piety to God, avert it from men."§

"Schulze and Schulthess *attach very little credit* to the gospel of St. Matthew."||

"The gospel of St. John is *unquestionably* the production of a *disciple of the Alexandrian school*."¶

"Professor Ewald has demonstrated anew, (*Comment. in Apocal. exegeticum et criticum, Leipsig, 1828*) by the *most triumphant evidence*, that the gospel, epistles, and apocalypse of John cannot possibly be the work of the same author.* With regard to the apocalypse, the *majority of Protestant critics* dispute its authority."††

"Schleiermacher has attacked the first Epistle to Timothy; Eichhorn, both the first and the second; as also the Epistle to Titus, in his *Einleitung in's N. Test.* B. iii. s. 315."‡‡

"Many, after Eichhorn, deny that the *prophets enjoyed any supernatural revelation*, and say that they were *clever and experienced men, more likely, from their abilities, to foresee future events*; and, from the purity of their manners, used as instruments of Providence to check a guilty age."§§

"IT IS PROBABLE THAT THE WRITINGS OF THE NEW TESTAMENT DO NOT CONTAIN THE PURE DOCTRINES OF JESUS."—§§ pp. 164-9.

Alas! who shall place limits to the wanderings of the human mind—effects, at once, of its weakness and of its strength! It is fearful to look upon it in these impious excesses. Well may the divines of Oxford protest against the name of

* Dr. Isaak Hapfner, Strasburg, 1819. † Michaelis *Übersetzung des A. Testaments.*

‡ Augusti. *Grundriss einer Hist. Krit. Einleitung in's A. Test.*

§ Stäudlin. *Neue Beiträge zur Erläuterung der bibl. Propheten.*

|| Bretschneider *Handb. der Dogm. B. II. S. 778. Note.*

¶ Stäudlin's *Religion's Geschichte, Th. III.*

** Theolog. *Litert. Blatt. Allgem. Kirchen Zeitung, 1830. No. 43.*

†† Rose, on the present state of the Protestant religion in Germany, 1st edit. p. 161.

In this and the following extract, the reference in the author is to a wrong page. They will be found as we have referred to them.

‡‡ *Ibid.* 160.

§§ Augusti. *Theolog. Mona-schrift, Heft. 9.*

Protestant! Well may they 'claim to be *Reformed*, not *Protestant!** But it is easier to disclaim the title, than to disprove the consistency of its exercise; and it will be difficult, not to say impossible, to show the determined Rationalist, that, while he is at liberty to reject the authority of the ancient Church, he can be bound to submit his judgment, and close his eyes in obedience, to that of the Church of England, or any other authority upon earth. "Prove to me," said Rousseau, "that in matters of faith I am to follow any authority, and I shall be a Catholic to-morrow; and a very slight acquaintance with the High-church controversy in England will attest the truth of Uyttenbogard's memorable declaration: "they who discard this principle, and require unqualified submission to their synods, place themselves in a position in which they shall not be able to make a satisfactory reply to the Catholic's question, 'why they refuse to admit the Catholic councils?'" and shall be compelled eventually to give up the case as lost."

Idle have been the attempts to stay this levelling spirit by the adoption of creeds and confessions. The attempt was irreconcilable with the first principles of Protestantism; and, by aiming at too much, defeated its own object. The disaffected never failed to meet it with the ready retort:

"However unquestionable the liberty of belief may be in the Protestant Church, as far as principles go, in practice it is miserably restricted. 'Tis true the Protestants have not a pope; but, what is far worse, they have popes. Protestant consistories equivalently supply the place of popes. 'Liberty,' say they, 'must not be abused: the Church does not dictate to us, as with the Catholics, what we are to believe; we dictate it to the Church; not according to our own caprice, but as it is clearly expressed in the Bible, which in matters of religion we hold to be the only fountain of knowledge. And the Church of every particular district *must* hear what is dictated. Each individual preacher is not permitted the free use of his reason in examining the Scripture. Whoever will venture to use it, as I have done, will forthwith be deprived of his charge, and taught what true Protestant liberty is.'†—p. 31.

"The advocates of creeds mock the authority of the Pope of Rome; while they have themselves a *paper pope*, who, had not the passion for articles of faith been cooled, would have been infinitely worse.‡ The Lutherans of our day would set up a paper pope in place of one of flesh and blood; instead of the Bible rationally interpreted their own books of confessions, as a sacred authority—as the eternal law, not only of teaching, but of faith!"§—p. 84-5.

No On this point Hengstenberg is a Catholic, and not a Protestant. Nay, the Catholic Church, which possesses a living authority, leaves the Hengstenbergians, &c. far behind; for they cling to a *dead* authority—to their creeds and symbols which remain as a dead letter; anathematizing without mercy any one who but touches a single hair.¶ It is these Papists of Protestantism who injure the good cause. If the principle be once admitted, that any created being has a right to cry out to the human mind: 'thus far shalt thou go, and no farther,' then he who first exercises the right, has gained the point. On the other hand, to exercise this right, and protest against it on the other, is to unite the most consummate injustice with the most inconsistent absurdity!§—p. 123.

Thus, therefore, in the consistent exercise of the Protestant belief, there is a positive obligation, by which each individual is bound, alone and unaided, to form his own opinions from the Bible alone; discarding the human forms of creeds and symbols. Could any consequence be deduced more clearly? And yet, could any be more absurd? Has this principle of unassisted enquiry ever been brought into consistent operation? Is it possible that it ever should? As well, with Episcopius,** require, that all, even the unlettered, should master the difficulties of the Hebrew and Greek originals, and discard the human aid of version and paraphrase!

"The duty of searching the Scriptures, it is true, is the groundwork of the Reformation, but for the great mass it is impossible and absurd;†† without authority, for the majority of mankind a religion is inconceivable‡‡ Men are so constituted, that, in the affairs of religion, they require a guide.§§ We must have creeds until men shall be able to stand

* Tracts, No. 71, vol. iii p. 71.

† Langsdorf. Blößen der Protest. Theologie, s. 446.

‡ Paalzow. Synesius s. 192.

§ Haurenski. Der Teufel ein Bibel-erklärer! s. 296.

¶ Ibid. 235.

¶ Darmstadt Allgem. Kirchen-Zeitung, 1826 No.

** Disput. Theol. t. ii. 455. See also Institut. Theol. t. i. 273.

†† Jurieu, Lettres contre l'Histoire des Variations.

‡‡ Niemeyer. Beobachtungen auf Reisen. Th. 2.

§§ Spalding, Vertraute Briefe.

upon their own feet, *as in this world, they never shall** Every human exposition of faith is an evil; but a *necessary evil*, to guard against greater. It is dangerous to truth and liberty; but yet indispensable. Either we must renounce unity and purity of faith altogether; or adopt somewhat of popery.† - p. 122-3.

Here then, on the one hand, the genuine principles of Protestantism preclude the use of creeds and formularies of faith even for the unlettered multitude; while, on the other, the weakness of the human intellect, the acknowledged and proved obscurity‡ of the Bible, and the utter incompetency of the vast uneducated majority of mankind, render it impossible that they should be their own masters, even as to the first principles of religion. Where is the sincere enquirer to look for the solution of the difficulty?

"In this undeniable and well-known state of the case, as far as I can comprehend, there remains, as regards what is ambiguous, mysterious, or, in a word, what is not within the comprehension of the ordinary reader of the Bible, but this alternative--

"Either to recognize an infallible judge in matters of faith:

"Or to grant to all who agree with ourselves in professing themselves Christians, and denying the existence of an infallible authority, the right to judge, as shall seem right to themselves, of all that is dark and incomprehensible; however their judgment may differ from our own, and, this difference notwithstanding, to acknowledge them as brethren in the Church.

"But, if we are disposed to adopt the first, then I can see *no farther alternative*. *There remains for us nothing but straightway to effect a reconciliation with the Catholic Church.*"§—pp. 128-30.

It is not a little remarkable, that the wanderings and wild excesses of ultra-protestantism, should have produced upon the reflecting portion of the community the same impressions, both at home and upon the continent,—a settled conviction of the absolute unfitness of the leading principles of the reform, either to form or regulate the creed, whether of an individual, or, still less, of a community. The high-churchmen of Oxford, and the confessionists of Germany, are alike agreed, that authority is indispensable as a constituent principle in a consistent creed. Whether the Church of England possess such authority, we must, for the present, leave to be discussed by the parties themselves. We shall content ourselves with transcribing, from a host of similar authorities, one or two very short passages, which it is impossible to mistake.

"In truth, the Catholic supernaturalism is the *only* consistent scheme.|| If a religion contain mysteries—if its path towards faith lie over prodigies, *the system of infallibility is the only possible one*. It is the *only system* recorded in history, which, in the mutual dependence and harmony of its parts, *can be said to deserve the name*!"—¶ pp. 133-4.

It is no part of our present plan to enter into any examination of the special doctrines by which the Catholic Church is distinguished; we shall pass over, therefore, the fifth and sixth chapters, in which an immense host of names and authorities, from every sect and every party, is produced in favour of the doctrines of tradition, the real presence, transubstantiation, purgatory, the invocation of saints, &c. We could not hope to do justice by any selection; and, therefore shall merely refer the reader to these chapters, as admirable in themselves and as furnishing a most valuable supplement to those collections of Protestant authorities with which we are already familiar.

We come now to the history of the rise and progress of the Reformation, with the doctrinal divisions and variations of the several sects into which it was split even in its cradle. We feel that it would be impossible to offer even an analysis of these most interesting chapters (vii. viii.); every authority illustrates some particular point,—every page is full of its own peculiar meaning; the whole is a succinct history of this extraordinary religious revolution in all its phases; and although it be composed of extracts from a great number of authors, exclusively Protestant, yet, so admirable is the skill with which they are selected and arranged, that it presents all the appearance of a uniform and continuous narrative.

Nor could any history present such claims upon the almost implicit confidence of the reader. It does not put forward the one-sided views of an enemy of the

* Tief-trunk, Censur des Prot. Lehrbegriffs Vorrede, s. 12.

† Tollner, Unterricht der Symbolischer Büchern, 1796.

‡ See p. 607-8. et seq.

§ Wieland, Vermischte Aufsätze.

|| Prof. Köhler, Send-schreiben an Prof. Hahn, s. 54.

¶ Reinhold, über die Kantische Philosophie, s. 197.

reform, and a partisan of the papacy. It is drawn up by the hands of the very men who were engaged in the work; or, at least, whose interest it was to conceal its defects. Not a single Catholic writer is cited in the entire range of the narrative; it is a purely Protestant history of the Protestant reformation. We see its entire machinery laid bare,—and by those who were well acquainted with its working; the motives by which its apostles were influenced; the means which they employed in its propagation. Let the reader, when he has learned, upon this unquestionable evidence, the human motives and human passions in which it has its rise; the rapine, and licentiousness which disgraced its progress; the anarchy, civil and religious, which it produced wherever its steps were turned; when he has read of the ignorance and uncertainty which marked its earliest steps; the pride and personal feeling, as in the question of the blessed eucharist; or the mere accident, as in the controversy with Eck, in which its most important doctrinal changes originated; when he has turned, in loathing, from the foul and unchristian language in which the holiest questions are discussed, and the most exalted personages assailed; the coarse and calumnious devices by which the popular passions were excited;—with all this before his eyes, and upon the authority of the abettors and apologists of the reformation, let him ask himself, whether this was the work of God—whether it be possible that it was prompted by His holy spirit in its origin, or guided by His eternal wisdom in its after progress?

“The fiery youths, the princes, are the best Lutherans of all; they take presents and money from the cloisters and foundations; the multitude also appropriate the jewels, no doubt with the good intention of taking care of them.* The great mass of the people seem to have embraced the new gospel, solely for the purpose of shaking off the yoke of discipline, fasting, penance, &c. which popery laid upon them. In order that they might live according to their own inclination, and give free rein to their inordinate passions †

“To the princes Luther gave monasteries, cloisters, and abbeys; to the priests, wives; to the multitude, freedom; and that was doing a great deal for his cause. ‡ The great were, for the most part, influenced by the Church property; the ecclesiastics, by the liberty to marry; the common people, by the hope of being freed from confession and other burdens. In fine, most of them had their private views and interests, although the profession and the love of truth was made to serve as the cloak for all.”§—pp. 322-4.

Dr. H. has collected a good many specimens of the spirit and temper in which their theological discussions were conducted. But we feel that we should not consult either the instruction or the taste of our readers by transcribing them here. And, indeed, it would be an endless task; for the same spirit distinguished all their controversies. The dispute with Carlstadt, with Zuingli, that with Erasmus—though in a less remarkable degree—with Storch and the Baptists, all teem with the same unworthy spirit; nor do we conceive it possible, that any man rising from the examination of the controversies of that day, in which the holiest opinions of antiquity were upturned, and the wildest novelties substituted in their place,—knowing the spirit in which they were exclaimed,—the ignorance of many, the pride and obstinacy of almost all the combatants, and the unrelenting hate with which each persecuted in the rest that freedom of conscience which all claimed for themselves, we do not think it possible that any man can look, without shuddering upon this almost irremediable revolution; nor, however strong his prejudices in favour of the reformed religion, shut out from his mind the startling suggestion, that, in this great revolution, there was but little of that calm deliberation which distinguishes prudent counsels; that opinions and practices, which age had consecrated, and authority rendered venerable, were rejected from pique, or condemned without examination; that the majestic work of wise and saintly centuries was torn down in a few troubled years of anarchy and outrage, and the authority of the holiest and wisest men who had enlightened Christianity, rudely pushed aside by an excited multitude, dogmatizing from impulse or passion, rather than conviction; and, in the fury of the hour, shut out from the possibility of calm or rational discussion.

The eighth chapter details the after history of the principal sects into which the leading families of the reform were subdivided; the story of each sometimes

* Luther, von beider Gestalt des Sacraments, Wittenberg, 1528.

† Bucer de Regno Christi, l. i. c. 4. p. 24 Basil. ed. 1577.

‡ Brochmaud, Examen Confessionis Augustanæ, p. 163.

§ Arnold, Th. 2. Bd. 16. kap. 6. s. 57.

told by their own historians, but always from the pen of some one who, like themselves, was an enemy of Catholicity. It is in this portion of the history that the full working of their principles is developed. Hitherto they have appeared in a position, in which they are, more or less, influenced by a common object; hitherto, to adopt the language of Henke, we have seen them in the first phase of revolution. The work of demolition went on with comparative harmony; but now the labour, far more perplexing, of re-construction commences; and it is here that all, Lutherans, Calvinists, Anglicans, have conspired to furnish the best moral evidence of those Catholic principles which it was their common object to overturn. Scarce had Luther been called to his last and fearful account, when the thin veil of external union, which his despotic rule had flung over the dissensions of his party, was torn into a thousand fragments. The Antinomian controversy furnished the first material of strife; and, in a short time, divided the territory of Lutheranism into two districts—their head-quarters at Meissen and Thuringen—as distinct, and as inveterate in their hostility, as if they had never been united under one ruler. The spirit soon extended over the entire country; and we may judge of the rage of the contending parties, from the report, industriously circulated by the partisans of one opinion, that the devil had carried off Osiander, one of the leaders of the opposite party, and torn his body into pieces. So firmly was it believed, that the corpse was publicly exhumed, in order to remove the impression! Nor was it confined to their public relations: it extended even to the intercourse of private life; and Menzel tells* that a party of sacramentarian refugees, consisting of women and children, who sailed from London in the depth of winter, were prohibited to land, under pain of death, successively at the ports of Wismar, Rostock, Lubeck and Hamburg, simply because their leader had distinguished himself by his writings in the sacramentarian controversy!

The discussions on works, free-will, and a thousand other points, furnished never-failing fuel for this intolerant spirit. In vain did the authorities resort to the Catholic expedient of synods and concordias. Their formularies were disregarded by the dogmatizers whom they sought to silence and only supplied new material for dissension to that party whose opinions they attempted to embody.

We could not hope to follow them through their after-wanderings; nor do we suppose that, except as illustrating the utter incapacity of any body of men to be their own guides in religion, there can be much interest in the motley history of the Gichtelians and Weigelians the Ubiquitarians and Syncretists? or even the numerous, and, for a time, triumphant sect of Pietists, though it bears a striking resemblance to an important party of our own time. As each branch fell away from the mouldering stem, it divided into new fragments, each enjoying a short lived existence sufficiently protracted to perpetuate the seeds of disunion and strife.

The dissensions of the Calvinistic party form the second section of this important chapter. The author confines himself particularly to those formal divisions which took place in the Low Countries during the early part of the succeeding century. The rule of Calvin was not a whit less arbitrary than that of Luther; nor was it more successful in suppressing the spirit of insubordination, although the banishment of Sebastian Castalio, and the burning of Servetus, held out a fearful warning to those who might venture to think for themselves. To such a pitch did the disputes on predestination rise, that the authorities at Berne prohibited the discussion altogether. But it was in the Low Countries that the great organic changes in the constitution of Calvinism were brought about. The attempt to force the Belgic Confession and the Catechism of Heidelberg upon the people, called up the storm which had been gathering for half a century. The Remonstrants, as the protesting party was called, from their remonstrance against the fifth article, found an able leader in Arminius; while the contra-Remonstrants were headed by Francis Gomar; a name since famous, and identified with the darkest shade of Calvin's gloomy creed.

This party underwent many modifications. On the question, whether or not God's eternal decree of reprobation, precede, in the order of reason, the fore-knowledge of our common fall in Adam, they divided themselves into supra-lapsarians and sup-lapsarians, and, after a vain attempt, in 1614, to effect reconciliation, or at least mutual toleration, they sub-divided into tolerant and non-tolerant. The unhappy John Barneveldt fell a victim in his grey hairs to the malignant

* Bd. iv. s. 118

bigotry of this party : and his companion in imprisonment, Hugo Grotius, owed his escape from a similar fate to the affectionate and intrepid stratagem of his wife. But notwithstanding these violent measures, and the explicit condemnation of the Arminian doctrines in the synod of Dort—notwithstanding the deprivation and banishment of beyond eighty ministers who refused to submit*—the opinions still maintained their hold ; and the dissensions of the party continued unabated. The question of the observance of the sabbath, soon after, excited a new flame, which blazed with equal fury. In all these contests the liberty of Protestantism was utterly forgotten ; nor was there one who did not feel the justice of the declaration by which the celebrated Isaac Papin justified his return to Catholic unity ; “ That if an individual Protestant did wrong in refusing to submit to the decisions of his synod, the whole Protestant party was wrong in rebelling against the synod of Trent.”

The variations of Protestantism in England—the total remodelling of the articles and liturgy in 1562—the infusion of Calvinism at and after this period—the division into High and Low Church—the latitudinarian tendency, to which the names of Tillotson, Burnet, Hoadley, Chillingworth, and Watson, in their respective days, lent their sanction—the origin and increase of Methodism, with its own internal sub-divisions—and finally, the motley forms under which dissent has, at all times, maintained its struggle with the Establishment—these form the third section ; and the divisions of the Baptists under Joris, Hoffman, Nicholai, and Menno, the fourth ; and lastly, as if to show the impossibility of union, no matter how few the articles of belief, a section is given to the dissensions even of the Unitarians ; although it might be supposed that they, at least, had narrowed the debatable principles so far, as to render disagreement impossible or indifferent as to the few which remained. Thus, through an immense mass of extorted evidence, which it would be idle to attempt to condense, it is shown—from the first principles of the Protestant creed—from the history of its origin and progress—from the practical working of all the varied forms under which it has been tried by the several sects which have arisen since that period—that approaching, even remotely, to the appearance of unity, ever has been, or ever can be, permanently maintained under its influence.

But it is time to draw to a close ; and most willingly, had we not already exceeded our proposed limits, would we translate entire into our pages the concluding chapter, in which are recorded numberless admissions, which candour has wrung even from the enemies of our Church, that in her bosom alone is found the true home of the Christian inquirer after truth.

“ When we look back upon past ages,” says Hurter, the Protestant historian of Innocent III., “ and behold how the papacy has out-lived all other institutions, how it has witnessed the rise and wane of so many states ;—itself, amid the endless fluctuations of human things, preserving and asserting the self-same unchangeable spirit,—can we wonder that many look to it as that Rock, which rears itself unshaken amid the beating surges of time ? ”

“ The Catholic faith, if we concede its first axiom, which neither the Lutherans, nor the Reformed, nor even the followers of Socinus denied, is as consistent and as consecutive as the books of Euclid. The entire Romish religion is founded on the fact of a supernatural revelation, designed for the whole human race ; which, as it embraces all generations, future, as well as present, can never be interrupted ; otherwise the sublime work, accomplished by a God-man and sealed by his blood, would be exposed, which is contrary to the hypothesis, to suffer, and eventually to perish by the weakness and errors of men. These consequences of the first principles are indisputable ; and there is not a single article of Catholic belief which is not justifiable, by the closest deduction, from this principle. † ”

“ We, Protestants as we are, when we take in at one view this wondrous edifice, from its base to its summit, must acknowledge that we have never beheld a system, which, the foundation once laid, is raised upon such certain and secure principles ; whose structure displays, in its minutest details, so much art, penetration, and consistency ; and whose plan is so proof against the severest criticism of the most profound science ! ” ‡—pp. 705-6.

We have now traced the wanderer through his long and wearisome course,—full, alas ! “ of much labour and affliction of spirit,”—from the first doubt which crosses his troubled mind, to the full solution of all in the acknowledgment of

* Henke, Th. 3. s. 405. 24.

† Gfrörer, Kritische Geschichte des Urchristenthums Bd. 1. Pref. p. 15-17.

‡ Marheineke, Symbolik. 1810.

that divine faith, which, like its heavenly master, is "yesterday, to-day, and for ever." The zealous author has subjoined, in an appendix, an account of the most distinguished among those who, like himself, have trodden this laborious path, and, like him too, found a rest from their labours in the ancient home of Catholicity. "It is on record," says Mr. Rose,* in his most interesting, though appalling, work on the state of Protestantism in Germany, "that some sought in the bosom of a Church, which amid all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true Church, the peace which they sought in vain amid the endless variations of the Protestant Churches of Germany; and their gradual renunciation of every doctrine of Christianity." Nor is the spirit confided to Germany. It is the main-spring, strenuously and sincerely though it be disclaimed, of that remarkable revulsion of feeling and principle which the late publications of the Oxford press display. There is still a clinging, to be sure, to the vague and unsubstantial phantom of High-Church authority. But the principle is in truth the same which has guided so many back to the fold of Catholic unity; and a brief trial will decide the justice of its application.

We regard this remarkable religious movement with the deepest interest, and we look forward to the issue with the most assured hope. We cannot but admire the manliness and learning with which its leaders put forward their views in the controversy with their brethren of the establishment: and, although we deplore the acrimony, not to say blindness, with which the holiest tenets of our religion are discussed, yet we have been so long habituated to insult and misrepresentation, that we are content to bear on a little longer, in consideration of the better spirit of inquiry which is even thus excited. The progress of truth, however it may be modified by circumstances, or retarded by national or educational prejudice, still, in its general results, is uniform and secure: nor does it require much acquaintance with the polemical history of our own times, to read, in the attempted revival of High-Church authority in England, the same principles which guided back to the Catholic Church the steps of Stolberg and Schlegel in Germany; the same dissatisfied consciousness of the insufficiency of early convictions—the same unacknowledged want which individual resources cannot supply—the same unavowed, and probably unfeited, tendency to that unerring authority, which reason and experience alike have taught is the only stay for the weakness, the only guide for the waverings of the human understanding. One† who was well qualified to read the signs of the age, has forewarned his fellow-Protestants that their Church will lose more of her members. The statistical returns of each succeeding year prove that he has read them aright; and that the time has come for the fulfilment of that prediction which a few years' experience of the anarchy his own labour had brought forth, extorted from the founder of the reformation himself;‡ "If the world endure yet much longer by reason of the contrary expositions of the Bible, it will be necessary, in order to maintain unity of faith, to have recourse again to the decrees of the councils."

INTELLIGENCE.

(From the London Catholic Magazine for December, 1839.)

LIMERICK.—RECEPTION OF A NUN AT THE PRESENTATION CONVENT, LIMERICK.—This imposing ceremony took place on Tuesday, at Bethlemhouse, Sexton-street. The lady was the youngest daughter of Mr. Patrick O'Gorman, Patrick-street, Limerick, bookseller. The chapel was filled to excess with families of respectability, anxious to witness so interesting a scene. The Right Rev. Dr. Ryan, Roman-Catholic Bishop, attended by the Rev. Mr. Raleigh, as deacon, and nearly thirty of the clergy of the diocese, entered. The anthem, *Veni Creator Spiritus*, was sung by the ladies of the order, with very superior taste and execution; and the bishop, assisted by the deacon, proceeded with the service. The novice was led forward, and presented by two of her sisters, arrayed in her secular robes. She appeared quite calm, and wrapt up in the contemplation of the scene in which she was to take so prominent a part. Her features were prepossessing, her deportment dignified and resigned. Dr. Ryan, having descended from the altar, presented the young lady a lighted candle, and read with her for some time; after which, the Very Rev. Dr. Coll, of Newcastle, entered the pulpit, and delivered a most eloquent and touching discourse from the second chapter of Hosea. The Bishop again addressed her, asking if she were quite satisfied and content with the choice

* P. 101. We cite from the first edition: the second is greatly enlarged, and by many degrees more interesting.

† Plank, "On the present position of the Catholic and Protestant Parties," p. 120.

‡ Luther, lib. i. contra Zuinglium.

she was about to make ; whether she had made herself particularly acquainted with the rules of the Institution, and learned the discipline of the order, with the other interrogatories usually put ; to all which she replied in the affirmative. The ceremony terminated soon after.—*Dublin Weekly Register.*

FRANCE.

PARIS.—“Yesterday a touching solemnity attracted to the Chapel of the Necker Hospital all the invalids whose infirmities permitted them to attend this family fête ; I myself, little accustomed to such a sight, went there, and must confess that I was moved, even to tears. It seemed as if a spark of that Divine fire, which was destined for one of our companions alone had been imparted to all those in attendance.

“The object of this fête, was the abjuration of a young Protestant, and the administration of baptism, which he was to receive. This young man, after having calmly, and without prejudice, considered the subject, at last pronounced himself decidedly, and acknowledged the sublime truths which human reason alone and philosophy were unable to unveil to Claude, or to Aubertin. It is because I am firmly persuaded, that our comrade was influenced by pure conviction alone, that I, who am far behind him, congratulate him upon his conversion. The preacher, in his sermon, vindicated the Catholic doctrine regarding this Eucharist.

“At last, the young Neophyte read with a loud and firm voice his profession of faith. At this moment especially, the interest was excessive ; and there were few among the audience who did not experience a sentiment of sympathy with the young convert. and who did not mingle their tears with those of the pious women who observe the religious exercises of the hospice, as well as those of the parish. I doubt not, that this moving sight will impart to those who have witnessed it, that tranquillity of heart and mind which religion so manifestly lavishes on those who practise it.—*An Invalid of the Necker Hospital, Nov. 13th.*”

A young Protestant, who witnessed the above abjuration, has since requested to be admitted into the bosom of the church.—*Univers.*

When St. Francis de Sales laboured for the conversion of the Protestants of his diocese, in order to forward and strengthen his work, he founded at Gex a house for religious females, called ‘*Religieuses de la Propagation de la Foi*’ This was a refuge for those young persons who conformed to the Catholic religion ; and here they found shelter from the persecution and misery to which their conversion exposed them. It was productive of great benefits to Catholicity up to 1792 ; but at that unhappy period, impiety destroyed the institution, scattered abroad its property, and chased away the religious who directed it. Lately, however, this refuge has been re-opened under very promising circumstances ; and the Sovereign Pontiff has deigned to signify his sanction by a brief, in which he invites good Catholics to contribute their alms towards this infant institution.

The Abbe Barret, Honorary Canon of Montauban, purposes shortly to publish a work, entitled ‘*The Catholic Theory of Society.*’ This is the sequel of a former volume, issued by the same author, in 1835, under the title of ‘*Historical Essay on the Moral Identity of Liberty and Religion.*’

The French Chambers have voted the funds necessary for the erection of 150 succursales, or chapels of ease. Thus, in the space of four years, 525 chapels shall have been erected. The minister of justice and worship, has addressed a circular to this effect to the archbishops and bishops, at the same time requesting them to send him the necessary information respecting the wants of their respective dioceses, that these may be furnished with their just proportion of chapels.

BELGIUM.

GHENT.—Two Protestant families, comprising seven persons, inhabitants of St. James’ Parish, have lately embraced the Catholic religion.—*L’Ami de la Religion.*

GERMANY.

BERLIN.—The Chaplain of the Archbishop of Posen has been summoned before the Minister of Police, and severely reprimanded, for assisting at the escape of the Prelate. It was proposed to him to rejoin the Prelate at Colberg, on condition of his conforming the authorities should the archbishop again attempt to escape ; but he answered that, however desirous he might be to rejoin him, he could enter into no such engagement.

On the 2d of October, the foundation stone of a new college, of the Fathers of the Company of Jesus, was laid and solemnly blessed at Limburg. Four members of our august imperial house, the Archdukes Francis-Charles, Albert, Ferdinand von Est, civil and military governor of Galicia, and Ferdinand of Modena, assisted at this ceremony. There were there besides the three Archbishops resident at Limburg, the Archbishop Primate of Gallacia, who officiated, the Archbishop of the United-Greek rite and of the Armenian Catholic rite ; all the prelates, canons, with the whole of the secular and regular clergy ; the members of the States of Galicia and Ledomerie ; the imperial generals, with the officers of their staffs ; the President of the Regency, with the Councillors ; the Senatus Academicus of the University ; and all the other dignitaries of the town.—*Austrian Observer.*

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

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[VOL. II.

ON MISSIONS.

Resuming our remarks on the subject of Missions, we shall now enter on their history; and in commencing upon this, it is worthy of observation that though the Jews had the precepts and doctrines of their religion direct from the Almighty, yet we do not find that they were any where instructed to diffuse extensively the sacred truths inculcated among the Gentiles; and although we find that all Abraham's household, including "servants and strangers," were circumcised along with himself, and notwithstanding the Levitical law makes frequent mention of "the stranger *within thy gates*" as included in their religious observances, yet so far from being ordained to disseminate their faith among other nations, we find them directed on several occasions utterly to exterminate the Gentiles. And we are led to the conclusion that the charity that would shed the light of truth over the Gentiles equally with the chosen people of God, was reserved to be the crowning glory of the Christian dispensation, and to add additional lustre to that all-equalizing charity that should be its base and foundation, no less than its proudest boast. This was to be the mark that should distinguish it from all the religions under heaven, that it should call, not the righteous, but sinners from the uttermost parts of the earth, from beyond the almost boundless oceans, to repentance and salvation through the blessed Redeemer. Hence it is that the first mention we have of Missions is to be found in the tenth chapter of Saint Matthew, where the blessed Saviour himself directs the holy Apostles to go forth "to the *lost sheep of the house of Israel*. And going preach, saying the kingdom of heaven is at hand." This occurred in the thirty-second year of the visitation of Jesus upon earth, and is a noble instance of that Divine spirit of charity which distinguished the whole history of his holy Mission to sinners. "Go," says he, "to the *lost sheep of the house of Israel*;" to those heartless Pharisees who had already calumniated him by declaring that "by the prince of devils he casteth out devils;" to those hardened ruffians whom he knew should one day revile him, spit upon him, and eventually crucify him. Our Saviour's instructions to the Apostles in sending them forth on this their first Mission teem with this same spirit of

charity and of peace, and distinctly mark its character as emanating from the beneficence of the Divinity; they are conveyed in words few but expressive: "Preach, saying the kingdom of Heaven is at hand." The prophets of old had been sent to instruct the people of God in precepts, in laws, in religious ceremonies, but all more or less affecting temporal conduct, and the transactions of the world; their denunciations for disobedience to their instructions, were famines, pestilence, bondage, wars, blood-shed, dissensions, evils, and pains visible to the eyes of the flesh, and sensible to feelings of our mortal existence. But the preachers, the missionaries now sent forth had new duties to perform; they were to raise the hopes, to elevate the souls of their hearers, only to things spiritual and heavenly; to place their thoughts and aspirations on blessings high above the occurrences of this earthly existence: and in support of this new state of things our blessed Saviour enjoins that they themselves shall shew that their own dependance was not on the objects of this world, but should be in accordance with the spirituality of their Mission; that their reward should be sought only in the "kingdom of Heaven" which they preached. He says, "Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor staff; for the workman is worthy of his meal," thereby clearly shewing that the things of this world should not be allowed to occupy the thoughts, or form an object to distract the desires of those whom the Divine Being chose to send on Missions for the performance of his holy work, but that He would Himself have them in keeping and provide for their wants and necessities. The confining of this the first Mission to the Jews was for a wise purpose, none can doubt, as its limitation was so distinctly marked by the words, "Go not into the way of the Gentiles, and into the cities of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." This was rendered necessary, lest the pride of the Jews, who already had reviled our Saviour as a "Nazarene," should take alarm, and thereon might exclaim "he came not to us, he came only to Gentiles and outcasts." They were the chosen people of the Lord, and as such might have presumed on a neglect, and been thereby to appearance supported in their deafness to the word of Christ; hence we see the wisdom of their being first called to repentance, as is explained in the 13th chap. of the Acts, where Paul and Barnabas, addressing the assembled Jews, say "To you it behoved us to speak first the word of God: but seeing you reject it and judge yourselves unworthy of eternal life, behold we turn to the Gentiles." Here too was the crime of the Jews, and the hardness of their hearts increased; for though they were the first to have the "gospel preached to them," yet was the prophesy of Jesus to be fulfilled, "that many shall come from the east and the west, and shall sit down with Abraham and Israel and Jacob in the kingdom of heaven." The great Mission to the Gentiles however was not to be long deferred; for two years had scarcely passed over, before in His farewell to the Apostles, Jesus said, "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It was before the close of this glorious year, the thirty-fourth, of the Christian æra, a year so holy, so venerated by all Christians for the Sacrifice of our Divine Redeemer, that Philip, one of the seven Deacons chosen by the Apostles, departed on a Mission to Samaria, and by teaching and preaching to them, no less than by the

miracles he performed, caused great joy in that city. The succeeding year was distinguished by the conversion of St. Paul, the most active and persevering of the Apostolic Missionaries, and by his commencing the good work in Damascus, as well as extending his successful labors thence into Cæsarea, Tarsis, &c. whilst St. Peter carried the blessings of Christianity into Lydda, Saren and Joppe. After this the disciples were found extending their Missions, some from motives of religion alone, some to flee from persecution, and they thus dispersed into Phenicia, Cyprus, and Antioch, within a very few years. In the fifty-second year of the Christian dispensation these several Missions had become so numerous and extensive, that we have it recorded, that St. Paul with Timothy set forth to visit the Churches formed by them; in which good work we are enabled to follow him through Phrygia and Galatia into Asia Minor, where, in consequence of its being reserved for the preaching of St. John, as Bithynia appears to have been for some good reason for St. Luke, he did not preach, but went thence into Mysia, Troas and Neapolis. Travelling from this last place, he extended the visitation into Thessalonica, Berea and Athens, and afterwards founded the Churches of Corinth and Ephesus. Again pursuing the history of the earliest Missions we find this new Apostle in the sixtieth year of Christianity on his labors in Cæsarea, and about two years after returned to Rome, where, making another visitation to the Churches in Asia and Macedonia, he again took up his residence along with St. Peter in the year 68. St. John, in that same year taking his departure, went on the like good work for Ephesus, where after some years he died. Besides the Apostles, there were many very celebrated and holy Missionaries, for such they really were, of whom we have record at this period: among whom are St. Timothy, Bishop of Asia; St. Clemens, Bishop of Rome; St. Ignatius, Bishop of Antioch; St. Polycarp, Bishop of Smyrna; St. Dionisius the Areopagite, and St. Hermas the Pastor. Of the actual deeds and places comprehended in the Missions of the first or apostolic age, little history remains to us at this day; and we cannot therefore even attempt laying before our readers a regular detail of them. All we know is, that the general character of the lives and writings of the holy men who prosecuted them, and were in those days the diffusers of the gospel of truth, was an extreme simplicity and plainness, seeking not to adorn their language with the flowers of rhetoric, or the beauties of eloquence; they sought but to preach "Jesus Christ and him crucified" in words capable of being understood by the most illiterate, and to impress on their hearers in language at once strong and comprehensive the necessity that all had to "take up the cross and follow Jesus."—It was by such discourses, that they succeeded in putting down at this early period the Gnostics and the Nicolaitians, who attempted to corrupt the pure faith by an intermixture of the false tenets of oriental philosophy, denying the divinity of Christ at the same time that they rejected his humanity, and confounding right with wrong, maintained that there was no moral difference in human actions. In the same plain and forcible language the first Missionaries exposed and thwarted the blasphemous assumptions of Simon Magus; and thus will ever triumph under Divine protection the plain and simple eloquence of truth, instructing the ignorant and successfully leading the simple and unlearned to the true faith.

CATHOLICISM IN DUBLIN AND CORK.

Having hit upon a voluminous work recently published (London 1837, by Samuel Lewis) entitled "*Topographical Dictionary of Ireland*," containing exceedingly minute details of the spiritual as well as temporal affairs of that portion of the United Kingdom, it struck us that the republication of a few extracts from it, connected with Catholicism, would be by no means inappropriate, and would not be utterly devoid of interest to the generality of our readers, while it would, we are convinced, prove highly gratifying to a great number of them. We have therefore selected for this purpose the Catholic statistics of the two principal cities of the "Sister Isle," viz., Dublin and Cork, as from them may be formed a sufficiently adequate idea of the flourishing state of our religion in that persecuted country, the large majority of whose inhabitants (seven millions to one) have persevered so firm and unshaken in the faith of their ancestors, despite of the unchristian-like efforts made for three long centuries to pervert them, that every unprejudiced man is forced to exclaim: "*The finger of God is here.*"

We may add that a brief account of the Parent Institute of the Ursuline Ladies under the head of CORK (with which we commence), will doubtless be read with peculiar gratification at the present moment, when the first Indian Branch of it is on the eve of being established.

CORK.—According to the R. C. divisions, the city with the suburbs is divided into three unions or parishes, St. Mary's and St. Anne's, St. Peter's and St. Paul's, and St. Finbarr's. St. Mary's and St. Anne's comprises nearly the whole of the Protestant parishes of St. Mary, St. Anne, and St. Catherine: the duties are performed by the parish priest, who is the Bishop, six curates, and two chaplains. The parochial chapel, which is also the cathedral, is a spacious structure, with a plain exterior: the eastern end having been destroyed by an accidental fire, it was rebuilt, and, with the rest of the interior, decorated by the Messrs. Pain in the later English style of architecture: the altar-piece is extremely rich and similar to that of the abbey of St. Albans, in England. There are chapels of ease at Brickfields and Clogheen: the former, dedicated to St. Patrick, is a handsome edifice in the Grecian style by the Messrs. Pain: the principal front is ornamented by a lofty and elegant portico of eight columns of grey marble, not yet finished, and approached by a flight of steps, extending along the entire front: from the centre of the roof rises a cupola, supported by eight Corinthian columns, surmounted by figures representing as many of the Apostles; the whole topped by a pedestal and cross. This chapel was opened for divine service, October 18th, 1836. St. Peter's and Paul's, comprising the Protestant parishes of the same name, with portions of those of Christ-Church, St. Anne's, and St. Finbarr's, is a mensal of the Bishop: the duties are performed by an administrator and two curates. The parochial chapel, a plain edifice, built in 1786, has an elegant altar in the Corinthian style, with a fine painting of the Crucifixion. St. Finbarr's comprises the Protestant parish of St. Nicholas, most part of St. Finbarr's, and a small portion of that of Christ-Church: the duties are performed by a parish priest and four curates, one of whom resides near Blackrock, and officiates at the chapel of ease there. The parochial chapel is in Dunbar-street, a spacious building, erected in 1776, in form of a T: under the altar is a figure of a "dead Christ," of a single block of white marble, executed at Rome, at an expence of £500, by Hogan, a native of Cork. In the chapel is also a monument to the memory of the Rt. Rev. Dr. McCarthy, coadjutor bishop, in which he is represented in the act of administering the sacrament to a person labouring under malignant fever, thus expressing in the most lively manner the cause of his premature death. There are four friaries belonging seve-

rally to the Augustinians, Franciscans, Dominicans, and Capuchins; two monasteries for monks, one of the Presentation order, the other of the Christian Brotherhood; and three convents for nuns of the Ursuline and Presentation orders, the first in the Suburbs, the second in the southern, and the third in the northern part of the city. The Augustinians had an institution, called Gill Abbey, founded by St. Finbarr, for canons regular of the order, largely endowed by Cormac MacCarthy, King of Cork, and shortly afterwards completed by Gilla Aeda, bishop of the See, from whom it derived its name; it anciently formed the cathedral establishment. The present state of this and the other decayed monastic buildings in the city is described in the subsequent part of this article, which treats of its antiquities. The institution at present is situated in Brunswick-street, and consists of a prior and four priests: the chapel, erected in 1780, was much enlarged in 1827;* over the altar is a good painting of the Crucifixion. The Franciscan monastery was founded in 1214, on the north side of the city, by Dermot MacCarthy Reagh, and rebuilt in 1240 by Lord Philip Prendergast. The present institution, situated in Grattan-street, consists of a guardian and four priests: the chapel, a neat building, was erected in 1830 by subscription, at an expense of £4500. The Dominican friary was founded in 1229, by the Barry family, on an island on the south side of the city, whence it acquired the name of the Abbey of the Island. The institution is now situated in Dominic-street, on the site of Shandon castle, and consists of a prior and six priests. A new chapel, dedicated to St. Mary, is being erected on Pope's quay from a design gratuitously furnished by Kearnes Deane, Esq. who superintends its erection on a principle of similar liberality. When finished, it will consist of a portico of six Ionic columns with a triangular pediment surmounted by sculptured figures, with a stately portico, enriched with Corinthian pillars on each side, and topped by a dome with an octangular tambour. The interior, 112½ by 100 feet, will be also enriched by ranges of Corinthian pillars; the cost will be defrayed both by voluntary subscriptions collected in the usual manner and by a weekly penny collection from the industrious and poorer classes. A Sunday school with about 500 pupils is attached to this body. The Capuchins' or Reformed Franciscans' institution, situated in Blackman's-lane, consists of a provincial, guardian, and three priests. The chapel was built by the celebrated Arthur O'Leary, who was a priest of this order. A new chapel has been commenced in 1823, on Charlotte's-quay, by the present provincial, the Very Rev. Theobald Matthew,† who has contributed liberally to its expence, which has already amounted to £10,000; the remainder is derived from subscriptions and weekly collections. The structure, from a design and under the superintendance of Messrs. Pain, is built of a light grey limestone, and is already carried up as high as the roof: when finished, it will present a splendid specimen of the later English style, with a tower and spire, 200 feet high: the front has a portico of three lofty arches resting on octagonal piers; between the centre piers is a rich screen, forming a kind of porch to the doorway. The piers, ten in number, are continued at the angles of the building, those not connected with the tower terminating like those of Hen. VII.'s chapel of Westminster, from which spring the exterior flying buttresses. Similar buttresses are introduced in connection with the turrets at the angles of the tower, which rise from a base just above the arches before mentioned. The tower will consist of two stories, having an open parapet of tracery passing round it, above which will rise the spire the upper story of the tower and the lower portion of the spire will be open, so managed as to combine strength and variety with airy lightness. The contract for the building was nearly £12,000, but it is estimated that the entire cost will exceed £20,000.

An Ursuline Convent was founded here in 1771, by the late Miss Honora Nagle, whose portrait is in the visiting-room, and is the original of all the institutions of this class founded in Ireland. The community consists of 35 professed nuns and 6 lay sisters, and is governed by a superioress, her deputy, and a council

* By Dr. O'Connor the present Vicar Apostolic of Madras.—Ed.

† The great Temperance Champion.—Ed.

of six. At this institution many of the daughters of the R. C. gentry are instructed; and in a separate building about 100* poor girls are gratuitously taught and partially clothed. The convent has a demesne of 42 acres, and is an ornamental building, consisting of a centre and two wings, with a frontage of 350 feet. The chapel, which is in the east wing, is fitted up with simple elegance and ornamented with four Ionic pilasters supporting a pediment, on the apex of which is a cross, and at each of the other angles a vase. It contains a neat monument to the Rev. Dr. Lyons, who was many years chaplain to the convent.

The Sunday schools, under the care of the Josephian Society (the Very Rev. T. Matthew, patron,) are composed of religious and well-educated young men who instruct 500 boys: the day schools are under the superintendence of 50 Ladies Governesses, five of whom attend every day and are assisted by a matron and instruct 500 girls; an infant's school for 350 children is under the direction of the same ladies, aided by a matron from the London parent institution. Evening schools for the instruction of apprentices and labouring boys are under the care of the same society. The Presentation Monastery, situated in Douglas-street, was established in 1827 in buildings previously occupied by the Nuns of the Presentation order. The community consists of a superior and ten brothers, who devote themselves to the instruction of the poor on a system embracing every branch of useful education. Attached to the dwelling is a spacious building, divided into four large apartments capable of accommodating 1000 boys; about 600 receive instruction and are apprenticed when at a proper age. The funds are derived from subscriptions and the proceeds of an annual sermon. The school owes its origin to the late Very Rev. Dean Collins, priest of the parish, who contributed liberally towards the erection of the building, and also to its support. The Lafcasterian school, at the end of Great George's-street, is conducted by this community; it is 80 feet by 60, and capable of accommodating 1000 pupils; it is attended by the same number, and supported in the same manner as the school previously described. The Christian Brotherhood was instituted in 1811; the present buildings, situated in Peacock-lane, were erected in 1815. The community consists of a superior and eight brothers, who devote themselves to the instruction of the poor in two schools, one in Peacock-lane, the other on Sullivan's-quay: the former of these, two stories high, and divided into six apartments, each 45 feet by 25, affords accommodation for 800 boys; in the latter about 300 attend. The schools are conducted and supported in the same manner as those of the Presentation Monastery. The community's dwelling-house is at a short distance from the former of these schools, on an elevated and commanding situation. The Presentation Convent, in Douglas-street, owes its origin to the late Miss Honora Nagle, who in 1777 erected a small building for that purpose; which being soon found too small for the increasing number of its inmates, the building now occupied by the parochial clergymen and by the monks of the Presentation order, was erected by the ladies and their friends, under the superintendence of the Very Rev. Dean Collins: the establishment has since become the parent house of the Presentation Institute in Ireland. After the decease of this lady, the new order was approved of by Pope Pius VI. and confirmed by Pius VII., under the title of "the Presentation of the Blessed Virgin Mary." Dean Collins, then the parish priest, purchased, in 1825, the interest of the present buildings (partly erected by Miss Nagle) from the Ursuline Nuns, who had removed to their present abode in Blackrock; and the present community of the Presentation Institute removed into them on Oct. 1st, 1827, from the buildings now occupied by the Parochial Clergy and the Monks of the Presentation order. The community consists of a superioress, 17 professed and 2 lay nuns, who devote their whole time to the gratuitous instruction of poor female children: the average attendance of pupils is about 500. The buildings, with the chapel, form a very respectable pile in an elevated situation. The remains of the foundress are interred in the cemetery within the grounds, and those of Dean Collins

* The smallness of this number arises from the Ursuline convent being 2½ miles out of town, but the deficiency is amply compensated by the vast number of poor children educated in the town schools.—Ed.

within the chapel, in which there is a neat marble slab erected to his memory. There is an almshouse for 20 poor old women in connection with it, chiefly supported by the ladies. The North Presentation convent was founded in Chapel-street in 1799, and removed to the present house in Clarence-street in 1808. The community consists of a superioress, 14 professed nuns and two lay sisters, who devote their time to the same purpose as those in Douglas-street already described: the average attendance of children at the school is 600, one-third of whom are clothed annually by a subscription of the citizens: the buildings with the chapel form a handsome pile. A branch of the Sisters of Charity, Stanhope-street, Dublin, was established near the cathedral 10 years since; the community consists of six inmates, who go out to relieve the sick poor, and to instruct them in the duties of religion.

Although we have not been successful in obtaining a complete list of the contributions towards the establishment of the Institute intended for the education of the female population, of India, yet the friends of Education will we are sure, be gratified to see the one we have now the pleasure to lay before them.—We deem it necessary to mention that the funds are to be deposited in the Union Bank under the immediate controul of His Lordship the Vicar Apostolic; in the interim (until such a deposit be effected) the Committee Ladies are to be considered the Trustees.

We are requested to announce that tomorrow (Easter Sunday) after the Gospel of High Mass, the Wardens of the Principal Catholic Church will make a collection in aid of the funds of the Institute.

The Right Rev. Dr. J. L. Ta-	Mr. J. J. M. Cann,	25
berd, V. A. B.	Mr. P. A. Cavorke,	50
Mrs. J. R. Alphonso,	Baboo Colly Kinker Pollit . .	25
Rev. Fre. Antonio de Sta. Maria,	Baboo Connoy Lall Tagore, . .	50
100	Mr. L. Cooper,	50
A. B. C.	Mr. M. Crow,	10
A Friend,	Miss Carbery,	25
A Friend,	Mrs. W. B. Carbery,	25
A Friend,	Mr. B. Castilio,	20
A Friend,	Mrs. Carne,	50
A Friend,	Miss Carne,	30
A Friend,	Mrs. Charles Cornelius,	100
A Friend,	Mr. C. Cornelius, Jr.	50
A Poor Man,	Mr. A. Cornelius,	25
Mr. A. Apcar,	Mrs. Curnin,	150
Mr. G. Apcar,	D. C. M.	100
Mr. M. Augier,	Mr. J. M. D'Luz,	10
Mr. J. Augier,	Mr. J. C. DaCruz,	32
Mr. F. H. Asphar,	Mr. and Mrs. D'Rozario,	100
Rev. H. Backhaus,	Mr. W. X. D'Rozario,	15
500	Mrs. Pascoa B. DeSouza,	300
Buzloor Ruheem,	Mr. Geo. D'Souza,	50
Baboo Dyallchand Bysack, . . .	Mr. R. Deefholts,	10
50	Dwarkanauth Tagore, Esq. . . .	100
Mr. A. Baptist,	Fuzlool Koureem,	50
Mrs. Biale,	Mrs. and Miss Frewin,	30
Miss Rosalind Bolst,	G. S.	10
8		
Mr. Brazier,		
100		
Mr. A. L. Briant,		
5		

Mr. T. Gregory,	25	N. A. C.	5
Gobind Chunder Banerjee, ..	8	Mrs. M. O'Brien,	100
Mr. G. Gill,	16	Mr. E. O'Brien,	100
Mr. George Gill,	10	Mr. John O'Brien,	50
Mr. P. Gomes,	10	Misses E. and M. O'Brien, ..	50
Mrs. A. M. Gonsalves,	300	Mr. N. O'Brien,	10
Mrs. Greenway	25	Rev. Dr. Olliffe,	50
Mr. C. Guezeneq, Jr.	16	P. J. Paul, Esq.	50
H. I. J.	10	Mr. H. Perry,	5
Mr. A. Heberlet,	10	Mrs. H. Perry,	5
Mr. J. Heberlet,	10	Mr. J. W. Peterson,	10
Mr. A. M. Heberlet,	5	Mr. F. Peterson,	5
Mr. J. Hayes,	10	Mrs. M. Peterson,	5
Mrs. J. Hypher,	20	Mr. C. L. Pinto,	100
J. G. W.	16	Mr. N. Prendergast,	50
Mrs. Jebb,	100	Prossono Coomar Tagore, Esq.	50
Messrs. John Lackersteen and		Rammanauth, Tagore, Esq. . . .	40
Brothers,	500	Mr. J. Rebello,	8
Mrs. Thos. Lackersteen,	75	Mrs. Rostan,	100
Mr. C. J. Lackersteen,	25	Mr. Rostan and Sons,	100
Mrs. Lackersteen,	150	Baboo Ram Comul Sen,	50
Mrs. John Lackersteen,	100	Mr. F. Rodrigues,	50
Mrs. W. R. Lackersteen,	100	Mr. J. Rodrigues,	25
Miss Lackersteen,	100	R. C. B.	5
Mrs. F. Laforgue,	50	Rustomjee Cowasjee, Esq. . . .	100
Mr. C. M. Latour,	25	Mr. R. Rutter,	20
Mr. C. Latour,	20	Mr. J. Samuel,	5
Mrs. F. LeBlond,	100	Mrs. E. Savi,	50
Mr. J. Lyster,	30	Mr. F. Scallon,	50
Rev. Mr. Mascarenhas,	50	Mr. A. Shoblet,	25
Mr. John Manuk,	50	Mrs. Spence,	100
Mr. D. McDonald,	8	Mr. T. J. Swinden,	5
Baboo Moty Loll Seal,	100	Mrs. Thompson,	150
M. S. L. C.	1	Mr. J. B. Tassin,	25
M. C. G.	1	Two Roman Catholics,	50
Manackjee Rustomjee, Esq. . . .	51	U.	5
Mrs. P. Martinelly,	10	Mr. Valadares,	20
D. McFarlan, Esq.	100	Mr. B. L. Verboon,	20
Mr. J. Michie,	50	Mr. H. C. Watts,	10
Mrs. Morris,	25	Mr. E. Whyte,	32
Mrs. A. Nickels,	10		
Baboo Nursing Chunder Bose, 10		Total Co.'s Rs.	7399

CHINESE CONVERTS.—We have heard from good authority that although Chinese Converts to the Catholic faith are occasionally persecuted and tortured, yet neither the imperial nor provincial governments dare to put them to death. If this be true, the numbers of converts must have greatly increased of late years; and it is to be inferred that they are of all ranks, and have speedy means of intercommunication. This intelligence is highly gratifying, and redounds greatly to the zeal and honour of the Roman Catholic missionaries who venture into the interior of China.—*Canton Register*, Feb. 15.

TO THE VENERABLE THE CLERGY AND FAITHFUL OF THE
ARCHDIOCESE OF TUAM.

(From the "Dublin Weekly Register.")

DEAR AND VENERABLE BRETHREN.—In pursuing the eventful history of the Roman Catholic Church, you cannot but be struck with the spirit of holy enterprise by which it has been ever animated in extending the spiritual conquest of its Divine Founder. The force of the commission given to the apostles of being witnesses to our Divine Redeemer not only in "Judea and Samaria, but even to the uttermost bounds of the earth,"* has been felt by their successors in the ministry. Hence the rapid and successful propagation of the Gospel in the first ages throughout the provinces of the Roman empire; and hence, too, in latter times, the annexation of countries hitherto buried in the darkness of Paganism to the spiritual kingdom of Christ. Through the active exertions of this untiring zeal, the simultaneous Catholicity of the Church is always secured, and, when in punishment of the sins of the pastors and people, the Almighty suffers in some places the extinction or eclipse of the faith, the loss is generally repaired by the acquisition of new territories. By none has the spirit of zeal, in spreading the empire of Christ and his Gospel been so signally and successfully evinced as by the Roman Pontiffs, the successors of St. Peter, who have inherited the plenitude of the apostolical ministry. With the power of the keys which they received, in the person of St. Peter,† they have shared in a conspicuous manner the same exalted privileges of proclaiming the Divinity of the Son of God, and of manifesting their love for him, which distinguished the Prince of the Apostles. Is it not to the zeal of St. Celestine, bishop of Rome, that Ireland was first indebted for the mission of St. Patrick; and, is it not the vigilant solicitude of his successors that has watched over our faith, and sustained the feebleness of the Irish nation, in preserving that pure inheritance? Is it not to the ardent desire of extending the empire of Christ, which burned within the breast of the first Gregory, that Britain was indebted for the knowledge of the Gospel, which it has had the misfortune to have lost, but which, thank God, it is once more rapidly recovering! Without multiplying references to their successful zeal in conquering new kingdoms to the yoke of Christ, I need only point your attention to the sacred institution for the propagation of the faith, founded by Pope Urban VIII., and which, under Providence, has been instrumental in spreading the spiritual dominion of Rome among regions to which her imperial eagles never reached.

Of all the associations that have sprung from the entire zeal of the successors of St. Peter, this has been the most enterprising and successful. If the impiety of Luther severed a large portion of Europe from the vivifying stem of the apostolical Church, it was a consolation to find that, as soon as those rotten branches fell off, it stretched its vigorous shoots over the most remote portions of the opposite hemispheres. Never, perhaps, at any period, did the Catholic Church exhibit a more interesting spectacle, than at this moment, combated on all sides by open as well as insidious enemies; and still, wherever you turn your eyes, "enlarging the place of its tents, and lengthening the cords: and strengthening the stakes of its tabernacles."‡ On the plains of Hindostan the bloody victims of the Juggernaut are giving way to the pure sacrifice foretold by Malachi, and the missionaries of China are rivalling the heroism of the first martyrs. Carthage is awakening again to the sacred eloquence of St. Cyprian, and the sands of Africa are watered once more with the rich fountains of the Gospel. The Catholic religion is advancing fast amidst the young nations of America, and from Patagonia to the St. Laurence, the accents of salvation are heard throughout the entire of its vast regions. Nay, some of the nations of Europe are now atoning for the apostacy of their ancestors. Scotland is beginning to revere the memory of St. Columbkil, the founder of its Christianity, rather than of John Knox, who was its ruthless destroyer. England

* Acts of the Apostles, i. 8.

† St. Matthew, xiv. 19.

‡ Isaias, liv. 2.

is suffering from Ireland the generous retaliation of the Gospel, and, for all the cruelties which the former inflicted on the latter, our country is exercising a noble revenge by filling England with its industrious Catholic emigrants, and silently bringing that fine nation back to the yoke of the Gospel. Witness, too, the progressive resuscitation of Holland to the ancient faith, and the flood light that is poured upon Germany by the conversion to the Catholic Church of many of the most intellectual of her sons; and lost France herself, recovering from its lethargy of licentiousness into which it had sunk after a revolutionary phrenzy, aspires once more to the glorious prerogative of the most Christian kingdom, which it so long maintained. Yes, from its bosom are now coming forth some of the most zealous defenders of the Catholic faith; and to its ancient city of Lyons are we indebted for the establishment of a society formed like the congregation of the Propaganda in Rome, for aiding the pious missionaries who devote their lives to the propagation of the faith all over the earth. It is astonishing what success has already blessed their efforts.

Individuals of all nations of Europe are enrolling themselves under the banners of this society, and with their contributions have given such a strong and steady impulse to the propagation of the Gospel, that, with the apostle, we may thank our God that "the faith of Rome is spoken of in the whole world."*

This laudable association is one of the objects in which we wish to interest you by the present letter. It has already received considerable support in Ireland, and the bishops of this province have come to the unanimous resolution of strenuously recommending its objects to the clergy and faithful of their respective dioceses. It is in conformity with those resolutions that we now address you, exhorting you to contribute your mite according to your means, to the glorious work of rescuing thousands of your fellow-creatures from the darkness of idolatry, and bringing them to the light of the Catholic religion. We ourselves are indebted to the noble disinterestedness of the Propaganda, which contributed in the days of our poverty its pecuniary resources to sustain the struggling confessors of the faith in the wildernesses of Ireland.

For when our predecessors in the ministry, "of whom the world was not worthy, wandered about in want, distressed, afflicted, in deserts, in mountains, in dens, and in caves of the earth,"† they experienced the cheering and seasonable assistance of those who are filled with "solicitude for all the Churches."‡ Let us now, by our contributions, aid them in the holy enterprise of extending the Gospel, and entitle ourselves to a share in those spiritual treasures which the Father of the faithful bestows upon those who assist in the meritorious work.

But whilst we thus lend our co-operation to the efforts that are making to enlighten and regenerate other countries, we must not be indifferent to the spiritual and intellectual necessities of our own.

After the repeated but abortive efforts that have been made to deprive us of "the faith once delivered to the saints,"§ it is consoling to witness in all parts of this extensive diocese the revival of those monastic institutions which once covered the land, and spread, wherever they were erected, sanctity and learning. For these signal blessings, we have been already indebted to the pious munificence of those true lovers of their religion and their country, Sir Michael D. Bellew, of Mount Bellew, Bart., and Martin Joseph Blake, Esq., of Brooklodge, M.P., in the vicinity of whose respective residences the people are reaping the benefits of a purely Catholic education, and are full of gratitude to their benefactors. The mercy of the Almighty has, at length, visited the Mayo portion of the diocese, and raised up a valuable friend to sound education, based on the Catholic religion, in the person of James Hardiman, Esq., of Galway, who has enriched the native literature of his country by the publication of some of those minstrel relics with which our ancestors soothed their religious misfortunes, and illustrated its local annals by the elaborate and classic history of his ancient native town. Such seasonable interposition, at a time

* Romans, v. 8.
† 2 Corinthians, xi. 28.

‡ Hebrews, xi. 37, 38, &c.
§ Jude, iii.

when the enemies of our creed were anticipating that learning was doomed to languish here, only proves that the Almighty's will shall never be wanting to those who put their trust in him, and who are resolved to protect from any impure mixture, the integrity of the religious knowledge with which the artless minds of children are to be imbued. Besides the monasteries of Mount Bellew and Kilmoylan, already alluded to, we have in operation those of Roundstone and Clifden, which will soon scatter their pious colonies over the entire of Coumeara.

Our monastery in Tuam, which is extending the blessings of religious education to about four hundred children, is, thank God, now in such a flourishing state as to serve as a model-school, where such masters as may require it, will be instructed in a course of mathematics and other branches of learning, as well as trained in all the practical observances of the Catholic religion. Besides the benefits which it will diffuse among the peasantry within its own immediate circle, we purpose to dedicate this new monastery in May to a similar object, that it may be a school of training in science, as well as the practices of piety, to those whom the clergy of that district may place over the education of the younger portions of their flock.

The immediate erection of this monastery is an object deserving of your zeal and charitable contributions. I know the variety of claims upon you, but recollect that in contributing to these institutions you will be reviving the best and happiest times of the Catholic Church, and affording unalloyed comfort to the children of misfortune. It is much better to contribute something voluntarily towards these pious institutions, which will be entirely under the controul of yourselves, and regulated by the discipline of the Catholic Church, without any interference on the part of its enemies, than to be subject, as you otherwise would be, to an arbitrary and indefinite taxation, enforced by Protestant patrons, or some Catholics, perhaps, equally indifferent to their religion, and who, as we have already seen in the brief period of the working of the systems of education and of poor laws, would show the most reckless indifference to the poor, in their anxiety to make extravagant provisions for expensive political retainers.

Not so with the humble followers of St. Francis, who are to conduct these establishments. Under them you will have no jobbing patrons, rivalling each other in their efforts to add to the local taxation, and to obtain the sanction of higher officers for the excessive imposts. Practising with their other vows, that of evangelical poverty; their habits and mode of living will be so simple, that, without any exaggeration, more than sixty of those meritorious individuals will be supported for what would go to one sinecure officer under a system first recommending itself by treacherous gratuities, but which, like all such systems, terminate, after trenching on religious liberty, in grinding and compulsory taxation.* You are all animated, we are sure, by a pure zeal for protecting, at all hazards, your holy religion. You are anxious to suffer the little children to come to you, of whom it is particularly said that "of such is the Kingdom of God."† Aid, then, those rising asylums of faith and piety. In doing so, you will be protecting not only your religion, but likewise your properties from arbitrary imposts. So true is the saying of our Divine Redeemer, "seek first the Kingdom of God and his justice, and all these things shall be added unto you."‡ You will not forget to offer up your humble and fervent prayers to the Almighty, that he may pour his choicest blessings upon those individuals who have generously devoted a portion of their patrimony to the truly religious education of the poor, and the protection, as well as the propagation of the Catholic religion.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen."—2 Corinthians, xiii. 13.

*St. Jarlath's, Tuam,
Feast of St. Vugelians, 1839.*

Your faithful servant in Christ,
JOHN, ARCHBISHOP OF TUAM.

* To convince you of this important truth, I refer you to the bill of the 11th of June, 1835, entitled "A Bill for the establishment of a Board of National Education, and the advancement of Elementary Education in Ireland."

† Mark, x. 14.

‡ Matthew, vi. 33.

ASSOCIATION OF PRAYERS FOR THE CONVERSION OF ENGLAND.

LETTER II.

To the Editor of the Catholic Magazine.

SIR,—From the time that the Association of Prayers, of which I spoke in my last letter, was established in France for the conversion of England, I have had the happiness to find my name connected with this great subject, in a way most interesting and agreeable to myself. For, indeed, I will most gladly spend, and be myself spent, for the cause of Catholicity in England. With this sacred cause, I am entirely content to stand or fall; and great is my delight, not only to hear my name now mentioned with honour, by those who love their country, and who judge with me, that her return to her ancient faith, is the grand requisite for her real happiness, and may be hoped for; but I am also filled with joy and gratitude, when those who are enemies to the Catholic Church, and cannot bear the thoughts of her advancement, are pleased to associate me with her in their invectives: and it also gives me pleasure, though not unmixed with painful feelings, when those who love the Church, but think any expectation of the conversion of England improbable and visionary, and therefore deprecate the public mention of the subject as imprudent,—speak of me, as though I were a representative of the views contrary to their own, and as doing harm by propagating them. When I first returned from France, last year, and my proceedings there became public, I had the happiness to be attacked by some, as though I were no friend to my country and my Sovereign; as if I would be a mover of political intrigue and rebellion, and were to be cried down as a person dangerous to the English constitution. I am willing to be thought no friend to the English constitution by those who fancy that the present religion of the State is a part and parcel of that constitution; and most joyfully do I embrace the supposition that I possess any abilities to be dangerous to the constitution, inasmuch as it is anti-Catholic. May God Almighty show, by the event, that these alarmists are not mistaken, and prove their fears of me not imaginary. I thank God that I have not yet dissembled my invariable resolution to sacrifice myself for the establishment of Catholicity both here and throughout the world; and I pray that I may never for a moment, while I live, intermit my utmost exertions in this cause.

Yet I have thought it right, in justice to this cause, to protest, on several occasions, against the imputation of my entertaining in my own breast, or approving of others who should entertain the idea of using deceit or lawless violence to advance it. I have asked my accusers,—what have I done? What has raised all this outcry against me? It is that I have interceded with our Catholic brethren abroad to join us in praying to Almighty God to convert our countrymen to the Catholic faith. Is this like forcing them to profess it against their will? Is it like tricking them into being Catholics, by stratagem? No! I say, no! and thank God, the country says, no! It is the good sense and honesty of Englishmen in general, which encourage our confident hopes, that when the great question is put before them in a correct light, they will understand and embrace the Catholic faith; and it is a sign of their good sense and honesty, that this foolish attack on me has entirely failed. I cannot call to mind one person, among the opponents of our Church, whose disapprobation would not be reckoned by the public voice an honour, who has disapproved of the measures which I have taken. The public announcement of these prayers for England, has, it is true, given new animation to the zeal of some against Catholicity, which I am not sorry for; for I had rather see people zealous, even against us, than indifferent; but to the mode in which I have been endeavouring to promote our faith, I cannot recollect one objector worthy of consideration; whereas, I could name many most remarkable testimonies of approval of my doings, conveyed to me either directly or indirectly from persons of the first respectability in several of the leading parties in religion, whose conversion, of course, our prayers are intended to obtain. Every man of sense must see,—and, thank God, the English people do see,—that when we begin an attack on error, by prayer, while it may be expected

that the persevering use of this method will be accompanied by exceeding zeal in the use of all other legitimate methods of advancing truth, we give the most complete security, that no unlawful means will be resorted to by us, unless they are pleased to think that our prayers are a mere mockery, and a cloak for the concealment of nefarious designs. Of this, I imagine, we are not suspected, however great be the horror with which some yet continue to speak of our religion. I find, then, little to complain of our anti-Catholic countrymen. While they continue to think our religion false, I am more pleased, than otherwise, to see them zealous in their opposition to it. They cannot hinder our praying for them; and I ask no more of them than that they should not wish to hinder us. Let them only thus far open their hearts, and I trust in God to do the rest.

My principal argument on the subject is with Catholics themselves; and it is to them that I address myself through your Magazine. I repeat what I said in the conclusion of my last letter, that, with God's help, I will not be satisfied till I see the Catholics of England united without disguise in public supplication for the conversion of their country; and doing this, not by way of fulfilling a necessary act of charity, but professing an unbounded confidence in the goodness and power of God to grant their prayer, and the same resolution which I have myself so often expressed, that to a man they will never rest till it is granted.

One argument which is urged against the public exercise of these prayers is, that it will irritate our separated brethren, or excite ridicule. If the thing be good, I know not that this reason ought to have much weight. Of course, we must disapprove of making our devotions public, for the sake of notoriety; but what I desire is, that publicity should be given to this undertaking, as far as is necessary, in order to obtain a general co-operation among Catholics, and in such a way as to show Protestants, that while we do not make a boast of our prayers, we yet are not ashamed of them. But, if this objection—namely, that our praying openly for the conversion of England will irritate or move the contempt of the people—were valid, some signs of these effects would before now have appeared; for it has been publicly known that we do so for a full year: and I say again, that I have yet to be informed of one respectable Protestant, on whom they have had these effects.

Another reason, I believe, with many persons, for not entering with zeal into this undertaking, is that they consider every prospect of the conversion of England as visionary,—much rather a prospect of her being perhaps on the eve of her conversion. Now, if the return of this country to the true Church, be an event of which there is no hope, I readily admit that we had better not distract our minds with thinking of it, and I should expect to see no fruit from prayers made with the idea that they could not succeed; for this, I conceive, is just the reverse of praying with faith, and it is to prayers which we make *in faith, believing*, that the great promises of God are addressed. And again, when people say that England indeed may come round, but that it cannot be for an hundred years, or some such long period, I do not expect them to take much pains about the object, nor will their prayers be such as I wish to see universally made. I maintain, that the conversion of this country, is a work which God, and only God, can effect. To remove the mountains of prejudice by which the progress of the Catholic religion is yet obstructed, is a work impossible with man, but possible and easy with God; and therefore, if I be asked what is my sentiment on the question, will England be Catholic again? and when will this be? my answer is the same as that which the prophet Ezekiel gave, when a vision of a valley of dry bones was put before him, and he was asked, "Son of man, shall these bones live? Lord, thou knowest; and as thou pleasest, so will it be." If it pleases God that England should be converted in an hundred years, in fifty, in ten, or in one, or never at all, as he pleases it will happen; and it is presumptuous and vain in us to be speculating on probabilities in such a matter. The Spirit of God breatheth where he will. They, who to us appear the most likely subjects for conversion, may be the most distant from the mark; and they whom we would judge by the appearance to be the least promising, are often, as experience demonstrates, the most near. This only we know on the subject, that the event

is in the hands of God; and farthermore, that he promises to hear our holy persevering prayers, and expressly teaches us, that the magnitude of the object for which we pray, if only we have faith, is to make no difference in our hopes. What assurance can be more explicit than that which our Lord gave to his disciples, when on their wondering, when they saw a fig-tree withered, at his words, he said, "Amen, I say to you if you shall have faith, and stagger not, not only this of the fig-tree shall you do; but also, if you shall say to this mountain, take up and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer believing, you shall receive."

I have determined to form my judgment on these principles. I leave it to others to say, whether there are or are not probabilities in our favour, which at least, there were not some years ago. If Catholics will not allow me any ground of hope from our improved position, I find consolation in the Protestant newspapers, who take a better, and, I think, more correct view of the case; but this I do not attend to. I have begun to ask it of God. I have learnt that multitudes of holy souls have been engaged in this prayer before I knew the Catholic faith, before I was born; I have had the happiness myself of exciting thousands more throughout the world to join in the same prayer, and how should I not hope for success. If those who make these prayers are the men whom I take them for,—at least, such I wish them to be,—they will acknowledge that their prayers are not worthy to obtain this grace, as I do in my own case; but the word of God still allows us, and commands us, notwithstanding this, to hope to be heard. I might say much, which I think would be interesting, on the prayers which have been so long made for England, but time and space allow me no more at present than to allude to one instance, for mentioning which I have another motive besides entertaining your readers. The order of the Passionists was founded by the venerable Paul of the cross, who died about sixty or seventy years ago. During his life-time, he had an extraordinary devotion for the conversion of England, for which he prayed constantly for a long succession of years. He left this devotion as a kind of spiritual legacy to his children in religion; with one of whom, Father Dominic, of the Mother of God, I was most intimate when I was at Rome. He many times has assured me, that from about the year 1815, he had hardly ever made a prayer without including England in his intentions. All his desire from his boyhood has been, and is, to spend himself in labour, or to shed his blood, for England. I received notice a few weeks ago, that a lady in Belgium has given to the Passionists a fine chateau near Tournay, called *Le Chateau d'Ere*; and two or three pious gentlemen of Lille have undertaken to solicit the consent of the Bishop of Tournay to invite them to his diocess, and to provide for the first few fathers who should come to open this house, which will be the first house of their order out of Italy, till they should find themselves well established. Father Dominic, my friend, is to lead this little colony, and to establish there an *English noviciate*. I do not know how others will view this circumstance. I take it as a sign that God is pleased with those who pray for England, and that they do not pray in vain; and it is, moreover, a sign of the truth of what I said before, that if the spirit of prayer for England still continues to spread, all legitimate exertions will be made on all sides to assist us. And how are we to keep up this spirit abroad? Certainly, by entering into it zealously and undisguisedly at home.

One of these gentlemen of Lille wrote to me on the subject of this foundation. He asked not money from me, nor did he beg me to obtain contributions in England, as he knew we had not much to spare: but only to write to Rome, and encourage their enterprise. But such an appeal as this, is just the one to which I should wish to see encouragement given; and I therefore make this mention of the case, in the hope that some may be moved to offer their assistance. Much is not wanted for their first outset; at least, to make a beginning, they only want a little furniture for the house and for a chapel, and something more than is already provided for their journey. No doubt they will find this much without help from England, but I should be glad to see their zeal encouraged by some one or more step-

ping forward and enabling them to take their first steps more effectively ; and I should be glad to receive any communications on the subject. At least, let them have the help of our prayers.

I am, Sir,

Your obedient servant,

St. Mary's College, Nov. 19th, 1839.

GEORGE SPENCER.

CLERICAL INTOLERANCE.

A curious correspondence has appeared in the *Demerara Gazette* between William M'Nulty, Esq. B. A. of Trinity College, Dublin, and the Rev. W. Piercy Austin, on the part of the Bishop of Barbadoes. Mr. M'Nulty applied to the bishop for "ordination as a clergyman of the Church of England and Ireland." The Bishop refused to ordain Mr. M'Nulty, on the ground of his being married to a Catholic lady, his lordship having come to the determination "not to call to the ministry any person, whose wife, holding a different faith, had not received the sacrament of the Lord's Supper according to the rites of the Church of England." Mr. M'Nulty justly considers such a course as "holding out a bribe for hypocrisy;" a course, as he observes, not adopted by the bishops at home; for "the late Bishop of Meath, Dr. O'Beirne, was married to a Roman Catholic lady, who, up to the day of her death, attended the duties of her Church. I have always heard it stated (continues Mr. M'Nulty) and never contradicted, that the lady of the late exemplary Bishop of Norwich was a Roman Catholic; and had, in the palace, a chaplain of her own faith. The Rev. James Luby, late Curate in Athlone, is married to a Roman Catholic; another instance is in the Queen's county in Ireland; but, without adding more, what may come home to your lordship, there is in your own diocese, a clergyman of the Church of England married to a Roman Catholic lady, on whom, if consistent, your lordship will no doubt exercise the power of suspension, the threat of which you held out to me."—*London Catholic Magazine*, Dec. 1839.

PROPHECIES OF A REDEEMER.

TUNE—GILDEROY.

The sceptre Judah shall possess,	[<i>Gen.</i> xlix. 10.
Till the Messah come,	
With men the Lord shall then converse,	[<i>Baruc.</i> iii. 38.
From David he is sprung,	[<i>Jer.</i> xxiii. 5.
A virgin pure shall him conceive,	[<i>Isa.</i> vii. 14.
In Bethlehem is his birth,	[<i>Mic.</i> v. 2.
From Kings he worship shall receive,	[<i>Psa.</i> lxxii. 10.
They come from East with myrrh.	[<i>Isa.</i> lx. 5.
For him shall infants lie in gore,	[<i>Jer.</i> xxxi. 15.
To Egypt he will fly,	[<i>Isa.</i> xix 1. <i>Hos.</i> xi. 1.
An angel bright shall go before,	[<i>Mal.</i> iii. 1.
Preparing him the way.	[<i>Isa.</i> xl. 3.
He is the Lamb of God on high,	[<i>Isa.</i> xvi. 1.
By him are wonders done,	[<i>Isa.</i> xxxv. 4. &c.
The deaf shall hear, the blind shall see,	
To save us God will come.	[<i>Isa.</i> xxxv. 4.
Poor fishermen shall chosen be ;	[<i>Jer.</i> xvi. 16.
In parables he'll teach ;	[<i>Psal.</i> lxxviii. 2.
In Capharnaum, Nephthali,	[<i>Isa.</i> ix. 1.
In Zebulon he'll preach ;	
His mighty pow'r bread multiplies,	[<i>Joel.</i> ii. 23, 24.
Upon an ass he'll ride,	[<i>Zachar.</i> ix. 9.
Against him Kings and rulers rise,	[<i>Psal.</i> ii. 2.
On him our sins are laid	[<i>Isa.</i> liii. 4.

- As pastor he'll be struck and die,
The flock dispers'd shall be ;
Both time and place foretold we spy,
And Judas' treachery ;
For thirty pieces he'll be sold,
False witnesses accuse,
They'll beat him, and will him blindfold,
With spittle they'll abuse.
- The wicked shall the just surround,
With stripes they him will tear ;
Scorn and derision past all bound,
And bitterness he'll bear.
Among transgressors they'll him roll,
For them he'll intercede,
As brazen serpent on the pole,
They'll set him up with speed.
- They'll pierce his hands and feet with nails,
A bone they shall not break ;
With wagging heads each at him rails,
His clothes by lots they take ;
They'll give him vinegar and gall,
They'll look on him they pierc'd ;
His soul descended into hell,
His flesh in grave shall rest.
- He'll rise again, and at command,
On high he will ascend,
There he will sit at God's right hand,
His spirit he will send.
The Jewish sacrifices cease,
Jerusalem shall fall,
A new pure sacrifice to thee
Succeeds, and goes through all.
- A priest for ever he will be
Of Melchisedeck's race ;
Converted Gentiles then we'll see,
Through all they'll take the place ;
Each iota as foretold is done,
The mighty Lord hath spoke,
The great Messiah then is come,
All must take up his yoke.
- [Zachar. xiii. 7.
[Dan. xi. 23.
[Psal. xli. 10.
[Zachar. xi. 12.
[Psal. xxvii. 12.
[Isa. i. 6.
[Wisd. ii. 12.
[Psal. xxxvii. 18.
[Lam. iii. 14.
[Isa. liii. 12.
[Num. xxi. 8.
[Psa. xxi. 17.
[Num. ix. 12.
[Psal. xxii. 8.
[Psal. xxii. 19.
[Psal. lxix. 22.
[Zach. xii. 10.
[Psal. xvi. 10.
[Psal. iii. 5.
[Psal. xlvii. 6.
[Psal. cx. 1.
[Joel. ii. 28. Zach. xii. 10.
[Mal. i. 10, 11.
[Psal. cx. 4.
[Heb. v. 5.
[Psal. xix. 4. Isa. lxvi. 19, 20.]

ON THE RESURRECTION.

TUNE—FLOWERS OF EDINBURGH.

Let notes of joy each tongue employ,
Let angels and each seraph sing,
A heav'nly lay, 'tis Easter day,
The triumph of our glorious King ;
On wings of love we'll soar above,
Our faith and hope cannot be vain ;
Since Christ our head rose from the dead,
His members, we, shall rise again.

J. C.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XLIII.]

APRIL 25, 1840.

[VOL. II.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR
BAPTISTS.

Our readers are well aware that among the Protestants who exert themselves to mislead the people of this country, there is one sect whose leaders particularly distinguish themselves. These self-instructed, self-commissioned dogmatists are bold enough to sacrifice every sound principle of Criticism, Philosophy, Charity and Truth to forward their own designs, and provided only they gain their own ends, they hesitate little to employ any, the most unworthy means. As there may be some people of this country who are not sufficiently acquainted with the origin and progress of these Sectarians, and the early deeds of their forefathers, we deem it a part of our duty to forewarn all Catholics against their seducing arts, and to enlighten others of our Brethren who may be perhaps disposed uncautiously to give in their names to these deluded and deluding people.

The Anabaptists or Baptists form a sect of heretics who maintain that children are not to be baptized before they come to the age of discretion; and that children if baptized before, are at this age to be baptized again. The reason for this way of acting, according to their sectarian principle, is this, that children, to receive the Sacrament validly, must be able to give a reason for their faith. From this doctrine of re-baptizing is derived their name of Anabaptists; a title which is composed of the Greek words *ανα* again and *βαπτισω*, or, *βαπτω*. I baptize or wash: and it was their custom to re-baptize every one who had been christened in his childhood. In the beginning of their sect, they even went so far as to re-baptize without distinction all those who had already received this Sacrament in any other sect or religion.

The Novatians, Cataphrygians and Donatists, a spawn of heretics who were brought forth in the first ages of the Church, were the forerunners of the modern Anabaptists. The Vaudois, the Albigenses and Petrobrussians and most of the sectarians who appeared in the 13th century professed nearly the same doctrine; however they were not called Anabaptists, and it even appears that some of them did not believe baptism to be absolutely necessary for salvation. The Anabaptists or Baptists properly so call-

ed are a set of enthusiasts who sprung up in Germany about the year 1525. Their origin is as follows. Among the first help-mates of Luther, in the work of his reformation, there was a certain Nicholas Stork of Stalberg in Saxony. In the beginning of Luther's career, Nicholas was extremely enamoured of his master's doctrines: however as these were all built on the confessedly uncertain grounds of private judgment, and private interpretation of scripture, the disciple soon thought proper to differ from the opinions of his preceptor, and he commenced a system for himself. In the year 1524 Stork struck with a new interior light, conceived the idea that infants could not be justified by baptism; and consequently that re-baptism was necessary for salvation. To him then clearly belongs the honour of being the first of the Anabaptists: to him may all the Baptists and Anabaptists of the present day proudly look back as the founder of their race. As Mahomet pretended intercourse with the archangel Gabriel, and Martin Luther confessed that he was aided in his labours by the spirit of darkness the Devil, so it was fitting that Nicholas Stork also should have communication with some preternatural being who should point out to him the path and urge him on in the course which he was to pursue. Accordingly, he pretended familiarity with God by an angel, who promised him a kingdom if he would reform the Church, and destroy the princes that should oppose him. Carlostadius, Muncer, and others adopted the notions of Stork; and the Anabaptists became a powerful sect, even in Wirtemberg itself, where Luther had fixed his seat. The grand Apostle took the alarm; he thundered from the pulpit against Muncer, Stork and Carlostadius, but finding he could not get them to come into his way of thinking, he caused them to be banished from the city. Being compelled to quit this town, Carlostadius retired to Switzerland, where he became the founder of a new sect called the Sacramentarians, amongst whom he flourished like a hoary oak on the mountains: whilst Stork and Muncer dogmatized in Suabia, Thuringia and Franconia, preaching alike against Luther and the Pope. The pretext which they alleged to justify their defection from Luther's party was, that his doctrine was not sufficiently perfect, that he had only prepared the way for the reformation, and that in order to establish the true religion of Jesus Christ, the particular gift of revelation was required to give life to the dead letter of the holy Scripture. In consequence, these enthusiasts gave themselves out to be inspired and made their proselytes partakers of the same fanaticism.

That their inspiration came not from the spirit of God but from the spirit of darkness, is evidently proved by the horrible disorders which they excited in different provinces of Germany, and especially in Westphalia and in the city of Munster, from which last place, they also received the names of Munsterians and Monasterians. Their doctrine was calculated to foment the wildest licentiousness. Besides the necessity of re-baptism, they taught that it was a crime for any one to engage by oath either his allegiance, to his prince, or his services to the army; they declared that a true Christian could not be a Magistrate; they preached up hatred against authority, and nobility; proclaimed every man to be free and independent, and promised a happy lot to every one who would join them for the extirpation of all those who opposed their opinions, and whom they designated by the title of unbelievers. The peasants of Suabia, allured by this doctrine, revered Muncer as a prophet divinely commis-

sioned to free them from oppression; suddenly rose in rebellion; declared all property to be common; and proclaimed Muncer judge of Israel. Thus their impious leader soon found himself at the head of a formidable army. The confusion that was caused and the disorders that were committed by these religious banditti alarmed Luther himself, who many times exhorted them by letter to lay down their arms; but they answered by retorting his own doctrine against himself; saying that since they had been made free through the blood of Christ, it was too injurious to the Christian name, that they had been reputed the slaves of the nobility; and that if they flew to arms, it was by the order of God himself. Then seeing all his exertions useless, Luther wrote a book purposely to excite the Princes of the neighbouring states to take the field against the seditious multitude. At last the Landgrave of Hesse, aided by the Princes and Nobility of Germany, put an end to this bloody war, by falling upon Muncer before he could be joined by the several bodies of insurgents who were on their march to reinforce him. Muncer was discomfited, and more than seven thousand Anabaptists perished on this occasion. Their fanatical leader himself was taken, and a short time after executed, together with Pfffer, at Mulhausen, in the year 1525. The defeat and death of Muncer and Pfffer did not extinguish Anabaptism in Germany. The party indeed was no longer formidable, although it seemed even to increase in numbers. Poor Luther, being now accused by his friends of harshness and cruelty in his writings, was induced to give us a notorious proof of the infallibility which he had received for the reformation of the Catholic Church, by denying in a second book what he had written in the first.

(To be continued.)

We have the gratification to announce that William Pringle Downing, Esq. a Solicitor of the Supreme Court of Calcutta, has abjured Protestantism and embraced the Catholic faith. This Gentleman received his first Communion last Sunday morning at St. Xavier's College Chapel.

The *Indienne*, on which vessel the Right Reverend Dr. Pezzoni took his departure, having struck on a sand bank somewhere about *Kedgerie*, has been seriously injured, and will be unable to proceed on her voyage for some months. This unfortunate accident however affords us the happiness of having the Reverend Prelate once more among us. We understand that his Lordship intends to retire for the present to his Hospice at Chandernagore.

We take this opportunity of mentioning, that circumstances over which we have no controul, have compelled us to refrain from publishing the promised Biographical Sketch of this Venerable Prelate.

We are glad to inform our readers, especially those in the Mofussil and the Sister Presidencies, who have made frequent calls on us for Catholic publications, that a large supply of Bibles, Prayer Books, Sermons and Instructive Works has been received per *Felicity*, by Messrs. P. S. D'Rozario and Co., and are now offered for sale at their Library, No. 5, Tank Square at about the London publishing prices. A list of the works will be found in our advertisement sheet.

Another supply of Catholic Books is shortly expected for the CALCUTTA CATHOLIC BOOK SOCIETY.

On Easter Sunday the Right Rev. Dr. Taberd, to the agreeable surprize of the congregation, preached an edifying sermon in English at the Principal Catholic Church; after which, a collection was made in aid of the funds of the Institute for the education of female children, amounting to upwards of Six Hundred Rupees, which with the published and further donations, we understand, make the total amount about Ten Thousand Rupees. This is certainly gratifying, but we entertain hopes of still greater success; for we are sure the friends of education in the Mofussil and at the other Presidencies will not withhold their support to the cause, nor spare any exertion in obtaining the aid of all those who are within their circle and influence.

We have been favoured with a letter dated Kurnaul April 9th from two privates of H. M.'s 13th L. I. who came to India in the *Plantagenet*, in company with some of the Gentlemen of St. Xavier's College. The patient and cheerful conduct of these troops, when commanded by an Officer who was no wise disposed to overlook the slightest fault in a Catholic Soldier, was such as to attract the admiration of the whole ship's company; and their assiduous attention to the instructions given to them, together with their zeal in the practice of their religion, during the voyage, was edifying even to their instructors. The contents of this letter are very gratifying: they shew that the detachment is still careful to preserve that spirit of piety and fervour which then distinguished them. After expressing the consolation which these affectionate Soldiers felt on hearing from their instructors during the voyage, they state that the Rev. Father McDonnell has been with them for three weeks, discharging his missionary duties with a great deal of fruit. Six Converts of the 44th Regiment stationed in Kurnaul were conditionally baptized and admitted into the Catholic Church: and great numbers of men women and children received the Holy Sacrament of Communion. The Chapel is well attended by a large congregation, who assemble every evening to recite together the Rosary of the Blessed Virgin. The subject of the Propagation of the Faith had been proposed to them by letter last month: in return they send down the names of thirty-seven men who have become members, and express an opinion that many others will join when they shall have been better informed of the nature of the Institution. Their wants have been attended to, and the desired instructions forwarded to them.

The Christian Advocate has often accused the Catholic Church of the most enormous crime that man can commit against the Divinity—the crime of IDOLATRY. Week after week he has repeated the odious charge, though it was flatly denied and clearly refuted. It is true that we treated the accusation with good humour and pleasantry; because, though nothing could be more atrocious than the charge, yet any one could immediately ascertain the falsehood of it by referring either to a Catholic Book of Instruction, or to a Catholic Child that had learnt his Catechism in our Free Schools. Besides it has a kind of prescription in its favour; it has been so often told and so widely disseminated that people, whose knowledge has had no means of extending itself beyond No Popery Pamphlets and Tracts, deserve some excuse in giving credit to it. As we never saw any reason to suspect the Christian Advocate of more learning than the generality of his tribe, we were willing to give him the same kind of par-

don that had been awarded to them. However in repeating untruths he soon discovered an extraordinary pertinacity, which at first excited our surprise, and afterwards our contempt. Determined to expose him as soon as an opportunity should present itself, we waited quietly, until leaving the common track of falsehood pursued by his brethren, he should venture on a new LIE, gross, wilful, glaring, palpable, obvious to Protestants as well as Catholics, and admitting neither defence nor palliation. He has at length thrown himself into our power. Before the high tribunal of the public, we have arraigned him on a less charge indeed than that of idolatry which he has so often brought *without proof* against Catholics, but still on a charge, which, because it is manifestly just, will fix on him an indelible blot:—we arraign him on the charge of WILFUL LYING. In accusing the Jesuits of planting the Inquisition on every shore, he has asserted that which is not only contrary to History, *but opposed to the very account which he gives of the Inquisition in the same number.* Never perhaps was uttered a grosser untruth. He contradicts himself in so open a manner that our surprise at his falsehood is lost in our wonder at his stupidity. What can be urged in his defence? Ignorance? When he crowded the pages of three numbers of his journal with the famous “*Monita Secreta*,” which every learned man knows to be an idle fabrication, we made no attack on his veracity, because we knew the extent of his knowledge. But how can ignorance here be urged in his favour, when it is manifest that his own account of the Inquisition lay before him at the time that he penned his attack on the Jesuits? His guilt is clear. Let any one, Catholic, Protestant or Hindoo, take up our 40th number, or the 48th of the Advocate; and if he possess but a ray of common understanding, he will admit that our charge of WILFUL LYING against the Advocate is too manifest to be questioned.

The *Commercial Advertiser* has thought proper to censure the strong language in which we exposed a fortnight ago the falsehood of the Christian Advocate. If we wrote any thing coarse or vulgar, (which no English scholar will affirm,) we are ready to admit that it was unworthy of us, but we are yet to learn that it was improperly applied. In his attack upon the severity and bitterness of our style, he has shown the bias of his religious feelings, but not the impartiality which ought to distinguish an Editor. Pretending to regard as a matter of religion, what is merely a mere subject of history, he overlooks the violation of truth by the Advocate, though the most glaring perhaps that ever was committed, and concentrates the rays of his indignation upon us because we used honest plain words to express it. Does he think it a more enormous crime to violate the rules of politeness with convicting a person of a LIE than to break the divine command by telling one? The Christian Advocate has been guilty of a WILFUL LIE. But the *Commercial Advertiser*, instead of raising his voice against a breach of common honesty—one of the great bonds of society—exclaims only against the word that expresses the crime, using thus his utmost efforts to shelter the delinquent, and to cast odium on the plaintiff who has proved his charge. Concealing the fact of the LIE as well as the undeniable proof which establishes it, he garbles and mutilates our attack on the Advocate; and when he has rendered it sufficiently ridiculous by making it his own, he designates his work of amputation by the name of criticism. If he had copied the article entire into his columns, we would not have blamed him, whatever censures

he might have passed on the severity of our language. His readers could then have judged of the justice of his strictures. We have not yet heard that the public look on the *Commercial Advertiser* as a master of style: henceforth at least they will know how to prize his boasted impartiality.

CEREMONIES OF HOLY SATURDAY.*

It is to be lamented that the ceremonies of Saturday in holy week are so little understood in the world, though they abound with sentiments full of tenderest and devoutest feeling. Their object is to commemorate the repose of our blessed Saviour in his tomb, his descent to the ancient Fathers in Limbo, and his triumphant resurrection from the dead. The first division of the office contains Matins and Lauds, which for many centuries were celebrated soon after midnight on Saturday morning, but which in condescension to the convenience of her children, the Church allows to be anticipated and to form the Tenebræ Office for Good Friday. The affectionate spirit of this office is very striking: every thing reminds us, that Jesus is dead, that his pains are now at an end, while every moment brings us nearer to his resurrection. It opens with these remarkable words. "In peace, in peace I will sleep and repose," which are soon after repeated with the addition "because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption."

But the most admirable ceremonies are the morning office and Mass of Holy Saturday. Anciently the office began about sun set and the Mass followed soon after midnight; it being the wish of the Church to show her grief for the death of our Lord by abstaining from consecration after the Mass said on Thursday evening in honor of the last supper until the hour of his holy resurrection. The ceremony begins before the Church door by striking fire from a flint. This is called the new fire, and all the lights used in the office must be taken from it, to signify the renewed fire of charity with which we should now be inflamed. Then the priest and his attendants proceed to the porch in purple vestments, which when the resurrection draws near are exchanged for white. They first bless the new fire and five large grains of gilt incense. These benedictions, though not so striking as those which follow, are full of beautiful sentiments. Like all other similar rites, they teach that God made all things for his own glory and our salvation, and that we are bound to employ them with reference to that end. They also consecrate the things to God's service and implore his blessing on those who use them.

The Deacon now puts on a white vestment, and taking a triple-candle fixed on a rod begins to advance towards the Altar. An Acolyte lights one branch of the candle, and immediately the procession kneels, and the Deacon sings "Lumen Christi" "the light of Christ:" the same is repeated in the centre of the Church and again at the entrance of the Sanctuary.

The next ceremony is the Benediction of the Paschal Candle, which is an emblem of Christ, the true light of the Church. The prayers for this benediction are chaunted throughout in a tone of exultation by the Deacon. They are most sublime, abounding in admirable sentiments of

* This article was intended for our last No., but circumstances prevented its insertion.

love, humility, and, above all, of joy in the triumph of our Redeemer, and may be considered as the solemn acknowledgment, which the Church makes to Jesus Christ for all the favours she has received from him, and for all he has suffered for her. She feels that the incarnation and death of the Son of God are so great a benefit, that, in some sense, notwithstanding all our miseries, we must be an object of envy to the Angels. In these feelings she cries out. "It would have availed us nothing to be born if we had not been blessed with a Redeemer. Oh wonderful condescension of thy goodness in our regard! Oh inestimable affection of thy Charity, to redeem a slave thou didst deliver up thy Son! Oh happy fault which deserved such and so great a Redeemer! Oh necessary sin of Adam, which was blotted out by the death of Christ!" Her sentiment is that of a man who, seeing himself extremely loved and extremely benefited by another, is so occupied with the consciousness of his benefactor's love, that he can hardly think of the favours, unless it be to take from them an occasion of acknowledging his obligation. She calls the fault "happy;" not only because she sees some of her children raised by the grace of our Saviour higher than they ever could have been in the state of original innocence; but because she is so transported with love for her divine spouse, that she can relish no pleasure, but to love him and be loved by him. Before the Paschal Candle is lighted the five grains of gilt incense are fixed in it in form of a cross, to represent the five wounds of our Lord. It is then lighted, and almost immediately after, the Church, which when the ceremony was performed at night, as yet enjoyed only the glimmering of the triple-candle, is brightly illuminated with lamps. Then the Deacon after alluding to the passage of the Red Sea, as a type of our Christian Pasch, concludes, by praying for the whole Church in general and its principal members in particular. The ceremonies of Baptism succeed; they begin by the singing of twelve lessons selected from the old Testament; the most remarkable of which are the histories of the Creation, the Deluge, the Sacrifice of Abraham and that of the three children in the fiery furnace.

These are followed by the Benediction of the Baptismal Font and the solemn administration of Baptism. In former ages this was the usual occasion for receiving that Sacrament, though it was given without difficulty at other seasons. The Litanies of the Saints are next sung, during which the Priest and his Ministers lie prostrate before the Altar. These Litanies not only serve as on other occasions, to obtain the prayers of our Brethren who now stand before God; but add fervor to our joy, by recalling to our recollection all the great Heroes of our religion; saints, whose love for their Lord was so ardent, who rejoiced so intensely at his resurrection, and who, moved by his sufferings for them, endured so much in return. This remembrance either excites us to emulate their virtues, or at least gives us an ardent desire to do so; and this desire, accompanied by fervent prayers, is that hunger and thirst for justice, of which Christ says "Blessed are they that hunger and thirst after justice, for they shall be filled." The Litanies are followed by Mass, which is celebrated in white, with every mark of exultation.

CONVERSION OF W. P. DOWNING, Esq.

To the Editor of the Bengal Catholic Expositor.

SIR,—I have the pleasure to inform you that, W. P. Downing, Esq. has become a Catholic. Having previously been reconciled to the Church of his Fathers, he received the Blessed Eucharist on Easter-Sunday at the early Mass in the chapel of St. Xavier's College, where, for the last year he has been a regular and edifying attendant at our Service. This change has been the result of long reading, patient reflection and prayer; and the sincere conviction that they wrought, determined him to yield his obedience to the faith of that Church which is *the pillar and foundation of Truth*. At other times, and in other places, Mr. Downing might perhaps have been exposed by this step to the scoffs or suspicions of the party he has abandoned: but I hope that the friends of this gentleman will prove themselves more honourable and liberal than to interfere between God and the conscience of any one. This pledge I confidently give them, that acting up to the Precepts and Maxims of the Church, which he has embraced, they will find in their friend only more to esteem and love.

X.

Selections.

THE VINE AND OAK, by H. R. Schoolcraft, Esq.—A vine was growing beside a thrifty oak, and had just reached that height at which it requires support. "Oak," said the ivy vine, "bend your trunk, so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up, but I am too large and too solid to bend. Put your arms around me, my pretty vine, and I will manfully support and cherish you, if you have an ambition to climb as high as the clouds. While I thus hold you up, you will ornament my rough trunk with your pretty green leaves and shiuing scarlet berries. They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior, with all his plumes. We were made by the master of life to grow together, that by our union the weak may be made strong, and the strong render aid to the weak." "But I wish to grow independently," said the vine, "why cannot you twine around me, and let me grow up straight, and not be a mere dependent upon you?" "Nature," answered the oak, "did not so design it. It is impossible that you should grow to any height alone, and if you try it, the winds and rain, if not your own weight, will bring you to the ground. Neither is it proper for you to run your arms hither and yon, among the trees. The trees will begin to say, it is not my vine—it is a stranger—get thee gone, I will not cherish thee. By this time thou wilt be so entangled among the different branches, that thou canst not get back to the oak; and nobody will then admire thee, or pity thee." "Ah, me," said the vine, "let me escape from such a destiny;" and with this she twined herself around the oak, and they both grew and flourished happily together.

MARRIAGE.—Marriage is to a woman at once the happiest and saddest event of her life; it is the promise of future bliss, raised on the death of all present enjoyment. She quits her home, her parents, her companions, her occupations, her amusements, every thing on which she has hitherto depended for comfort, for affection, for kindness, for pleasure. The parents by whose advice she has been guided, the sister to whom she has dared to impart every embryo thought and feeling, the brother who has played with her—by turns the counsellor and the counselled—all are to be forsaken at one fell stroke; and yet she flies with joy into the untrodden path before her. Buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and returns with excited hopes and joyous anticipation of the happiness to come. Then woe to the man who can blight such fair hope, who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection at home—who can, coward-like, break the illusions that have won her, and destroy the confidence which love had inspired. Woe to such a man!

THE YEAR 1839.

(From the London Catholic Magazine, January 1840.)

THE year 1839 has fled! Like its immediate predecessors, it has, with one solitary exception (the United Greek Church) been fruitful in events exhilarating to the Catholic, who beholds in them the final triumph of the true faith. From its first promulgation down to the present time, that faith has been assailed by every stratagem which malice could invent, yet it has not only stood its ground, but has extended its conquests to the most distant regions. Had it been the work of man, it must ere long have succumbed to its multitudinous foes; but it is not the work of man, but of God, and therefore immutable and indestructible. The history of the Church of Christ is at once a proof of its divine origin, and a shining illustration of the fulfilment of the promise of its heavenly founder, that He would build his Church upon a rock, and that the gates of hell should not prevail against it.

Without recurring to its more ancient and early career, we shall confine ourselves to the history of the last three hundred years, during which period the Church has been attacked by hosts of adversaries more skilled in the arts of deception, and having more powerful means of corruption at command, than all the former ages combined. And what has been the result?—That, after a fiery ordeal, which no human institution could have endured, the Church not only still exists in the full plenitude of its power and authority, but has extended, and is still extending, the boundaries of her empire to the most distant regions. That abuses in discipline had crept into some portions of the Church no man will deny, and that a reformation of these had been long desired by the friends of the Church, is a notorious fact; but the Council of Trent laid the axe to the root, and with an unsparing hand utterly annihilated them. It is one thing, however, to declaim against abuses, and quite another thing to make them a pretence for attacking articles of faith, which cannot be assailed without a breach of unity. Every attack upon faith is allied to infidelity; and as the leading principle of the Reformation so-called, involved a complete denial of Church authority, it soon became evident, that, by pushing the principle to its legitimate conclusion, a denial of revelation itself would necessarily follow. This unfortunate result has occurred, and Protestant Germany, the birth-place of the great heresy of the sixteenth century, may now be regarded as *partes infidelium*. It was necessary that this development should take place, to hasten the return of the strayed sheep to the one-fold of the one shepherd, and great has been the return. But this return to the ancient faith is not confined to Protestant Germany: it is every where in operation, and is proceeding with an acceleration of speed truly wonderful in our own beloved country. Sanguine as we were some thirty years ago in our hopes and expectations of the ultimate return of England to the faith of its Alfreds and its Edwards, we never imagined that, within so short a period, such advances as we have witnessed would have been made towards its speedy accomplishment. We have, year after year, seen our temples increased to an extent which defied calculation, and yet they are found insufficient to contain the numerous worshippers who flock to the altars, which their fathers, in an unhappy hour, deserted:—we have witnessed an increase of colleges and convents; and a new Institution has lately been formed, which, by means of its publications, will diffuse a healing knowledge of the truths of the Catholic Religion, amongst the Protestant population of Great Britain.

But the interest in the religious regeneration of our country is not confined to British Catholics: an ardent feeling for the re-conversion of England exists throughout Catholic Europe. Prayer Associations, having this object in view, have been established in France; and ere long similar institutions will be formed in the other Catholic kingdoms and states. The clean oblation will, at no distant day, be simultaneously offered up from thousands of altars, to invoke the blessings of Heaven on England, in her speedy return to the fold of unity; and these supplications will not be fruitless. In vain shall the enemies of our faith continue their assaults. Yet a little time and they may riot in calumny, and speak all manner of evil against us; but the day, we believe, is not far distant, when many even of those, who now vilify and misrepresent Catholics and their tenets, will acknowledge their error, and seek a reconciliation with the Church of all ages and nations.

DUBLIN.

ROMAN CATHOLIC PAROCHIAL DISTRICTS, PLACES OF WORSHIP, CONVENTS, AND CHARITIES CONNECTED THEREWITH.

The city is divided into nine R. C. parishes or ecclesiastical districts: St. Mary's, St. Michan's, St. Paul's, St. Andrew's, St. Audeon's, St. Catherine's, St. James's, St. Michael's and John's, and St. Nicholas's: the first three are on the north side of the Liffey. The ecclesiastical duties are executed by nine parochial priests and 52 other officiating clergymen.

The parish of *St. Mary* is the mensal of the Archbishop, and comprises the Protestant parish of St. Thomas, and the principal parts of those of St. Mary and St. George: the parochial duties are performed by the Archbishop, seven officiating clergymen, and one assistant. The chapel, a spacious and magnificent building, commenced in 1815 and not yet completed, is dedicated to the Blessed Virgin Mary, and is usually styled the Church of the Conception. The front to Marlborough-street will, when finished, consist of a portico of six fluted Doric columns, supporting an entablature ornamented with triglyphs, and surmounted by a pediment. The interior is divided into a nave and side aisles by two splendid colonnades; the west end forms a circular termination, under which is the principal altar of white marble, detached from the walls and enclosed by a circular railing; in the centre of each aisle is a quadrangular recess. The total expense of completing the structure is estimated at £50,000. Besides the above, there are the chapel of St. Francis Xavier, Upper Gardiner-street; a chapel belonging to the Dominican friary, Denmark-street; and a chapel belonging to the convent of Carmelite nuns, North William-street. The chapel of St. Francis Xavier is attended by the priests of the order of "Jesuits," established here in 1817: the inmates consist of a superior and five priests, who have a classical school in Hardwicke-street. The building is cruciform and of the ancient Ionic order, with a lofty portico in the centre; and at each side are receding wings forming vestibules, crowned with domes supported by columns of the Ionic order; the interior is highly decorated, and the organ, which is considered to be one of the finest in Ireland, was built for the great musical festival at Westminster. The chapel in Denmark-street, dedicated to St. Dominic, belongs to the order of Dominicans, consisting of a prior and five friars; in connection with this is St. Patrick's Juvenile Society. The chapel in North William-street belongs to the convent of the order of Carmelites: the inmates consist of a superioress and a sisterhood of 15. The chapel is a neat building, in the later style of English architecture; a school, in which 20 girls are educated, clothed, and wholly provided for, is attached to the institution. The Sisters of Charity have an establishment in Upper Gardiner-street, consisting of a superioress and a sisterhood of 14, who superintend the education of 200 girls. The principal establishment of the Christian Doctrine Confraternity, consisting of a director and two assistants, is in North Richmond-street, where they support a model school for the novices for the other houses of the society; they also instruct 550 children in the parochial chapel and 130 in Denmark-street, every Sunday. The confraternity instruct children in all the other parochial and in most of the friary chapels: the total number of children under their tuition amounts to 5987 males and 3942 females. There are two national schools, one in Gloucester-place, and the other in King's Inns-street; an almshouse in North William-street for twenty-three widows, which is supported by subscription; and the Metropolitan Orphan Society, in which 99 children are supported, chiefly by penny weekly subscriptions of the working classes. The Asylum for Female Penitents, founded in 1833, affords shelter to 30 inmates; another in Mecklenburgh-street, founded in the same year, supports 35; a third in Dominick-street, supports 34, and there is another in Marlborough-street; in all of them the penitents are employed in needlework, washing, and similar useful occupations.

St. Michan's parish comprises parts of the Protestant parishes of St. Mary, St. George, St. Michan, St. Paul, and Glasnevin. The duty is performed by a parish priest and six officiating clergymen. The chapel in North Anne-street is a splendid edifice, built entirely of granite; it is in the later English style, with three finely

arched entrances in the front; which terminate above in a sharply pointed gable, embattled and surmounted with a cross; the interior is richly ornamented with sculpture, and the ceiling is elaborately groined, the intersecting arches springing from heads of saints finely sculptured; the altar is embellished with paintings of the Virgin and Child, and of St. Francis, copied from Guido. There is another chapel on George's-hill, belonging to the convent of the Presentation order, the inmates of which, consisting of a superioress and ten sisters, superintend a school, at which about 300 female children are instructed, 50 of whom are clothed, and from 16 to 20 are also boarded. The institution is chiefly supported by the profits of the work done by the children. The chapel which is exceedingly neat, is open every morning. There is a day boys' school of about 300 pupils; also an establishment for 12 orphans who are totally provided for and when of a proper age apprenticed; the institution is supported by subscriptions. The Orphan Society of St. Vincent of Paul was founded in 1826, in which 40 orphan children are wholly provided for, and 45 by the Society for Destitute Orphans under the tutelage of the Blessed Virgin Mary of Mount-Carmel. The Society of St. John the Evangelist, for promoting the exercise of spiritual and corporal works of mercy is in North King-street, and has a good library in connection with it. In Paradise-row is the Josephian Orphan Society, in which 36 orphans are totally provided for; and in the same street is the House of Reception for aged females, containing 18 inmates.

St. Paul's parish comprises the Protestant parish of Grangegorman, the principal part of St. Paul's, and parts of St. Michan's and Glasnevin. The duty is performed by a parish priest and six officiating clergymen. The chapel on Arran-quay having been found to be too small, another, near the entrance of the old building, is now completed with the exception of the portico and steeple: the interior is richly ornamented; behind the altar is a painting in fresco, on which the light is thrown after the manner of the "*lumière mystérieuse*" in some of the churches of Paris. The whole cost of the erection of the building will be about £10,000, which will be wholly defrayed by voluntary subscription. There is a chapel of ease at Phibsborough, a neat Gothic structure, but too small for the increasing congregation: beneath are male and female free school-rooms, and apartments for an orphan society, and over the sacristy a residence for the clergyman and a lending library belonging to a branch society of St. John the Evangelist. The chapel of St. Francis, in Church-street, belongs to the friary of the Capuchins, the community of which consists of a guardian and six friars. The chapel is a large plain building; the altars are adorned with paintings of the Crucifixion, the Virgin and Child, and St. Francis: a free school for boys is connected with it. There is a school in Queen-street, in which about 250 boys and 150 girls are instructed; also a national boys' and girls' school connected with the chapel at Phibsborough. The convent of the Sisters of Charity, in Stanhope-street, consists of a local superioress and a sisterhood of twenty, who support a house of refuge, in which 50 industrious young women of good character are sheltered; the institution derives much of its support from the work executed by the inmates. St. Stephen's Cholera Orphan Society was first established in 1828, as a general orphan institution, but in 1830, owing to the ravages of the cholera, it assumed its present name and character.

St. Andrew's parish comprises nearly the whole of the Protestant parishes of St. Andrew, St. Mark, and St. Anne, and part of that of St. Peter. The duty is performed by a parish priest and seven officiating clergymen. The chapel, in Westland-row, was commenced in 1832, and finished in 1837: its form is that of a Roman cross; the length being 160 feet, the transept 150, the breadth and height 50 each. The walls of the interior are in compartments formed by Grecian Doric pilasters. The great altar consists of four pillars of scagliola, supporting a pediment copied from the Lantern of Demosthenes at Athens. The tabernacle is in imitation of the triumphal arch of Titus in Rome, and is surmounted by a group in white Italian marble, by Hoggan, representing the Ascension; on each side of the great altar are smaller altars of Egyptian marble; several good paintings have lately been brought from Rome, and hung up over and at the sides of the altar. The portico in front consists of two pillars and four pilasters in the Grecian Doric style, prolonged at each end by a parochial house, thus presenting a façade of 160 feet in

length. The cost of erection, which is defrayed by subscription, amounted to £18,000. In Clarendon-street is the chapel of St. Teresa, belonging to the order of the Discalced Carmelites, the inmates of which consist of a provincial, a prior, and six friars. It is a spacious building of plain exterior: in front of the altar is a fine statue of a Dead Christ in Italian marble, by Hogan. Attached to the convent is an alms-house for widows, and the Society of St. Joseph, for promoting the exercise of spiritual and corporal works of mercy. There is a parochial school attended by upwards of 3,100 female children: it is in connection with the National Board of Education. Within the parish there are the following religious institutions; the House of Mercy, Baggot-street, the inmates of which consist of a superioress and a sisterhood of 15, who maintain a day school of about 300 children, visit the sick poor, and receive under their protection distressed women of good character; their house is a plain large building of three stories. In Stephen's-green East is St. Vincent's Hospital, containing 60 beds, and a dispensary, founded by the sisters of charity: a superioress and sisterhood of six preside over it. The Asylum for Female Penitents, in Townsend-street, is superintended by a superioress and a sisterhood of three, and affords shelter and the means of reformation to 41 penitents. The Andean Orphans' Friend Society was revived in 1832, and supports 28 children by weekly penny subscriptions; the Orphan Society of St. John of the Cross is supported in like manner.

St. Audcon's, the smallest R. C. parish in the city, comprises the whole of the Protestant parish of the same name. The chapel, situated off Bridge-street, is in bad repair and too small for the congregation; a considerable sum has been already subscribed towards its re-erection. There is a male and female school in which 20 of each sex are clothed; also the Malachian Orphan Society for destitute children. John Power, Esq., in 1835, erected in Cook-street a building for 24 aged and destitute widows, at an expense of about £700; it is supported by subscriptions and an annual charity sermon.

St. Catherine's comprises nearly the whole of the Protestant parish of the same name. The duty is performed by a parish priest and seven officiating clergymen. The chapel was erected in Meath-street, in 1780; it is a very spacious octagon building of brick, with a gallery along five of its sides, the altar being in the centre of the other three. Near it is a school, erected in 1823 by subscription, and attended by upwards of 400 children of each sex; there are also Sunday schools. A chapel in John's lane belongs to the Augustinian friary of St. John; the inmates consist of a prior and four friars. The chapel, a spacious structure, occupies part of the site of the priory of St. John the Baptist, which was founded in the year 1188 by A. Du Palmer; and in connection with it is a female orphan school, also an asylum for old and destitute men, in Rainsford-street. To this convent belonged the Rev. Wm. GAMAN, author of many pious works.

St. James's parish comprises nearly the whole of the Protestant parish of the same name. The duty is performed by a parish priest, who is also chaplain to the county gaol of Kildmainham, and by four officiating clergymen. The chapel, which is situated at James-gate, is about to be taken down and a new building erected. There is a chapel at Dolphin's Barn for the accommodation of that populous district; and also a nunnery of the Carmelite order, consisting of a superioress and a sisterhood of 16, established in 1834, in the same neighbourhood, attached to which is a free school for girls. There is a national school for boys and girls; also St. James' and St. Joseph's Orphan Society, which maintains 50 children. The Catholic cemetery, Golden-Bridge, is in this parish.

St. Michael's and *St. John's* parish comprises the Protestant parishes of St. Michael, St. John, St. Nicholas Within, and St. Werburgh, and parts of those of St. Peter, St. Andrew, and St. Bride. The duty is performed by a parish priest and five officiating clergymen. The chapel, situated in Exchange-street and erected in 1815, has two fronts of hewn stone in the latter English style: the exterior is of elegant design, and in the interior, which is richly embellished, are three altars; over each respectively are paintings of the Crucifixion, of St. John the Evangelist by Del Frate, and of St. Michael trampling on Satan, a copy from Guido; its fine organ, made by Lawless, cost £800. It contains a handsome monument to the Rev. Dr. Beagh, a celebrated preacher, who died in 1811, and another to the Rev.

Dr. Anglen; at one end are six confessionals of elegant design and beautiful workmanship. The chapel was erected between 1813 and 1816, at a cost of nearly £10,000, which was defrayed by subscription. Attached to it is a house for the residence of the clergymen, containing 20 spacious apartments with a corridor to each story; the cost of its erection was about £2,000, and it was completed in the short space of two months and eight days. A chapel in Whitefriar-street belongs to the order of Calced Carmelites; the inmates are a provincial, a prior, and six friars, whose residence is in an adjoining house in Aungier-street. The chapel has its front to Whitefriar-street: the interior presents a beautiful architectural view; the right side has a range of large windows, and the left is ornamented with corresponding niches, filled with statues of eminent saints; the ceiling is covered and divided into rectangular compartments; its erection cost £4,000. It stands on the site of a Carmelite church founded in 1274, upon land granted by Sir Robert Bagot. The remains of St. Valentine, martyr, have been translated from Rome by order of Pope GREGORY XVI., and are deposited in this chapel in a suitable vase. Another which is a cruciform structure, situated on Merchant'-quay, belongs to the order of Franciscans; the inmates are a prior and six friars. It is dedicated to St. Francis of Assisium, but is more generally known by the name of Adam and Eve, from an ancient chapel of that name on the site of which the present building was erected. When finished it will exhibit the ceiling divided into enriched panels; the interior ornamented with pilasters, supporting an enriched cornice of granite, over which the windows are placed; there are three elegant and commodious galleries, capable of holding 1500 persons; the altar will be constructed in the most florid style of Corinthian architecture: an Ionic portico is to front the river. In Smock-alley are parochial schools for both sexes, in connection with the National Board of Education at which 600 children attend; also an evening and Sunday school, and two orphan schools, one for boys and the other for girls, 20 of each, who are wholly provided for and apprenticed; all these are supported by subscription, a grant from the National Board, an annual sermon, and the profits of an annual bazaar. A society was founded in Smock-alley in 1817, called "The Society of St. John the Evangelist," for administering to the spiritual and temporal wants of the sick, and for the suppressing abuses at wakes; a library is in connection with it. Near Tullow is the establishment of the Orphan Society of St. Francis of Assisium, founded in 1817, in which 24 children are supported. St. Peter's, St. Patrick's, St. Bonaventure's, and the county and city Cholera Orphan Societies are all in this parish; they are chiefly supported by subscriptions and sermons; as is also the Catholic Society for Ireland, for the gratuitous distribution of religious books, established in 1836.

The parish of *St. Nicholas* comprises the Protestant parishes of St. Nicholas Without, the city part of St. Nicholas Within, St. Luke, St. Kevin, the entire of Liberties of Christ-Church and St. Patrick, and parts of the parishes of St. Peter and St. Bride. The duty is performed by a parish priest and six officiating clergymen. The chapel is built on the site of a Franciscan friary, erected in 1235 on a piece of ground granted by Ralph le Porter. It has a square tower, ornamented on each face with coupled Corinthian pilasters and terminating with a figure of Faith. The interior is exquisitely finished: the great altar, which is of Italian marble, was executed at Rome; over it is a group representing a "Dead Christ on the lap of Mary," by Hogan, and two relievos, "The Last Supper" and "The Marriage of Joseph and Mary," from Raphael. A monastery of the order of the Religious Brothers of the Christian Schools, in Mills-street, consists of a superior and two monks, who superintend a free school for boys. There is also a national school for boys, in which 450 are educated and 50 of them clothed; and an Orphan Institution. A convent of the order of the Institute of the Blessed Virgin Mary, in Harcourt-street, commonly called the Loretto convent, consists of a local superior and a sisterhood of three, who educate about 40 girls.—*Topographical Dictionary of Ireland.*

Virtuous life.—It is certain that the hidden treasure of peace of mind, content, and real satisfaction, is only to be found in the practice of a virtuous life.

Vicious life.—Whoever lives a wicked and vicious life, feels strange throes and pangs in his conscience, whenever he comes to be cast upon a sick bed. The wicked is like the troubled sea when it cannot rest, full of trouble and confusion, especially in a dying hour.

To F. OSBORNE Esq.

SIR,—You are known to the public as Editor “ad interim” of the Spectator. In the case between Don Antonio Texeira and Mr. Bilderbeck, which stands over for judgment, you were known to the public as one of the fee’d Counsel for Don Antonio. Viewing you in this double character—I denounce the leading article in the Spectator of Saturday, as a discreditable, an illegal and unjust attempt to poison the source of public justice. Either I or the writer of that article must be a grievous *minal*. But if I fail to substantiate my charge, there is no public indignity which I will not deserve and to which I will not in humility submit.

As counsel for the Portuguese Clergy, you enjoyed a privilege whose origin and nature Judge Blackstone thus describes. “In order to encourage their freedom of speech in the lawful defence of their clients, and at the same time to give a check to the *unseemly licentiousness of prostitute and illiberal men* (a few of whom may sometimes *insinuate* themselves into the *most honourable* professions,) it hath been holden, that a counsel is not answerable for any matter by him spoken relative to the cause in hand, and suggested in his client’s instructions.” This immunity, granted in favour of the client, protects the advocate so long only as he acts in accordance with his instructions. But when a lawyer passes beyond his brief—when “a prostitute and illiberal man,” abandoning his instructions, is guided by his own prejudices, and passions, he ceases to represent his client; the advocate becomes a partisan, and forfeits his privilege, “But (continues Judge Blackstone) if he (a Barrister) mentions an *untruth of his own invention*, or even upon instructions, if it be *impertinent to the cause in hand*, he is then liable to an action from the party injured. And counsel guilty of deceit or collusion are punishable with imprisonment for a year and a day, and perpetual silence in courts—a punishment *still* sometimes inflicted for *gross misdemeanors in practice*.” Were a lawyer, in his pleadings, to abuse this freedom of speech, thus wisely limited; were he to abandon the strong points of his client’s cause and travel out of the record to assail in unmeasured, and gross language, a venerable Prelate—there is not a member of the Bar who pretends to character, that would not feel indignant at the insult offered to his profession and the *just rebuke* of a *high-minded* judge would vindicate the honour of the Court.

This case you are aware is not a fiction. But there is another offence more rank—of deeper malignity. Permit me then to remind you, that a barrister belongs to a high and liberal profession and that he is bound (at least in compliment to his Brethren) to cultivate something like the exterior of honour. When I praise the profession, I allude not to those *unsettled members* of it, who convert the law into a handicraft—peddling politicians, who can never rise above the “quiddits” of a special Pleader, to feel the dignity of being appointed to vindicate the oppressed, to protect the laws and secure the constitution from invasion. Have you, Sir, acted up to the liberal spirit of your station, when you resumed the Editorial pen to write that article on the Romanists and their British clergy? Or have you trailed your gown through the mire and without fee or the hope of reward? Men speak of Lawyers inconsiderately and with harshness. The dark colours that are blended together to trace out the character of a few are transferred to the portrait of the profession. “The venality of the Bar”—The sordid heartless calculations of counsel are phrases in common use and of ancient descent. Like some rusty armour honoured emblems, they are preserved not merely as specimens of the instruments used in olden warfare, but also on account of the keenness and truth with which they still cut. Now whilst I acquit you of receiving with your brief a consideration for the Editor, I must condemn your conduct as “unseemly.” The world may think that you have obtained your honour; and such a stain you should avoid and resent as you would a wound. Indeed you and I seem to agree in opinion that there is something discreditable in this transaction. Else how comes it, that you are so anxious to screen yourself from your readers. Twice you gravely affirm, that your knowledge of the law-suit pending in the courts about the temporalities of the Catholic Church, was acquired from the public papers.

“The counsel of Don Antonio—he whose advocacy was not the breath of an unfee’d lawyer”—learns from his contemporaries that his client is at law with Dr.

O'Connor and the British Clergy. Was it from an anxiety to conceal the laurels which your forensic display so merited and so won, that the blushing orator thus dwindles into an obscure and unknown Editor—Or have you left me room for panegyric? May I have the pleasure of announcing that you can be ashamed?

But perhaps your intercourse with the world and the *suffering* part you have taken in its affairs, have worn away that sensitive delicacy, by which purely profession

lished by attrition, may have acquired more hardness. And hence your notions of propriety may be very different from mine. But you are a lawyer and although your character or legal knowledge may not secure you any practice or public confidence,—yet you must be fully aware, that there is imminent danger in attempting to give a wrong bias to the bench by such means as the writer of the leading article has adopted. It is the glory of England to have made the seat of justice the image of her own Majesty,—to have invested the administrators of the laws with power and privilege, so as to place them even above the reach of tyranny on the throne and to have secured, by rewards and attainders, from these priests of the constitution a faithful interpretation of the justice, mercy and judgment which are supposed to reside with the *monarch*.

So valued is the purity of the Ermine that the free people of Great Britain have watched with a jealous eye and brought to punishment the bad men who attempted to dishonour the public tribunals by bribing the cupidity or working on the passions of the judges. Now, sir, mark the nature and the circumstances of your unprovoked assault upon Dr. O'Connor and the *British Clergy*. You treasured up your *anger*, till the moment, when the final judgment is expected on the case in which you defended Don Antonio and hurled the *thunderbolt* of your *eloquence* against an unobtrusive and venerable prelate. Then issues a voice from the Press, crying out on the high ways that Dr. O'Connor is in politics, revolutionary, in religion Anti-Christian, and in his conduct towards his brethren *unjust* and *cruel*. He and his Clergy are emissaries of O'Connell, the destructive—they preach the Anti-Christian tenets of "Popery" and Dr. O'Connor has plundered the Capuchin Clergy and cruelly delivered them over to live by the charity of their friends or pine away in poverty. Now, Sir, is not this an abuse of the Press?—is not this an illegal appeal to the passions of judges, who are men? Is it not something more than the honest demand "do a great *right*, do a little *wrong*, and curb those cruel devils of their will." And has all this been done, by a lawyer—by the fee'd counsel of Don Antonio—by a man however, who declares that his knowledge of this law suit is derived from his *contemporaries*. Pray, sir, when is a counsel "guilty of deceit or "collusion, and punishable with imprisonment for a year and a day and perpetual silence in courts?"

I do not mean to charge the writer of the article to which I refer with exerting any undue influence over the bench. The words of a briefless lawyer are not more powerful in a journal than in a Court of Justice. The Eagle *may* stoop but he will not be decoyed by insignificant birds of passage, which are generally birds of prey.

But, Sir, if your praise of the old Portuguese Clergy were sincere,—if your accusation of Dr. O'Connor and the British Clergy were founded on fact, I pledge myself that I never would have noticed your illegal efforts to serve your Client.

But what must the Catholic public think of *you*, and your reverend Client, when you tell the Catholic Priests that their faith is Anti-Christian, and when this Client and his friends applaud your conduct? But, Sir where have you discovered that Mr. O'Connell is Vicar General to the Pope?

If I were to address myself to you, and say "you are a *worthless lawyer*, who "has been dishonoured in one presidency and thought it prudent to retire to another—you are a member of that *Brunswick Society*, whose predecessors have fed "upon the life blood of *Ireland*; and keep England in a state of convulsion, "You are a discontented emissary sent by that *society* to preach disrespect to the "sovereign, and opposition to her government." Were I to address you thus, what answer would you give? Put a virtuous Prelate in the place of an insignificant Lawyer, make the due allowances, and your answer will be Dr. O'Connor's reply with regard to the source of his mission.

You admit that you know little or nothing of the doings of the British Priests

in Madras; and you therefore proceed to declare that Dr. O'Connor has plundered the Capuchins and given them over to want.

This is a grievous accusation; but how *you* or *any hireling* could venture to make this charge? whilst the *venerable superior of the Capuchins*—venerable for years and ripe in virtues—lives at the Cathedral presbytery in the full enjoyment of all his privileges and thanks God for the arrival of the British Clergy—whilst every Priest who was formerly engaged on the Madras Mission has felt no change in his circumstances unless for the better—how you or any hireling could, in this state of things speak of the poverty to which the Capuchins have been reduced by Dr. O'Connor I *must* not say—I could assign a reason, but you are a *lawyer* and I dare not speak the truth.

The British clergy (if we can believe *you*, who are ignorant of their doings in Madras) monopolize the funds which should be employed to support “the old slumbering priesthood.” Now, sir, I announce, and on the best authority, not to Mr. Osborne but to the Catholic public, that the British Clergy who labour in Madras and “who have smitten protestantism in its strong hold” have never received aught from their mission save their support.

With regard to the clergy of St. Thomè, they have sworn that their condition would not have been injured by submitting to the Vicar Apostolic.—As their *lawyer*, you must have read their depositions. When therefore you misstated the views of Dr. O'Connor in their regard did *you sin against knowledge*? It is false that Dr. O'Connor is a political emissary—It is false that he has plundered or injured the Capuchins—It is false that he proposed to be unjust to the clergy of Meliapore. Was it just then to assail the Catholic Bishop of Madras without any provocation and to fix upon him the heaviest charges? Was it legal on the part of the Editor of the Spectator or the counsel of Don Antonio to make these charges at the present juncture? Was it creditable in a lawyer hired to defame Dr. O'Connor and the British clergy to reiterate his unwarranted calumnies in a Journal, which the absence of the respected proprietor placed under his care? Now sir you have but one course to adopt. Disclaim the discreditable article. Your disclaimer would be a source of pleasure to me. For I admire the profession of the law.

The superiority of England over all nations would be secure, tho' it rested solely on the genius, eloquence, classic taste and integrity which adorn her bench and bar. It is humiliating to find, in a guarded aviary, even one bird, whose plumage betray degeneracy.—*Madras Examiner.* N.

HUMAN LIFE.

How short is this life, and how shaded with sorrows,
 Like the moon's mighty light on the dark troubled wave,
 The smile of to-day may be changed by to-morrow,
 And the bright eye of gladness be quench'd in the grave.
 When the friends of our heart are for ever gone from us,
 When the love of our parents is cold in the tomb,
 When those who were kind no longer look on us,
 What pleasure can brighten so dreary a gloom?
 But there is a place when the heart that is broken
 May rest from its anguish and slumber in peace,
 Its portals to virtue for ever are open,
 And the light of its loveliness never shall cease.
 There let the rude storms of this wild world rave round us,
 Let the breath of affliction give strength to the blast,
 Let the clouds of our loneliness darkly surround us,
 In the calm port of heaven may we anchor at last.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘*One body and one spirit—one Lord, one faith, one baptism.*’

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[VOL. II.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR
BAPTISTS.

(*Continued from our last.*)

Although the Anabaptists were no longer formidable, after the defeat and death of Muncer and Pfiffer, yet they could not easily forget the practice of those lessons, which had been taught them by their inspired leaders. Well accustomed to the pious work of plundering and burning churches, monasteries and castles, and habituated to the godly massacring of Priests, Monks and Noblemen, they continued for a long series of years, under the cloak of religion, to convulse the whole German empire, with rapine, sacrilege and murder. These enormities rendered them odious alike to Catholics, Lutherans, Sacramentarians, &c. who all united to give them the reward, which their active labours so loudly demanded. In Switzerland, the Low-countries and Holland they were treated with still greater severity than in Germany. Numbers were put to death, and the prisons were crowded with these deluded victims of fanaticism. Their frantic spirit however, and their mania for robbery and violence, could not be subdued by terror. From time to time there appeared among them impostors who promised them more happy times. Matthewson, a baker at Haarlem, sent ten Apostles into Friesland, Munster and other places. At Munster the new Apostles were received as emissaries from Heaven. All their party assembled together in a body at night; and Matthewson's vice-deputy conferred upon them the apostolic spirit, which they were eagerly waiting to receive. They appeared not much in public, till their numbers were greatly augmented; when they suddenly ran up and down the country exclaiming: *Repent ye and do penance and be baptized, that the wrath of God may not fall upon you.* The spirit of fanaticism was quickly diffused; and when the Magistrates issued a decree against them, the Anabaptists flew to arms and seized upon the market-place; while the townsmen took up their post in another quarter of the city. In this position they watched each other for three days; till at length they agreed to lay down their arms, and that both parties should mutually tolerate each other; notwithstanding their difference of sentiments in matter of Religion.

Meanwhile the Anabaptists dispatched secret messages to different parts of Germany, informing their adherents by letter, that a prophet inspired by the Holy Spirit, was come to Munster; that he foretold marvellous events, and instructed his hearers in the true method of saving their souls. In consequence of this intelligence, a prodigious number of

Anabaptists repaired to Munster; upon which several of the party ran up and down the streets, crying out with all their might: "*Retire all ye wicked from this place, if you wish to escape entire destruction: all those who refuse to be re-baptized, will be knocked on the head.*" The clergy and the inhabitants abandoned the town, and the Anabaptists pillaged the churches and forsaken houses; and indiscriminately committed all books (except the Bible) to the flames. Soon after the town was besieged; and Matthewson sallying out upon the assailants, was himself "numbered among the slain." His death was a thunder-stroke to the party; till John Bockold of Leyden, first a taylor and afterwards a player, revived their drooping spirits, by running naked through the streets, and crying out, the king of Sion is at hand. After this extraordinary frolic, he retired to his lodgings and dressed himself; but did not stir out of doors. The next morning the people attended in crowds, to learn the cause of so mysterious a proceeding. Without answering a word, John Bockold signified in writing, that silence had been enjoined him by God himself for three days. The term of his dumbness was expected with impatience: then with a prophetic tone, he declared that God had commanded him to establish twelve judges over Israel. He named them, and introduced into the government of Munster, whatever alterations he thought fit. When the impostor deemed himself sufficiently secure of the good opinion of the multitude, a certain goldsmith presented himself before the Judges and said to them: "Hear what the Lord God eternal says. As formerly I established Saul king of Israel, and after him David, although he was but a simple shepherd; so I this day establish my prophet Bockold, king of Sion." Then another prophet stepped forth, and presented him with a sword, saying; "God has established thee king, not of Sion *only*, but of all the earth." The credulous people, in transports of joy, proclaimed the new king of Sion, and caused a crown of gold to be made for the occasion, and money to be coined in his name.

Without loss of time, John of Leyden dispatched twenty six Apostles on various destinations, commissioning them to extend his empire over the world. Confusion and disorder marked the progress of these new missionaries, particularly in Holland, where the King of Sion pretended that God had made him a present of Amsterdam and of several other cities. Here the Anabaptists after exciting much tumult and sedition, were many of them punished with death. If we can believe what Fox's book of Martyrs tells us, John of Leyden thought that he had received with his royal dignity, leave to commit with holy freedom, the most enormous excesses. He declared that a man should not be tied to one wife, but might marry as many as he pleased. Some of his disciples scrupling to approve of this doctrine, were summoned by him to appear before the twelve Governors, in whose presence he swore upon the Gospel that this doctrine had been revealed to him from heaven; and to testify the evidence of the Spirit, he commanded some of its impugnors to be beheaded. Immediately his preachers confirmed this doctrine; but its greatest confirmation was the Prophet's example, who presently married three wives, and never gave over the good work till he had made up the number to fifteen. Many followed his example, and it was looked upon as honorable to have many wives; nay so eager were those holy brothers, that as soon as the revelation was made public, they all ran after the handsomest women.....(Respect for ourselves and our readers obliges us to suppress any further mention of the horrid licentiousness into

which they plunged themselves, as they are recorded in Fox's book of Martyrs.)

Of the horrid freaks carried on by this mock King, and submitted to by the infatuated victims of delusion, the reader may form some idea from the last mentioned work. This upstart King being originally a tailor, soon converted the rich copes and vestments he had pillaged from Catholic Churches, into robes to adorn his own saintly person, and appeared glittering in gold and silver; and even his horses had all their suitable equipage, their saddles, housings, &c. &c. embroidered. The bodkin King rode abroad daily in great state, attended by his officers. Immediately before him marched two young men, one carrying a Bible and the other a sword. Round his neck dangled a great chain, in the form of a collar of some order of knighthood, with this motto: *rex justitiae hujus mundi, the king of righteousness of this world*. He was followed by fifty persons in rich attire. Thrice a week he gave public audience, and sat in judgment on a high throne. Under him sat Knipperdoling his Governor of the city, and somewhat lower, his four great councillors of state. In this court he decided all controversies, which were principally about divorces; for by the new fangled scheme of libertinism, every man that was weary of his wife, might put her away and take another. The mimick of royalty, being offended at one of his own wives, to shew his authority, brought her forth into the market place and struck off her head, causing all his other wives to dance about her, and give thanks to their heavenly Father; after which glorious exploit he began to dance himself and commanded all the people to do the same.

Another time, when he was sitting on the throne, in great majesty, his prophet Thuscocurer came to him and whined forth as follows: "King John, the Gospel was renewed by thee; thus said the Lord God. Go and tell the king of Sion, that he prepare my supper in the church yard of the great church, and that he send forth preachers of my word into the four quarters of the world, to teach all nations the way of righteousness and to bring them, by the spirit of their mouths, into my sheepfold."

Accordingly a public communion was celebrated; that is to say, a solemn feast, at which there was plenty of butcher's meat, was served up to a vast multitude of people, who partook to their hearts content. The communicants, as they styled themselves, were about 4,000, and the communion nothing more nor less than three courses of flesh meat. Between the courses there was a bloody interlude; for, during the entertainment, John of Leyden, having condemned a man for treason and cut off his head, returned with his hands reeking with blood to administer the communion, assisted by his queen, who performed the office of deacon, and attended by the principal officers of state.

Thus John of Leyden ruled with absolute sway in Munster for about two years. His reign, although very short, shews evidently that religious enthusiasm, and a pretended gift of private inspiration, serve only to render men more obnoxious to the influence of violent passions, and to favour the infusion of those pseudo-evangelical notions, which make men ignorant, cruel and savage. At last, after a siege sustained with the utmost obstinacy, during which famine had thinned the number of its inhabitants, Munster was taken by assault; John of Leyden and two of his chief accomplices were made prisoners, and received in the year 1536 by a cruel and ignominious death, the human reward due to their enormities and abominations.

(To be continued.)

The *Calcutta Courier* has published a virulent and unjustifiable attack on the proposed plan of establishing an Ursuline convent in this city. If the Editor had merely given his opinion, we would not have quarrelled with him. But when we see a deliberate attempt, not only to traduce the motives of the parties who have so disinterestedly taken up the cause of education, but to charge them with gross deception: with asserting that which they know to be false, and by such dishonest means obtaining the support of Protestants; we deem it our duty to raise our voice loudly against such an unprovoked act of injustice. The *Courier* insinuates, with what regard to truth we leave our readers to judge, that the proposition at first had for its object "the founding of a convenient receptacle for supernumerary daughters" of the Roman Catholics of this city: but now "the proposers find that they committed an error by such an open avowal, so they are adopting a more Jesuitical course. Now it is not to be a convent. It was quite a misapplied name. An absolute mistake. "It is to be a *School* for gratuitous female education."

It was at first proposed to establish a convent in Calcutta for the education of our female youth; to establish a convent for the same purpose, is still proposed and warmly supported. The design, the object, the end, the means are the same as were contemplated at the beginning. No change has taken place, but in the mind of the *Courier*, who perhaps has a different notion now of a convent. If borrowing his ideas from the tales of romance, he thought a convent to be "a receptacle for supernumerary daughters," instead of a place of excellent education; if he passed his judgment sagely on the proposed plan before he had perused the Prospectus of it, are we to be censured for deceit, because the *Courier* was ignorant of what he should have known? We are very loathe to accuse any one of wilful misrepresentation. Yet can it be possibly supposed that any man, who had read the Prospectus of the Institute wherein Education is clearly stated as the object, could have committed himself so grossly as the Editor of the *Courier* has done? Why did he not afford his readers the opportunity of judging for themselves by publishing the Prospectus? No! this would not suit his purpose: for in that case instead of charging the Catholics with deceiving their Protestant Brethren "by specious pretence," every unprejudiced reader of the *Courier* would more likely charge the Editor himself with deception; in exciting false alarm, and in stating that which is diametrically opposed to truth. Alas! when will the Catholics cease to be vilified and misrepresented!

We now turn with pleasure to the columns of the *Englishman*, the Editor of which independent journal has taken such a candid, liberal, and Christian-like view of the proposition, *so dreaded* by the *Courier*, that we gladly subjoin the same for the perusal of our readers.

We take some blame to ourselves, for allowing the matter to pass unnoticed for so long a time. At the first blush we apprehended it was a purely sectarian and exclusive affair, which it did not behove any other than Roman Catholics to support, but on further examination it appears to us to be destitute of all objectionable features, and therefore deserving the patronage of all classes of the community. It is clearly the duty of the Government to make some provision for the education of the population, and if the head of the Roman Catholic clergy were to address the authorities upon the subject, some allowance would, we dare say, be made. In the absence of such aid, however, the assistance of the Ursulines is indispensable, and we have no doubt every well-wisher of the poor and ignorant Christian females, with which this town abounds, will welcome their advent most cordially. For their capacity for the duties of instruction, the Catholic religious ladies are renowned. Numerous schools and institutions, throughout the continent of Europe, are superintended by them, and many Protestant families are induced to place their children

under their tuition without the slightest fear of any attempts at proselytism or conversion being made by them. Indeed, the Nuns themselves scrupulously avoid all interference with the religion of their pupils, from a well grounded apprehension, that contrary course would peril their sources of livelihood, or means of diffusing charitable aid.

We have devoted a large space of this number to an article explanatory of the duties of Nuns, and which is extracted from a work by the Rev. C. Premord, Vicar-General of the Bishop of Strasburg, entitled "*The Rules of a Christian Life, selected from the most approved spiritual writers: in a series of letters to a Lady converted from Protestantism to the Catholic Faith,*" a book, which should be in the hands of all sincere inquirers after Truth.

We have received, through the kindness of a friend, the first number of a new Catholic periodical published at Edinburgh on the 6th February last, entitled the PHENIX, a POLITICAL, LITERARY and SCIENTIFIC JOURNAL.—Although it is said that the number had been got up with "unexampled rapidity," yet most of the original papers are evidently written by no unpractised hands.—We had marked several articles for the press, but have not been able to make room in this issue for any but the following items of intelligence:

Eighteen gentlemen were called to the Irish bar on Saturday; of this number five were Roman Catholics.

A respectable gentleman residing in the parish of Dunhill in this county, George Till, Esq., and his family, who had been Protestants, were received last week into the bosom of the Catholic Church, by the Rev. John Joy, Roman Catholic curate of that parish. The scene, we understand, was truly edifying.

In answer to an application from Mr. Alton, Government has intimated its willingness to advance, through the Board of Works, a loan of £500, towards building the Roman Catholic Chapel at Temple Mungret,—said loan to be subject to the usual conditions, and the plan and specifications to meet the approval of the board.

Lord Camoys took the oaths prescribed by the 10th of Geo. IV. to be taken by peers professing the Roman Catholic religion, and took his place on the barons' bench.

Lord Edward Howard, son of the Duke of Norfolk, has been appointed private secretary to Lord John Russell.

Present at the Lord Lieutenant's levee, Dublin—Archbishops—The Most Rev. Dr. Crolly, R. C. Primate of all Ireland and Archbishop of Armagh; the Most Rev. Dr. Murray, R. C. Primate of Ireland and Archbishop of Dublin. Bishop—The Right Rev. Dr. Kinsella, R. C. Bishop of Kilkenny.

We find in a letter from Rome, dated the 3d of January, the following particulars:—"The population of Rome and its environs have just been witnesses of a spectacle which has not occurred before during the last fourteen centuries—the arrival and erection of two great obelisks. These monoliths, which the Duke di Torlonia has had hewn in the quarries of Barena, situate on the Piedmontese bank of the Lago Maggiore, for the purpose of adorning his delicious villa, near the Porta Pia, weigh about five thousand quintals. Their height is forty-five palms, (about thirty feet,) and their breadth five palms (three feet four inches) at the base, and three palms (two feet) at the summit. Thus, of the twelve obelisks which Rome already possessed, they are larger than four, but not quite so high as the eight others. These Torlonia obelisks, after having been transported from the quarries, by a rugged road of two leagues in length, to the place of embarkation, were put on board a vessel, which traversed the Lago Maggiore, the Tessino, the Po, the Adriatic, the Sea of Iona, the Mediterranean, and the Tiber, and finally anchored before the Nomentino Bridge. From that point to the portion of the villa where the obelisks

were to be erected, a canal had been dug, along which the vessel was drawn by flying capstans. The passage from the Tiber into this canal, the arrival at their destination, and the erection of the monoliths, were hailed by salvos from several batteries of artillery, the clamour of numerous bands of military music, and the acclamations of an immense crowd, which had poured together from a distance of twenty miles. The two monoliths will be shortly inaugurated; and great preparations are making in the Villa Torlonia for the ceremony. On that occasion the Duke will be complimented by a deputation from the city of Rome, on having been the first to extract such large masses of stone from the quarries of Italy.

We are happy to inform our readers, that the expected supply of Catholic Books, mentioned in our last, has arrived by the *Persian* for the CALCUTTA CATHOLIC BOOK SOCIETY.—They are a choice collection sent by the Parent Society in Ireland—A list of some of the works will be found in our advertisement sheet.

(From a Correspondent.)

By private intelligence from Tellicherry, dated 8th ultimo, we have had the gratification to learn that the Right Rev. Dr. O'Conno^r, who had been reported to visit that part of India by Monsignor the Bishop of Amatha and Vicar Apostolic of the Malabar coast, had succeeded in quelling the dissensions, which had unfortunately prevailed there for the last five or six years. We regret to hear from the same source that his Lordship's health was so far impaired, as to compel him to relinquish for the present his intention of completing the visitation of his extensive Vicariate, and to seek on the Neilgherry hills the renovation of his much diminished strength and bodily energy.

PROTESTANT MUTILATIONS OF THE BIBLE.

To the Editor of the Bengal Catholic Expositor.

SIR,

I believe you never see the Calcutta Christian Observer; the Editors of it are stated in the Magazine itself to be of "different religious denominations:" The title of the first article in the present month's number is as follows: "*Remarks on the OMISSION OF CERTAIN PASSAGES in an Urdu Translation of the New Testament recently published by the Missionaries of the London Society at Benares.*" In a subsequent page, in a notice of the Nineteenth Annual Report of the Calcutta Baptist Missionary Society, the following passage occurs: "We have "but one regret, and that is, that at least in *one* instance (the Bengali "12mo.), if not in more, our brethern should have deemed it incumbent "to interfere with the catholicity of their translations by the exclusive "manner in which the word βαπτισμος is rendered in conformity "with the peculiar views entertained concerning that term." If I find in one single number of a Protestant Magazine, that the Missionaries of

the London Society deem it necessary to OMIT CERTAIN PASSAGES of the word of God, and the Missionaries of the Baptist Society find it INCUMBENT upon them to *interfere with the catholicity of their translations* to SUIT THEIR PECULIAR VIEWS, what may not the multifarious sects of which Protestantism is composed, be led to do with the Word of God? These are men who eternally boast of *their* version of the Bible. What will the heathen around us say to these mutilations of the word of God, to *suit certain purposes!*

Your obedient servant,

April 29, 1840.

A CATHOLIC.

Selections.

ON NUNS WHO DEVOTE THEMSELVES TO THE EDUCATION OF YOUTH.

BY THE REV. C. PREMORD, A.M. L.L.

The nuns, who devote themselves to the education of youth, do it from the purest and noblest motives—from motives of religion. They think themselves answerable to God, for the negligences which might endanger the health or morals of the children entrusted to their care. They receive them from their parents as a sacred deposit, which they ought to preserve not only sound and unimpaired, but which it is their strict duty to return one day improved in every virtue, and in every branch of liberal education. The mistresses, who preside over the different exercises, are not women hired with an insignificant salary, and with which necessity alone compels them to be contented; but ladies who are perfectly qualified by the education, which they have themselves received, to develop the natural talents of, and give a virtuous turn, to the yet flexible dispositions of their pupils, and who discharge their laborious office, with that zeal, activity and cheerfulness, with which we always perform occupations of our liking, and our own free choice. They watch over the progressive manifestation of the rising passions of their pupils, with the solicitude of a pious and tender mother; who, by long experience, has acquired the rare talent of conducting every one of her children, according to her particular character; and who seeks for no other reward of her troubles and labours, but the temporal and spiritual good of the object of her affection, and the consciousness of having done her duty. Another advantage of the education in a convent is, that, if a mistress is obliged to interrupt her functions from sickness or any other cause, which is not a gratuitous supposition, there is always another ready at hand, and equally qualified to supply her place, and continue the instructions of the young ladies, on the same plan and principles. Moreover, the children seeing in their mistresses, not servants, as generally and with great injustice and impropriety they consider their under-governesses, but persons their equals, and sometimes greatly their superiors in birth, &c. &c. are more grateful for the marks of affection and interest, which they receive from them; and beholding them always invested with a sacred character, they pay more attention to their lessons, open their young hearts to them, with more freedom and confidence, and listen to their admonitions with greater docility, and a sort of religious respect.

The best criterions of a school education, are the sentiments of the pupils towards their masters and mistresses after they have left it. It happens too often, I acknowledge it, that seduced by the examples and influence of worldly friends, young people lose, by degrees, that delicacy of conscience, which they had brought home from the convent, and was for a time the safeguard of their innocence, and, by giving way to their passions, disappoint the hopes, which they had inspired, of their constantly persevering, in their mature age, in the practice of the virtues

of their youth. Yet if, notwithstanding their actual ill-conduct, you see them still preserving feelings of esteem and regard for their first instructors, one may conclude, with certainty, that they were treated with kindness, and also that virtuous principles had been implanted in their hearts at school. Sooner or later most of them will shake off their chains, and be converted from their vicious pursuits, and thus repair by the sincerity of their repentance, uprightness, piety, and zeal, the scandals of their former life. In spite of the corruption, become inherent in our nature, by the sin of our first parents, there still remains within us such a deep sense of the respect and love due to virtue, that we cannot forbear to esteem and honour those, who have directed our first steps, in the paths of righteousness and piety. Whilst the most profligate themselves, in their sober moments, cannot help despising and hating those, who in their younger days, indulged their vicious propensities, and initiated and supported them in the ways of wickedness, nay, they even try to forget their seducers, because their remembrance brings back to their minds ideas and actions, which, now and then, excite acute remorse of conscience in their hearts, and render them contemptible in their own eyes.

Let us judge, by these considerations, confirmed by daily experience, of the merit of the education given to females in religious communities, and I shall leave to the impartiality and justice of every sincere inquirer, afterwards, to decide, whether or not all the objections of Protestants and worldings, against those pious institutes, are not entirely groundless, the effect of prejudice, not to say downright calumnies. Ask the ladies of your acquaintance, who have been brought up in convents, and beg of them to tell you what they now think of their school education, you will hear them *all* without exception, those who have remained single, as well as those who are engaged in wedlock, those who, on account of their rank or social connexions, are obliged to mix daily with the high or busy world, as well as those, who enjoy the comforts of a more independent, simple, and retired life, ladies still in the bloom of youth, as well as those of a mature age; even those, who are already fast approaching the end of their earthly pilgrimage: yes, I loudly proclaim it, without fear of being contradicted, you will hear them all unanimously speaking with praise of their education, of the kindness and virtues of their mistresses, and expatiating with complacency on the happier days of their youth.

During my residence in France, I had frequently the opportunity of meeting, and conversing, with ladies, who had been brought up in convents. Some of them belonged to the noblest families in the kingdom. At their entrance into the world, they had been put into the possession of all those terrestrial enjoyments, which high birth, riches, and a distinguished situation at court, could procure. Driven afterwards into foreign lands, in consequence of a revolution, which indiscriminately sent to the scaffold all the friends of religion and legitimacy, or doomed them to undergo for many years all the humiliations and privations, which destitute and friendless exiles must be resigned to bear, they were just returned to Paris, and having unexpectedly recovered some part of their former property, they, as it may easily be imagined, were rejoicing at the smiling prospect of ending their days in their native country, and in the society of their relatives and friends. Yet, the near forty years of trials, and of the most striking vicissitudes of prosperous and adverse fortune, of opulence and poverty, and afflictions and comforts, through which they had passed, had not been able to obliterate the impressions received in their youth, nor the sentiments of gratitude and love, which the maternal care, and solid and pious instructions of their school mistresses, had left engraved in their juvenile hearts in indelible characters. At their so long and so ardently wished for return to their paternal home, one of their first inquiries was about the good nuns who had educated them. I wish I could adequately describe the unequivocal signs of the most sincere affection still beaming in their countenance, when, after so long a separation, they related to me their feelings at their meeting again with their old mistresses, and the unaffected grief and regret, which they exhibited, when they mentioned to me that some of them had departed from this vale of tears, and thus were deprived of the consolation of seeing them once more before their death. A virtuous education will always produce similar effects. I could name several English ladies with whom I am acquainted, who, amidst all their occupations, in the care of children, the direction of a large establishment, and their indispensable

relations with the world, yet steal away with eagerness from all these objects, so capable to absorb all their thoughts and affections, to pay a visit to their beloved convents as often as they can, consistently with their duties; considering it as a particular favour to be admitted within that inclosure, which worldlings so unjustly represent as a frightful dungeon. O! if they witnessed their joy at the opening the gates of the convent for their reception, their cheerfulness during their stay there, their ingenious contrivances to prolong it as much as possible, and their unfeigned regret at parting; they would be compelled to own, that an education which can inspire such sentiments, cannot be a bad one, and that it must be directed by persons of real merit and virtue. I appeal to the testimony of all the ladies, who have been brought up in the convents of this country, whether there is the least exaggeration in the foregoing description.

It is in vain that you will look for, in a boarding school, the beneficial results of a conventual education, especially, if the head-mistress be a married woman, her chief motive, and certainly not a blamable one, in setting up a school, is to settle in the world; therefore, her cares will be necessarily divided between her own children and her pupils; and that the first will engross her particular attention and solicitude there can be no doubt. On many occasions, she will be obliged to commit to others an office, which they are not so capable as herself of performing; in order to draw the attention of the public towards her establishment, she must have a house elegantly furnished; every thing about her must bespeak taste and affluence, otherwise she cannot reasonably flatter herself to succeed; and as she would have never submitted to the laborious task of educating children, if she had enjoyed an independent fortune of her own, she will be chiefly occupied how to improve it, and provide for the present and future wants of her rising family; of course, it is next to impossible, that her mind should not be frequently harassed with many anxieties and cares, not very compatible with that unremitting vigilance, and exemption from concerns, which the education of youth peremptorily demands.

I shall not speak here of the husband and the sons of the chief mistress, living under the same roof with young ladies; I shall not mention the men and women servants, on whose morals the parents cannot place an implicit reliance; the friends and relatives of the husband and wife, to whom a familiar admission into the house cannot always be entirely denied; though all those inconveniences, unavoidable in a boarding school, may not be undeserving the consideration of parents, duly solicitous about the preservation of the innocence of their children in youth and their moral and religious conduct through all the periods of their life. * * *

Our hospitals and charitable asylums are supported with a liberality and munificence, perhaps not equalled in any country. The buildings are spacious and airy; the accommodations for the sick, well ordained; the food wholesome and abundant; the remedies of the best quality; the physicians and surgeons of eminent skill; the directors men of merit; and servants of unimpeachable character. But, tender solicitude; ingenious inventions to give ease and relief to the sick; visible sympathy in their sufferings; unremitting attention to watch over all the accidental changes of their disease, in order to save them unnecessary pains, and procure them seasonable remedies, or the least momentary comfort; religious zeal, to alleviate, by all possible means, the agonies of death, and, by timely and effectual exhortations, to prepare their souls to appear before the Sovereign Judge; all these little helps, both spiritual and corporal, which religion alone can suggest to the feelings and compassionate heart of a pious woman, and in which, religion alone can give her courage to persevere with unwearied steadiness and alacrity; all this is wanting in our charitable establishment; and the largest subscriptions, the conveniences of the buildings, and the highest salaries given to servants, will never supply the deficiency—because, all this cannot be obtained with money. A Protestant author, speaking of hospitals in Catholic countries, says—“Whatever objection might be made to the Catholic religion, certain it is, that on this head, it has, at all times, had a great and beneficial influence. The arguments of philanthropists would, perhaps, have never effected that which religious sentiments have done for suffering humanity.”—*Travels in Spain*, mentioned in the *Bath Chronicle*, December 12th, 1808.

The truth of the foregoing observation has been, of late years, proved by a most notorious fact, to which all the arguments and assertions of Protestants, all the boasted theories of philosophers, politicians, Utopian authors, and new constitution makers, have nothing to oppose. At the epoch of the destruction of religious communities of men and women in France, (1793) all the nuns who had the direction of hospitals, were indiscriminately driven away, by main force, from those establishments: lay administrators were appointed by the government of the day to superintend them. These gentlemen chose lay men and women to supply the place of the discarded nuns, and take care of the sick;—what was the consequence of the change? A very few years afterwards, notwithstanding the best contrived schemes and measures of the philanthropists, and all the efforts of the chief and local authorities to support their agents, there was so general an outcry in all the departments, against the ill-management of these charitable asylums, the neglect of the sick, the immorality of the inmates, and of many of the attendants and servants, that the nuns, who had survived their expulsion from their convents, were every where invited to resume their former functions, and authorised to form new subjects to help and succeed them in the performance of their laborious duties; and what is worthy of remark, a temporary obligation of continency was imposed, by the civil power, upon the young persons who were willing to join the ancient nuns, and share in their good works.

When the allied powers entered France, in the years 1814 and 1815, the hospitals of Paris were crowded with their sick or wounded soldiers. The good nuns, who had the internal direction of the different wards, behaved towards these foreigners, without any discrimination of creed and country, with the same care and humanity, as if they had been their fellow citizen. Hence, at the departure of the allies from that great metropolis, if, after the example of the Canadian savage,*

* It is related in the most authentic records of the French Settlements in Canada, that a society of religious women, ardently desirous to contribute their little share in the conversion of the savage inhabitants of the new continent, left the mild climate of France, to go and settle in that, then, inhospitable country, in order to take care of the sick of the colony, and especially to teach the savage women the first elements of the Christian religion, and social life. In one of those frequent wars, which the first settlers had to wage against the natives, a great number of wounded warriors were carried to Montreal, and put under the care of the nuns in the hospital. These truly admirable and angelical women, treated these poor barbarians, who expected nothing but the most exquisite tortures from their conquerors, with so much attention and tenderness, they dressed their wounds with so much care and skill; in short, during their long stay in the hospital, displayed such unabated patience, such an uninterrupted zeal to procure them all the assistance and all the remedies which might accelerate and promote their recovery, that their natural ferocity and inveterate hatred of the Europeans, were obliged to yield, and were changed into the most lively sentiments of gratitude and regard. At the conclusion of the peace, they gave a very singular proof of their feelings. As soon as all the prisoners and wounded were released, and returned to their friends, they acquainted them with the humane and generous treatment, which they had received from the nuns. They extolled to the skies their skill in dressing wounds, and curing the most desperate diseases. In short, they said, that in the nuns they had found the most affectionate mothers. Moved with the pathetic description, these untutored children of nature thought that nothing could be so advantageous to their nation, as to have among them such good, skilful, and supernatural women (in the idea of the savages). It was therefore unanimously agreed, that during the long nights of the following winter, all the warriors should assemble together, and make a sudden irruption into the French town, in order to carry off into their deserts these nuns who little expected such an extraordinary reward of their charity and zeal. The conspiracy was on the point of being attempted, when it was providentially discovered, and prevented by the timely assistance of the military. In all the accounts which have been published of Protestant establishments in the East and West Indies, I do not remember to have seen a single instance of such an unheard-of plot against the safety of the first planters or the matrons of the hospital. To the eternal shame and confusion of the revilers of monastic institutions, in this degenerate age, the Catholic Church offers to our admiration several examples of religious women, who have imitated the charity and heroic courage of the nuns who went to Canada two centuries ago. During these last few years, a number of young interesting females, issued from parents of noble birth, or independent fortune, have, at different times, left their convent (of the Sacred Heart of Jesus) in Paris, to repair to Louisiana, the climate of which is frequently fatal to every one, native as well as new settler, thus relinquishing the comforts of a well-founded establishment, and all the innocent pleasures of religious companionship, so particularly dear to those, who have

the Cossacks did not enter into a secret conspiracy to carry away with them, into their native wilds, their religious nurses, yet, in common with their fellow soldiers, Russians, Austrians, Germans, &c. &c. they left France with a deep impression of the unparalleled zeal and charity of the nuns, who had attended them on the bed of sickness, and of their indefatigable care and attention to procure them all the relief in their power, and no longer thought nuns were, as they had been represented to them, a set of lazy, useless, silly, or fanatical women, only taken up with insignificant observances, saying their beads, and muttering psalms, in a language which they did not understand.

The constant devotedness of these holy nuns in the discharge of those painful duties, which of their own accord, and with perfect freedom, they had imposed upon themselves, without the least idea or wish of human reward, nay, with an almost certain prospect of impairing their health, and often of shortening their lives, was so conspicuous and striking, that, upon the report of the general officers of the allied armies, the Emperors of Russia and Austria, and the King of Prussia, considered it as a duty to testify publicly their gratitude for the attention paid, and relief afforded to their respective subjects, during their stay in the hospitals, and for that purpose, ordered that silver and golden medals should be given to the nuns who had the chief management of the sick, as an expressive and lasting acknowledgment of their charity.

Always the same, always animated with the same spirit, though frequently under circumstances painful to their pious and loyal feelings, equally attentive and kind towards their enemies, as towards their friends, and remaining always strangers to political parties and feuds, the nuns in the hospital acted after the Revolution of July 1830, as they had done in 1814, and 1815; they attended, with the same care and humanity, those who had done their utmost to hurl down from his throne their beneficent, pious, and lawful sovereign, as those who had shed their blood in his defence.

During the prevalence of the Cholera Morbus in Paris, the nuns in the hospitals exhibited an equal charity and courage; the death of several of their religious sisters, whom they saw carried off in a few hours by the violence of the disorder, did not frighten away, nor deter the others from continuing to fulfil, towards the sick, the dying, and the dead, those charitable offices to which, at all times, our weak nature is so repugnant, and which in that particular circumstance, were truly terrifying and attended with imminent danger. Encouraged by the example of their chief pastor and his clergy, their ardour increased with the spread and malignancy of the disorder,—they faced the greatest dangers with more than heroic fortitude, thinking themselves superabundantly rewarded for all their fatigues, even for the sacrifice of their lives, if they could thereby allay, as much as possible, the sufferings of their fellow-creatures, and if, at that awful moment, which decides on our eternity, they could, by their zealous exertions, promote the conversion of those, who otherwise would have never thought of their dreadful situation, and have died, unrepented, in their wickedness. The clergy and the religious in the departments which were visited by that destructive scourge, imitated the clergy and the religious of the capital. I have seen the letter of a French bishop, to an intimate friend of his residing in England:—"The cholera morbus," said the pious, charitable and learned prelate, "is fast approaching Strasburg; as soon as I hear that it is near the town, I shall immediately leave my country house, in order to be in the midst of my flock, partake in their dangers, and, at the head of my clergy,

once enjoyed them, in order to open a boarding and a poor school, and attend the sick in hospitals—that is to say, in order to devote themselves to a life of continual privations, bereavement, and labour, with, oftentimes, the not very remote probability of death. Nuns of another order have formed similar establishments in the Isle of Bourbon, and in the French settlements on the Coast of Africa: last Spring a small colony of Ursuline nuns sailed from Cork for Charles-town, actuated only by religious motives. In the vast possessions of the English and Dutch, in the East and West Indies, Protestantism is the predominant religion of the immense majority of the European settlers, as it is in their mother country; yet, during the space of more than two hundred years, never such a colony of women, as that sent from France to Canada, &c., sailed from England and Holland. Such evangelical virtues, as those displayed by our nuns, none but the Catholic Church ever exhibited.

administer to the sick all the spiritual and corporal assistance which they may stand in need of, and which it will be in my power to afford them."*

There is in Paris, a hospital especially appropriated for the reception of diseased children. It is placed under the superintendence and direction of religious women of the order of St. Thomas of Villanova. Unless one has been witness of it, it is impossible to form an adequate idea of the incessant labours of these holy nuns: their days and nights are employed in the exercise of the most painful works of charity. Two nuns are appointed to watch alternately the whole night, in order to visit the different wards, and see whether every thing be kept in good order, or any child be not in want of speedy assistance. Owing their existence to parents in the last stage of misery, and too often of corruption, most of these unfortunate children are brought to the hospital attacked with incurable and infectious diseases, and, at times, the mortality among them is frightful. Therefore, their cure requires not only a constant sacrifice of natural feelings, but is apt to debilitate the strongest constitutions, and, sometimes causes permanent infirmities, proof against the best remedies. Yet, you never hear a word of murmuring, regret, or complaint. All the nuns perform their various duties with alacrity and cheerfulness. Their mild and modest countenances bespeak the happiness which they enjoy.

Whilst I resided in Paris, I was acquainted with a young lady, who was a novice in that hospital. During an epidemic disease, which particularly affected the eyes, and swept away a great number of children in the hospital, she shared, with uncommon zeal and perseverance, the labours and dangers of her religious sisters. As she was of rather delicate health, the consequence was, that, by continually breathing pestilential exhalations, in attending the children, she caught the distemper, and, notwithstanding the endeavours of the most skilful physicians, and the application of the best-remedies, she totally lost her sight. Never a word, nor a sign of regret, for having entered the noviciate, escaped from her. Her grief was, to be deprived of the consolation of discharging the sacred and charitable obligations, which she had resolved to contract by an irrevocable engagement. Piously resigned to the will of God, she bore, with unalterable patience and cheerfulness, all the privations which were the result of her melancholy state, and after lingering two years in constant sufferings, she died in the arms of her religious sisters, truly a victim of charity, and full of hopes and confidence in the application of the infinite merits of our Lord, who assures, "that he who shall lose his life for his sake, shall find it . . . and whosoever shall give to drink to one of these little ones, he shall not lose his reward." Matt. x. 39, 42.—In another convent of the same order, two nuns are appointed to administer every day, (Sundays excepted) and gratuitously, medical relief to the poor who claim their assistance. The nuns of this convent are particularly known, for their skill in healing wounds, and treating cutaneous diseases,—the itch, the scurvy, and such like. Never any question is asked about religion, from those who present themselves, they appear suffering, poor and destitute; that miserable appearance entitles them to a hearty welcome, and to the relief which they solicit.

"To wipe all tears from all faces, is a task too hard for mortals. But, to alleviate misfortunes, is often within the most limited power; yet, the opportunities, which every day affords, of relieving the most wretched of human beings, are overlooked

* I do not wish to establish an odious comparison between the conduct of the Catholic priests, and that of the Protestant clergy during the cholera morbus, nor oppose the advice of the Archbishop of Dublin, to the instructions of the Archbishop of Paris, and other French bishops, addressed to their respective clergy. A great allowance is to be made to Protestant parsons; their situation in society, may, in some degree, apologize for their keeping themselves at a distance from the dangerous influence of contagious disorders. They have the charge of a family, for the actual, as well as future maintenance of which they are to provide. But, as many of them have no other income, but the yearly revenue of their living, there is no wonder that they are afraid of catching a pestiferous disease, and thus exposing themselves, by untimely death, to leave a wife and children in a state of poverty and distress. I have mentioned the striking contrast, only to enable the inquisitive reader to appreciate the wisdom of the discipline of the Catholic Church, which, by imposing the law of celibacy on her ministers, disengages them from the human ties and natural affections, which, in cases of urgent necessity, might prevent them from following the impulse of the Holy Ghost, and fulfilling, without hesitation, even at the risk of their lives, the important and sacred duties of their holy vocation, "after the example of the good shepherd, who giveth his life for his sheep."—John x. 11.

and neglected, with equal disregard of policy and goodness. There are places, indeed, to which these unhappy creatures, (common prostitutes), may resort, when the diseases of incontinence seize upon them. But, if they obtain a cure, to what are they reduced? Either to return with the small remains of beauty to their former guilt, or perish in the streets with nakedness or hunger. However, those whom passion, poverty, or seduction, have already depraved, have yet some claim to compassion from beings equally frail and fallible as themselves." (Dr. Jonhon's Rambler.)—But, to these miserable females no compassion is shown among us; no means are offered them in order to help them to emerge from the sink of corruption, and to return to the paths of virtue, although, there is no doubt, that many of them are only precluded from reformation by infamy, and would be gladly delivered from the necessity of guilt, or the tyranny of chance. In Catholic countries, there is still a plank left after shipwreck; there, charitable asylums are founded and directed by religious women, where these miserable outcasts will be received, without being exposed to meet with the sneers of contempt, or the bitterness of reproach, but with feelings of pity, and words of encouragement to persevere in their good resolutions. Indeed, it has constantly been remarked, that the persons who have attained to the highest degree of perfection, are always tender-hearted, compassionate, indulgent and merciful. When there is insensibility, harshness and severity, the spirit of God is not there, nor true charity, for, as St. Paul says, "Charity is patient, kind, . . . beareth all things, hopeth all things." 1 Cor. xiii. 4, 7.—Remote from the occasions of a relapse, and from the still more dangerous influence of vicious associates; free from anxiety for their daily subsistence; having constantly before them the example of the purest and most amiable virtues, the eyes of these unfortunate females, are, by degrees, opened to the infamy of their former life: assisted by the solid and affectionate instructions of their kind and chaste mistresses—divine grace insensibly insinuates itself into their hearts, and softens them into repentance. Penetrated with a deep sorrow for their criminal conduct, prostrate at the feet of the Father of mercies, they endeavour, like Magdalen, to wash away all their past iniquities, in the abundance of their tears; crying out with the royal prophet, "Create in me, O Lord, a clean and pure heart, and renew an upright spirit within my bowels." Ps. 1. "The sins of my youth and my ignorances do not remember. My sin, indeed, is always against me, but for thy name's sake, O Lord, thou wilt pardon it; for it is great." Ps. xxiv. —In those places of refuge and *voluntary* repentance, the hours of the day are wisely divided between moral lessons, work, and innocent recreations, under the inspection of some of the nuns, who never lose sight of them. Thus, without using any harsh treatment, these poor females contract industrious habits, and feeling the comforts of a good conscience, they learn, by practice, to appreciate all the advantages of a well-occupied and virtuous life. And, when they leave the convent, they are enabled to gain, by their work, a sufficient livelihood and comfortable independence. There were in Paris, several establishments of this description. At the epocha of the Revolution, (1792 and 1793) they were swallowed up in the general destruction of all the communities of men and women. The revenue, destined for the maintenance and reformation of these wretched creatures, was confiscated for the support of the new-fangled republic, and the charitable buildings were either levelled to the ground, or appropriated to profane uses.

In the inscrutable designs of God, in the government of his Church, he suffered her to pass through the most severe trials, and, at different times, she seemed to be on the eve of irretrievable ruin. During three hundred years, she was left without any human support, and, as it were, at the mercy of the unrelenting enmity of the Roman Emperors, magistrates, and an infuriated populace. After the persecutions, the heretics, Arians, Nestorians, Donatists, Eutichians, Iconoclasts, Lutherans, Calvinists, and, of late years, the French Revolutionists, laid her waste and desolate, and by their intrigues, seductions, calumnies, and violence, tore from her bosom many of her children, butchering, or sending into exile her ministers, rising her places of religious worship, and suppressing all her pious and charitable establishments, even those which a mere sense of humanity should have saved from the general destruction. But, to her most inveterate enemies it was never given, even in the zenith of their power, to destroy her, or annihilate her spirit. The prophecy

of David, concerning her indestructible permanency, and inviolate holiness, to the end of the world, has always been literally fulfilled. "Why have the Gentiles raged, and the people devised vain things, the kings stood up, and the princes met together against the Lord and his Christ. . . . He that dwelleth in heaven shall laugh at them, and the Lord shall deride them." Ps. ii. 1, 2, 4.—Yes, the Catholic Church is "founded upon a rock, and the gates of hell shall never prevail against it." Matt. xvi.—She may be persecuted, deluged in the blood of her children, stript of all her possessions, and constrained to perform her religious solemnities in corners and caves: but, whilst her enemies are boasting of their victories and ephemeral triumphs, and casting medals, commemorative of her pretended destruction, she is purifying herself, as gold in the crucible, recruiting her debilitated strength, and secretly increasing. Hence, at the return of peace, she will rise from oppression, with the freshness and beauty of youth, the vigour of manhood, attended with a numerous set of new-born children, and displaying in the eyes of an astonished world, the most eminent virtues, and especially that admirable charity, which is one of her distinctive characteristics, and which includes, in the sphere of its activity and beneficence, all the miseries to which our weak and frail nature is always exposed.

The actual state of the Catholic Church in France, is a fresh and incontrovertible confirmation of this truth.* For the space of forty-three years, (if we except the short period of the reign of its lawful monarchs) it had alternately to encounter the violent assaults of open and cruel persecution, and the perfidious schemes of the most artful policy; weltering in the blood of its faithful adherents, under the tyranny of Robespierre and the Directory; respiring, in some degree, under the treacherous protection of Bonaparte, although, all the time, subject to the sudden changes of his caprice, and groaning under the galling yoke of his despotism; since the Revolution of July 1830, Catholicism being no longer acknowledged as the religion of the state, deprived, in great part of the means of forming new candidates for the service of the faithful, and under the mask of an hypocritical toleration, having every day to struggle against the most restrictive laws, and the secret machinations of an anti-catholic government and its agents, yet, it openly gains ground, and presents to the unprejudiced beholder, the cheering prospect of future and greater successes; and, if not in riches and political rank, a renewal and increase of fervour, and, as it was in the days of its glory, the practice of the evangelical counsels.† According to the most authentic, nay, even official reports, there were in France, in the year 1830, three thousand religious communities of women, all (excepting scarcely ten, called contemplative) wholly dedicated to the education of youth, or to the care of the sick in hospitals, or other charitable asylums, and the number of the nuns amounted to 18,500.

Let us pause, for a little while, and reflect, in the silence of the passions, and free from prejudice, that those miracles of charity, and self-abnegation, which I have just described, (indeed, is not the conduct of nuns in hospitals truly miraculous?) are performed not only by few individuals, but by hundreds, nay, thousands of women, of delicate feelings, who have received a tender and liberal education, and who, had they remained in the world, would have enjoyed all the comforts, which an independent fortune and the society of relatives and friends can procure, yet, have freely and cheerfully renounced all for ever, from the sole motive of pleasing God, and assisting the poor, in their distress or sufferings, and not at distant intervals, or in those extraordinary occurrences, which are apt to move to compassion the most insensible hearts, but every day, every night, during their whole life,

* The same may be said of the Catholic Church in Ireland: during the space of more than 250 years, all the means of seduction and violence, which the most crafty and renowned statesmen could invent, have been resorted to, in order to destroy it, or at least to prevent its growth; yet, all in vain. It is now more numerous and flourishing than ever.

† It is only in the charitable asylums, superintended by religious women, that the poor feel that they are still the fellow-men of the fortune-favoured few. It is there, and there only, that they are addressed in a language of tenderness, compassion and regard. It is there that they experience that they are not doomed to end their laborious career, childless, friendless, or orphans, but, that a most merciful God has provided for them, in the extremities of want, and in the agonies of death, mothers, sisters and friends, constantly solicitous to procure them relief, support, and consolation.

without intermission, and unknown to the rest of mankind, can we forbear to cry out with wonder and admiration, the finger of God is here!" "*Digitus Dei est hic.*" Exod. viii. 19.—Human nature, left to itself and its sole strength, is not capable of undertaking, and constantly persevering in the practice of such labours and sacrifices: a supernatural grace and assistance are absolutely necessary; therefore, the religion which inspires its followers with such heroic virtues, must come from God, and the Church, which encourages and promotes their practice, must be guided by the Holy Ghost. Now, as it is only in the bosom of the Catholic Church that they are to be met with, are we not authorised to conclude, that the Catholic Church *alone*, "is the house of God, the church of the living God, the pillar and the ground of the truth?" I Tim. iii. 15.

God forbid that, in order to set off and enhance the inestimable advantages accruing to society from religious communities, I should depreciate and undervalue the various acts of humanity and benevolence performed in communions, which are, unfortunately, separated from the Catholic Church. A sincere lover of truth, I am always willing and ready to acknowledge and praise the good, wherever it is to be met with, in those whose doctrines I most decidedly condemn, as well as in those with whom I am intimately united by the sacred bands of religious and social fellowship. I shall therefore declare, without reluctance, nay, with real pleasure, that the poor and distressed have, in Protestant countries, and especially in this, zealous advocates and protectors. Besides the poor tax—amounting, for the year 1834, to £8,308,078. 15s.—the public press frequently mentions large sums of money, voluntarily subscribed or bequeathed for charitable purposes. I shall only observe, that before the destruction of monasteries, and the spoliation of the Catholic clergy, there was neither poor tax nor mention of subscriptions—nevertheless all the destitute were supported, the sick taken care of, the widows, the orphans, and the poor, in their old age, provided for. I shall not scrutinize the secret motives, which may have influenced many of those benefactions, so loudly extolled in our enlightened age; I suppose them all to have originated from the purest and most disinterested motives and principles—*Caritas non cogitat malum*,—"Charity thinketh no evil." I Cor. xiii. 1, 5.—Alas! such is the weakness of our corrupt nature, and the prevalence of egotism, that those, who have in abundance all they can wish for, easily forget that there are many in great want; and, if a sort of publicity were not given to good deeds, and emulation excited among the rich, I am very much affrid that, in a great many cases, distresses would remain unrelieved. I think, therefore, that it is wise and reasonable to promote charitable subscriptions, and that no one is to be blamed for inscribing his name on them. But, the sincere Christian ought not to forget, that what may be sufficient to obtain from the world the praise of benevolence and humanity, is not enough in the eyes of Him, "who seeth in secret," (Math. vi.) to deserve the name of, and be entitled to the reward promised to the charitable and merciful. Benefactions, which require no personal attendance or exertions, command no privations, no retrenchment of superfluous expenses, no interruption of ordinary and useless amusements, in fine, which leave the benefactor in the full possession of all the enjoyments of opulence and of an easy and soft life, have very little merit before Jesus Christ, who most positively declares, "If any man will come after me, let him deny himself." Matt. xvi. 24.—Is it not to be apprehended that, on the day of the final retribution, they will be compelled to acknowledge, that they have done no more than the heathens do, that their justice did not exceed that of the Scribes and Pharisees, and that they shall hear from the Sovereign Judge, that in the honours which were bestowed upon them by the world, for their generous actions, they had received their rewards? "When thou dost an alms-deed, do not sound the trumpet . . . as the hypocrites do . . . that they may be honoured by men. Amen, I say to you, they have received their reward." Matt. vi. 2.

If the objections against a religious life be destitute of solid grounds, as it must, from what has been said, appear to the impartial reader, in the form in which they are diffused among the public, we shall discover still more of ignorance, prejudice, disingenuousness, levity, or malevolence. Enmity to a religious life is served up in every shape that is likely to allure, surprise, or beguile the imagination. In a fable, a tale, a novel, a poem; in broken hints; remote and oblique surmises; in books of travels, treatises on philosophy, natural history, geography; in a word, in every

form rather than in the right one, viz. regular, sedulous and impartial disquisition, Protestant and deistical writers never missing the opportunity, or inventing some, of traducing nuns and religious vows. And, because the coarse buffoonery and mean scurrility of the old and rude enemies of the Catholic Church, would offend the refined taste, and the boasted liberality,—perhaps, alas! much more that the virtuous principles,—of the present age, a graver irony, a more delicate, though equally cutting banter, or a feigned and delusive compassion, are substituted in their place. The adversaries of a religious life have gone still farther;—they pursue it with poisonous arrows; obscenity itself is resorted to with great advantage, and it is done in such a manner, as to gratify the corruption of the heart, without openly deviating from the rules of worldly decorum. The innocent customs, if we are not allowed to call them the holy observances, of the religious, together with all the adjuncts and appendages of their external profession and worship, have been sometimes impudently profaned, by an unnatural and perfidious conjunction with indelicate and impure images. The fondness for ridicule is almost universal; and ridicule, to many minds, is never so pleasing, and almost irresistible, as when seasoned with epigrammatic or indecent allusions, especially concerning nuns, monks, or friars. But, in proportion as these noxious and unjust notions and ideas take hold of the imagination, they infatuate and pervert the judgment; for, trains of ludicrous and unchaste associations adhering to every mention of a religious life, render the mind indisposed to receive conviction from irrefragable evidences, or just impressions from its benefits to society. And this effect, being habitually exerted upon the sensitive part of our frame, and altogether independent of, or blind to argument, proof or reason, is as formidable to true religion, as to a false one,—to a well-grounded faith, as to a chimerical mythology and fabulous traditions. Neither, let it be carefully observed, is unfairness less criminal, because, impure ideas or false notions are conveyed under a veil, and in refined and chastened language. Whoever wishes for the advancement of truth and virtue, must, in all the investigations which have a direct or indirect reference to the reputation or happiness of his fellow-creatures, abhor such a want of candour, and such licentiousness, as violating no less the laws of sound reason, strict impartiality, and honest examination, than the imprescriptible rights of justice and decency. * * * * *

By enumerating all these enormities, it is not my intention to accuse our representatives or magistrates. Perhaps, as Dr. Johnson justly observes, it may appear upon examination, that the most polite ages are the least virtuous. This may be attributed to the folly of admitting wit and learning as merit in themselves, without considering the application of them. No, I wish only the adversaries of religious communities to consider, that, if their zeal for the improvement of morals, and for the preservation of the established Church; if their concern for the prosperity of the state, and for their own safety, are not roused at the sight of the profligacy and wickedness, which surround them, on all sides, they may remain undisturbed and without anxiety about the toleration granted to establishments, in which nothing is to be seen and taught, but the practice of every Christian virtue. I wish the chief pastors, the dignitaries, and other clergymen of the Established Church to pause and reflect what a charge of blindness, prejudice, and intolerance, they would bring against themselves, if, in these truly calamitous times, they thought that, in order to stop the magnitude of the evil, and to check the alarming growth of depravity, and guard the rising generation against the influence of bad examples, no more effectual means could be resorted to, than by crying out in the senate, from the pulpit, and in public meetings, *The Church is in danger! revival of monkish superstitions, and No popery!* or to spread all over the country gratuitously, or at a very low price, under the specious name of religious tracts, the most infamous libels, and fulsome calumnies, against the doctrine and practices of the Catholic Church, and, by perfidious surmises, stale and nonsensical inventions, to devote to ridicule or contempt a few Catholic women, whose only crime or blemish, is to live a pure and retired life, to pray to God for the welfare of the empire, and for the conversion of sinners, in a manner not conformable to the common prayer book, wearing a particular dress, and occupied in educating a few Catholic girls, according to the religious sentiments of their parents. * * * * *

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'One body and one spirit—one Lord, one faith, one baptism.'

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ORIGIN AND PROGRESS OF THE ANABAPTISTS OR
BAPTISTS.

(Continued from our last.)

The ignominious death of John of Leyden, put a period to the reign of Anabaptism at Munster and in Germany. The Preachers, however, who had been sent forth into the four quarters of the world, made every exertion to diffuse their newly discovered principles of religion. Dr. Lingard, supported by different Protestant historians (Stow, 570, 575; Collier II. Records 46; Wilk. Con. III. 836) informs us, that in the year 1535, a colony of German Anabaptists landed in England: but they were instantly apprehended by order of King Henry the Eighth; and fourteen of them who refused to recant, were condemned to the flames. The fate of these adventurers did not deter their brethren abroad from making a fresh attempt: in 1538, more Missionaries followed; and the King ordered Cranmer with three other Prelates, to call them before him; to admonish them of their errors, and to deliver the refractory to the secular Magistrates. Four of the number abjured their tenets; one man and a woman expiated their obstinacy at the stake. We are not surprised to see the Baptists of our times blush at their infamous origin; and though it may be painful for us and them to reflect on it, the evidence of truth obliges us to maintain what we before asserted on this point. Should however some of their learned and talented men, demonstrate by historical facts, that Anabaptism was imported into England previous to the year 1535, they will assuredly enlighten the world at large upon a fact of which up to the present period it has been in ignorance: and for our own part, we are ready to return them our best thanks, if they will favour us with the name of the fortunate Apostle, who, from the time of Jesus Christ till the days of the fanatic Muncer, had been divinely commissioned to preach their doctrine in Britain. About this epoch, Calvin wrote a treatise to prove that baptism ought to be conferred on children; but unable to resolve the sophisms of the new dogmatizers by his own principles, this Arch-reformer with some of his Disciples, had recourse to Tradition, and to the practice of the primitive Church. He opposed to the Anabaptists the famous Origen, in whose writings the baptism of children is expressly mentioned; the author of the questions attributed to St. Justin;

a council held in Africa, in which, according to St. Cyprian, it was decreed that infants were to be baptized immediately after their birth; the practice of St. Cyprian himself; the councils of Autun, Maëon, Gironde, London, Vienna, &c. and many other testimonies from the holy Fathers of the Church, such as St. Irenæus, St. Jerome, St. Ambrose, St. Augustin, &c.

Thus after having rejected Tradition, these Reformers were obliged to have recourse to its armoury for weapons to attack a doctrine which contradicted their own; unfortunately, however, they had before succeeded too well in teaching their adversaries to despise those weapons. We may also remark by the way that Calvin, in teaching the validity and utility of infant baptism, delivers a dogma which clashes with his own favourite system: since, according to his doctrine, justification from sin is the effect of faith only, and not of any Sacrament; and also the whole virtue of the Sacraments consists only in this, that they serve to excite our faith. It was from this error concerning justification by faith, that the Anabaptists were driven to deny the validity and usefulness of infant baptism; then arguing that baptism is not the only means to excite our faith, they declared, as they have lately asserted again in the *Commercial Advertiser*, that baptism (though expressly commanded by the Redeemer) was not absolutely necessary for salvation: and the Socinians, pushing the argument still further, have concluded by denying original sin. Thus when the bond of unity is broken, men fall from one error into another, and are brought to deny the most evident truths.

It would not be difficult to prove that their doctrine on justification, on the virtue of the Sacraments, especially of baptism, with all their consequences, are in direct opposition to the Holy Scriptures; and we are persuaded, that had the first Reformers been such able divines, as they are supposed to be, they would have foreseen the dreadful consequences which would naturally flow from their system, and they would have shrunk back in terror, on discovering the abyss into which they were about to precipitate themselves.

(To be continued.)

THE PROPOSED URSULINE ESTABLISHMENT.

We are happy to observe that the recent attempt of the *Calcutta Courier* to mislead the public and to excite unnecessary alarm in the minds of Protestants has received a well merited castigation from his brother of the *Oriental Observer*, whose liberal and enlightened views on the proposed Ursuline educational Establishment, we feel much gratification in laying thus prominently before our readers:

We observe with great pleasure, that the attention of the Catholic Community is called, by the Reverend Fathers of St. Xavier's College, to the important subject of female education. They have published proposals,* inviting subscriptions for the support of an establishment in which Nuns of the Ursuline Order will, in conformity with the rules of their institution, instruct the female children of the higher classes at a moderate rate, and those of the lower orders gratuitously. They appeal

* The Prospectus was prepared by the Lady Secretary of the Committee under the direction of the Vicar Apostolic.—Ed. B. C. E.

to the good feelings of all classes in aid of the institution, reminding them how many, who are distinguished ornaments of society, are indebted to similar institutions for their education; and that many Protestants send their children in preference to these establishments, both in England and on the Continent, as their religious principles are not in any degree interfered with.

Our contemporaries have in general spoken of this project in approving terms, with the exception of the *Courier*, who has a furious article against Nuns and Convents, and we know not what besides. We do not intend to go into any analysis of the arguments he has used, which are in the worst style of protestant bigotry—a bigotry as fierce and as uncompromising as that of the Catholics, when it is allowed its full sway—but we avow ourselves, though protestant, warm partisans of this new establishment. We doubt not, in the first instance, that it will be conducted as creditably as the present seminary of St. Xavier for youths; and this is an establishment, most assuredly, very far superior to any thing which has yet been seen in Calcutta—most particularly with respect to the moral care evidently taken of the pupils, and the amount of tuition bestowed upon them. When we reflect, that hitherto there have been scarcely any schools to which the parents of the better classes could conscientiously send their female children, or in which they could keep them for any period much beyond that of mere infancy; the absolute necessity for an establishment like this now proposed, in which the high guarantee of two respectable religious communities is a pledge for its good management, will be apparent. To say nothing of the expence of the system which has hitherto prevailed of sending female children to Europe, we fear that the results have too often been far from satisfactory. The parents have, from a sense of duty, torn themselves from their blooming offspring, at the age when they are most endearing, and after years of expence and impoverishing sacrifice, have received back—strangers and *show-girls!* Our readers will not have to look far for the meaning of the term we have here unhesitatingly used—we are not sure that it is not one of Cobbett's—to describe the results of much of what is called at home, in the present day, female education. A system which substitutes showy knick-knackery for housewifery; useless, and not unfrequently almost mischievous, accomplishments for sound knowledge, cultivated judgment, and regulated temper, and with all this a heartless, selfish, nay, almost a degrading system of half prudery, half coquetry and extravagance, and finally a constitution and habits which too soon renders life a burden to herself, or even a curse to those about her. This is often, as too many know to their cost, the fruit of the present show-girl system of female education, and we believe that, short of being absolutely driven to send their female children to Europe by considerations of health, there are hundreds of families in India that will prefer seeing them brought up here, under their own eyes. We shall be told that we have just named the most serious obstacle which exists to the success of any educational establishment, for the children of the better orders in this country. We do not now intend to go into the question of climate, but we may briefly say, that for children at least, we believe its effects have been greatly exaggerated, and that half the mischief attributed to it in Bengal, has arisen from the preposterous blunders of *rice-feeding* for the children of a race who are not a rice-eating one*—late meals—privation of LIGHT—and finally calomelising to repair the mischiefs arising from over-feeding, mistaken privations, and the want of air, light and romping. With respect to female children of more advanced ages—young women in short—we think it is, to say nothing of imprudent habits, quite as often the double change inflicted upon the constitutions of those who are sent to Europe, and brought out again, which does the mischief as the climate. We doubt not too that if this objection of climate be found an insuperable one, the establishments of the worthy fathers of St. Xavier, as well as those of the Ursuline sisters, will soon be transferred to some such spot as Darjeling, or Mussoorie.

In a word, and to return to our subject and bring our article to a close, we believe that every right thinking parent will allow, that for female children certainly, when their own leisure or acquirements did not enable them to give them instruction, the question has hitherto pretty nearly been one of education or no education; and that

* We speak here of children of pure European blood.—Ed. O. O.

this project holds out to us the highest hope of seeing something passable and conscientious done for those who are to be the wives and mothers of another generation. Hence we most cordially give it our hearty support, and if the question of religious belief were to be mixed up with that of education—and we are well assured it is not so—we confess, that, though no admirer of bigotry in any shape, whether Catholic or Protestant, we should most assuredly, had we daughters, far prefer them to be well educated Catholics, knowing and attached to their parents by all the ties that grow with years and kindly intercourse, than to risk seeing them come back to us good protestants—but strangers and show-girls. Where—except a favoured few—is the man, who will venture to say that, when he has sent his daughters to Europe he is at all assured that this will not be the bitter fruit of all his heavy sacrifices? *La place des filles est auprès de leurs mères, et la place des mères auprès de leurs filles : et malheur aux familles ou les choses sont autrement !*

The following remarks, on the same subject, extracted from *The Weekly Examiner*, will, we are assured, be deemed judicious, and of no little value ; and we cannot refrain from congratulating the Catholic Community in having among the conductors of the Press of Calcutta, several Members who are free from the bigotry and prejudice which generally warp the understandings and feelings of our separated brethren.

The Editor of the *Courier*, in a recent lucubration, while noticing the project of bringing from Ireland six Ursuline nuns, for the purpose of instructing indigent female children, is extremely afraid that his readers may be imposed upon by the term "School," and insists that, name it as you may, the establishment will be *bona fide* a convent ; and all this and a great deal more he writes, "lest our Protestant brethren should be deceived by the specious pretence." We believe our contemporary is right in supposing that if the six Ursuline sisters should really find their way hither, they will likely be formed into some kind of connected body, which perhaps may bear and deserve the term convent. It would indeed be difficult for the mind to associate the dwelling, whatever it might be, where nuns resided by any other name. Where could nuns abide but in a nunnery? and what is a nunnery but a convent? We cannot, however, agree with our contemporary that "when they arrive here, they must select a Lady Abbess, as a matter of course" it being our opinion, although we confess we are far from being learned in the matter, that such an establishment as that proposed by the Catholics of Calcutta would be on a scale, and of a nature, very different from justifying the presumption that, "as a matter of course," it must be headed by that romantic and dignified official—"a Lady Abbess."

The Editor of the *Courier*, in warning his Protestant brethren of the lurking danger, says further: "Will they (the nuns) not in pursuance of their indissoluble vows, exclude themselves from the world? Will they not gladly receive and add to their society any youthful creature who may dream that God is better worshipped, and sorrows avoided in ascetic seclusion, than they are by those who see his power and goodness in this happy world"? There can be very little doubt, that the devoted sisters will exclude themselves from the world, nor that should any "youthful," or even middle aged "creature," (the latter are far the most likely to apply) who thinks God may be better served in solitude than in turmoil, be desirous of joining them, that they would conceive it their duty to afford her an asylum; but our brother of the *Courier*, evidently means more than he says. He unquestionably intends to awaken his Protestant brethren to the great danger of an "erring faith" being insiduously insinuated under the mask of communicating instruction and knowledge.

It is not a pleasant thing for a child to be separated from the faith of its parents; but, judging from experience, there scarcely appears to be any fear of such a result. Nothing is now more common than Protestant young ladies receiving their education in French convents, where the most distant attempt at proselytizing is never heard of. It is indeed too much the interest of those connected with such establishments, to permit any interference whatever in matters of religion. We speak of this with the more certainty, from having been assured by several ladies who received their

education in Catholic convents, that, as respects Protestant pupils, the most scrupulous avoidance of every Catholic observance was strictly and faithfully maintained.

Should no other objection then exist, we do not apprehend much danger to the faith of Protestantism from the six Ursuline nuns. If the projected establishment is to be confined to the children of the lowest and most destitute Christians, this class will be chiefly found among the Catholic body themselves; and if it be intended that the style of education shall embrace higher branches than the poor can look for, and be extended to the children of such as can pay for it, we will only say, that, if the new teachers should be really capable of instructing female children in the manner the present age demands, and intelligent parents require, there is for such an establishment in Calcutta, and long has been, an excellent opening. The improvements in all that regards the education of male youth have, within the period of our recollection, been great and manifold; but, so far as we have any means of judging, the mode of tuition, as respects the female portion, has remained exactly in *statu quo*! They are taught to read and write, and to repeat, like parrots, certain questions in Geography, &c. Monsieur Dupuis and the teacher of music, if the parents can afford it, do the rest; but as for real useful instruction, in a Lady's school, such a thing is never thought of! Whatever, therefore, the young female acquires, which may be deemed advantageous and desirable, is suggested at random by the activity of her own reflections. And why should this be so? The education of girls is at least as well paid for as that of boys; and, surely, no one will assert that their minds are not equally accessible and susceptible? The only reason, we conceive, that could possibly be offered for not giving all the advantages, at least of a preparative education, to the one sex as much as to the other, is—that worst of all human reason—"because it is not the custom!" *Why* it is not the custom—as well as many other most important why, is never enquired into; while, in the mean time, the interests of the tenderest and fairest portion of humanity is thus unthinkingly postponed and sacrificed!

We are not any more than the Editor of the *Courier* desirous of the spread of monastic ascetism, nor the conversion of our youth; but in place of warning our Protestant brethren against interfering in such a scheme, we should rather entreat of them to assist in it; and if by its means a healthier tone of instruction could be introduced among our female youth of Calcutta, we should hail the arrival of the recluse sisterhood as one of the greatest, nay, the very greatest blessing, which indulgent fate could confer. We desire this consummation, however much more earnestly than we expect it.

INCREASE OF CATHOLICITY.

MAGNA EST VERITAS ET PRÆVALEBIT.—*St. Aus.*

The writer of the memoir of the Rev. W. O. Ruspini in the last number of the *India Review* asserts at the commencement of his article, "that between the Church of England and the Church of Rome, there exists at present a struggle, in which either the former or the latter will be shaken to its foundations." The expression is incorrect; for there is no struggle endangering the safety of either. If by the Church of Rome is understood the Catholic Church in general, it is evident that embracing, as she does, so many independent kingdoms in her fold, her fate cannot depend on the stability or downfall of the isolated Church of England. Whether the latter still keep herself proudly floating above the waves of religious dissension, or whether, as it is likely ere long, she sink beneath them,—the Roman Catholic Church will still be the same; still one, holy, catholic, apostolical; still firm as the rock on which she is built; still braving successfully the storms of the future, as for 1800 years she has done those of the past. But if by the Church of Rome is meant that

portion of it which constitutes the British Catholic Church, we think that the statement of Mr. Ruspini's Biographer is equally incorrect. For whatever may be the fate which awaits the established Church of England, it will not affect the destinies of the British Catholic Church. The fall of the former cannot lead to the rise, nor its continuance check the growth, of the latter. Free from oppression, she has now nothing to contend for; since she aims not at being the handmaid of the state. She will stand independent and she will stand secure; because her strength is not from without,—in earthly wealth and the power of the state, but within herself, in her own spirit, her own learning, her own virtue and her own truth. She *has had* a struggle it is true, a long and sore one: but that struggle is past: and if, when she seemed prostrate and shorn of her strength, she could not be destroyed, there is little probability,—now that she has come forth from the trial with vigour renovated, and with virtue refined—now that she counts nine millions of British subjects in her fold, and boasts of a clergy distinguished for their integrity, learning, intrepidity, and zeal,—there is little probability we say, that she would be injured by any violence which at present could be exerted against her.

On the other hand the Established Church has no cause to apprehend lest she may be precipitated by THE CATHOLIC CHURCH from her high position of dignity and power. If she be in danger, it is not from the Catholic Church, but from her own Dissenters; who have so far undermined her foundations, that neither the arm of the state, nor her own enormous wealth will long uphold her. Feeling that she already totters on her base of the 39 articles; seeing her walls deserted so rapidly that soon none but her own well-paid Clergy will remain within them, she thinks of widening her foundations to gain more stability, and of extending the pale of her communion that she may embrace within it a greater number of the Dissenters. But the moment she adopts the measure—the moment she softens down or erases her articles to suit the taste of the sects who dissent from her, she ceases to exist as a Church: she will be reckoned with the things that were. She cannot long maintain herself in her present position; but if she alters her liturgy, that hour she expires. Another Church will rise perhaps from her ashes, but quite distinct from the former;—a Church with few articles to determine the faith of her members, or perhaps with only one; viz. "*Man must believe the Bible.*" Yet with no other article than this general principle, she would entice back but few Dissenters into her fold; because, though articles of faith would be left to the conscience and judgment of each one, yet there would at least be a prescribed form—which would displease Dissenters, attached to their own peculiar forms as much as to their own peculiar creeds.

From this state of things, it is evident that the Established Church is drawing fast to the close of her existence. However her decay ought to be imputed, not to the increasing strength of the Catholic Church, but to the secession of the Dissenters. Though it may seem a paradox, yet it is true that the Catholic Church has been a better support of the Established Church than the wealth and power of the state on which she has reposed. Professing a full and copious creed of clearly defined articles of belief, and boldly setting forth Church authority as the sole judge of doctrine, she was always a bulwark that screened the Established Church with its dubious 39 articles of faith, and its half-pretensions to authority. Besides, Popery, as it was termed, was such an object of deep hatred,

that all the venom which gathered in the breasts of the Dissenters was reserved to be discharged on *its abominations*. The Established Church was almost loved by the force of contrast. *Without you*, said a Protestant Bishop to a Catholic, *we should be undone*.

Laying it down as a certain fact that the Catholic Church is on the increase in England, whilst the Church by Law established is on the decline, Mr. Ruspini's Biographer proceeds to investigate the causes which have led to these results. The activity of the Catholic Priesthood, and the supineness of the Protestant Ministry in visiting their respective flocks, appear in his eyes to be the main cause. This activity he looks upon as a portion of Catholic Priest-craft; but as he wishes it to be resorted to by the Protestant minister, we suppose that the craft under a change of masters will assume a different name. However this active zeal, as far as visiting houses is concerned, is far less on the part of Catholic Clergymen than is supposed. It is true that they see their flock oftener, than Protestant Clergymen meet the presence of theirs. But it is owing to the nature of the Catholic Faith, which forms stronger and more sacred links between the shepherd and his sheep. The duties which the Priest has to perform are more frequent and more imperative; duties, which demand his presence though at the sacrifice of health, repose and life. The active Catholic priest visits not from house to house as Mr. R.'s Biographer represents him; his time is occupied in the discharge of higher offices; when he does pass the threshold of one of his flock, his presence is most acceptable, because he brings with him the dearest consolations of religion. According to the writer of the *India Review*, the Catholic Priest is a busy, meddling, restless person, intruding himself into every family, Catholic and Protestant, for the purpose of proselytism. Nothing can be more incorrect than such an insinuation. Who ever saw or heard of a Catholic Priest obtruding his person or at least his belief on families at unwelcome hours? We know indeed that certain dissenting Gentlemen, who have assumed to themselves the title of Reverend, are every where seen forcing their Bibles and tracts on people that want them not, and interrupting the course and pleasure of conversation at one time with an outbreak against Popery, at another with a scriptural effusion. But the character of a Catholic clergyman is the reverse of all this. Whatever may be the way in which he preserves the truth where it has taken root, or propagates it where it has not, it is certainly not through the means of impertinent intrusion. The wide but gradual spread of the Catholic faith in England may be traced to various causes, but not to the *visiting* spirit of its Priesthood.

It is curious to observe the ingenious methods in which Protestant writers endeavour to account for the growth of Catholicity and for the firm hold which it takes on the mind. Sometimes the witnessed effect is ascribed to the splendour of its external worship; sometimes to the unremitting exertions of the Clergy in visiting houses; sometimes to a kind of magic influence which the Priesthood exerts over the understandings of men. But the real cause is the force of truth, which, enabled now to burst forth from the mists of prejudice and error, illumines and warms wherever it appears. Natural causes undoubtedly combine to produce the effect which is acknowledged by all. But of these there is none so powerful as the great reaction which of late years has begun to take place in the minds of Englishmen with respect to the Catholic Religion.

They find that they have been long deceived by a system of calumny and misrepresentation. Falsehood discovered recoils on the inventors. Hence an eager inquiry after truth is abroad: ancient records are compared. English History, which used to roll dark and muddy, becomes each day brighter and more limpid by the confluence of French and German History. Facts connected with Catholicity are set in their proper light: our tenets, stated as we believe them, are no longer objects of abhorrence: Gospel-liberty, which has led so many into fatal errors, is discovered to be nothing but an *ignis fatuus*; and Englishmen disgusted and weary with the wild pursuit, are beginning to look back to the good road of their forefathers which they abandoned at the Reformation.*

We are credibly informed that the Vicar Apostolic proposes to administer the Sacrament of Confirmation at the Principal Catholic Church on Whit-Sunday, 7th proximo, it being the anniversary of His Lordship's consecration as Bishop of Isauropolis. It is also said that a great number of boys and girls will receive their first communion on the same day.

We understand that circumstances rendered it necessary to hold a Confirmation at St. Xavier's College Chapel yesterday week, on which occasion several of the students were confirmed.

PROPAGATION OF THE FAITH.

To the Editor of the Bengal Catholic Expositor.

SIR,

The Association has undergone considerable changes since I last reported its progress. It has gained a good accession of members amongst the 13th Regiment in the remote station of Kurnaul, and an expectation of further increase from their zealous comrades of the 44th. The departure Eastward of the 26th and 49th has removed several Decades from our accounts, for a time. The subjoined Table exhibits ten Decades, composed from the 1st European Regiment, at the time when they were migratory tenants of our Fort. I hope to hear shortly from this Regiment that they are emulating their predecessors at Hazarebaugh.

I had delayed the present report of the Association in order to learn what the 21st had done. Whilst stationed in Chinsurah, a beginning was made and a good promise held out; but I am obliged to add, that I could not get to hear of any thing further. Transplanted into our neighbourhood, I expect the drooping blossom will be recreated into new and active life.

In the table below, Calcutta stands proudly, as it ought, first and far ahead: the Artillery station follows with a list of nearly half its names enrolled:—a proportion that may shame any other Regiment, and well deserve to be held forth as an example for us of the City to imitate.

I am proud to have to place the name of China in our columns. The Association is yet a tender scion of the parent tree, and only very recently committed to that distant soil. Its first fruits were placed in my hands for transmission to England, by my brother Lewis, the appointed Secretary of Propagation in Macao and Vice-President in England.

* Cobbett's History of the Reformation has wrought a mighty change.

We are approaching to the time when we may expect the arrival of the Annals which were first ordered in December last. Sent out by the Cape, as most probably they were, I fear I must remind members that with the best expedition, they must make three or four weeks allowance for the first necessary communications with France, beyond the period of the Overland journey and the four months outward voyage.

By the Overland Mail of April last, I remitted Rs. 614-10 to the Secretary of Propagation in London for transmission to the Central Council of Lyons, since which date, we have received Co.'s Rs. 56-7 which are also included in the table below.

	Rs.	A.	P.	Decades.
Calcutta,	511	4	0	55
Dum-Dum Artillery,	72	0	0	20
Fort William H. M. 26th,	10	8	0	4
Hazareebaugh H. M. 49th,	61	4	0	24
Chunar European Artillery, Inv.	26	0	0	5
Kurnaul H. M. 13th L. I.	0	0	0	4
Hazareebaugh 1st European Regt.	0	0	0	10
China—per L. Pereira, Esq. Sec.	50	8	0	4
Amount Rupees, ..	731	8	0	126

I am, Sir, yours, &c.

FRANCISCO PEREIRA,

April 30, 1840.

Secretary Propagation Faith.

A PROTESTANT *versus* A BAPTIST.

To the Editor of the Bengal Catholic Expositor.

SIR,

From seeing a Note to Correspondents in the *Commercial Advertiser* this morning, I was led to ask the return of my letter from the Printer, which I beg to send you for publication. On the 29th ultimo that letter was acknowledged as received. I had yet my doubts of its appearance, and this morning my apprehensions were verified, by the following general Notice.—“So many writers against the nonsense and calumnies of a periodical which has not one trait to recommend it to the general reader, reminds one of using a gun to kill a musquito, or breaking a fly on the wheel. One thing however we can assure our Correspondents, that none can be imposed upon by the articles in question, excepting those whose ignorance is equal to their credulity. The gifted minds inclined to march through Coventry with the writer, are welcome to make fools of themselves—Why should our Correspondents FRET.”

Now the Baptist Editor, Proprietor, or Printer, would make the world believe, that the letters sent to him were in favor of the letter signed “A BAPTIST,” which appeared in the *Advertiser* of the 29th ultimo; when he is well aware, that there was not a single one to bear him out in the sentiments of the Baptist. Will he publish one more? he dares not do it, as he will immediately have a host of witnesses about his ears.—However the Public will now see how far the Editor has acted impartially

by the suppression of all the answers, after having pledged himself to admit replies to the letter of A BAPTIST in a Note appended thereto. The weakness of the Baptists' self-commission is self-evident; but it is much to their credit, that they have not been so arrogantly bold as to appear before the Public to prove their Apostolical Commission!

Calcutta, May 1, 1840.

A PROTESTANT.

To the Editor of the Commercial Advertiser.

SIR,

From reading the letter of "A BAPTIST," to the Editor of the *Catholic Expositor*, I am induced to make the following remarks, and trust you will in point of justice insert it. A BAPTIST has in vain been laboring to refute the charge of "self-commissioned dogmatisers."—He does not wish to acknowledge "Nicholas Stork" of the 16th Century, nor any of the Reformers, as their origin, as the Church of England does Luther and Calvin, and the Methodists John Wesley; and the other dissenters all own some one or other as their arch origin. But the writer I think is laboring under some great mistake, and passing over all the great Reformers, wishes to trace his descent from the Apostles, and he might as well have mentioned John the Baptist from whom the Baptists have received their Commission to preach the Gospel. But if the Baptists wish to take their rise from him, or any of the Apostles, they must give us a *line of descent* to the present period? Where was their visible Church at the time of the reformation and before that period. There is no history extant that will bear them out in this, and unless they prove it, the charge of "self-commission" stands unrefuted. I have heard some of the Baptists say, that their Church existed in the Bible, and so say we all, that the spiritual Church or invisible Church exists there—but where was the visible one?—In what part of Christendom was it? who built it? who was the first Baptist that succeeded the Apostle John the Baptist, or any of the Apostles?—and then give a line of succession, and this will at once settle the legitimate Commission of the Baptists:—*that is, if it be possible to be done.* Now the word Anabaptist only signifies one who re-baptizes. If any of the Members of the Church of England, who have been baptized in their infancy, were again immersed by the Baptists, in the sacred name of the Trinity, the act would certainly be a re-baptism, and this no man of common sense will deny; except that they would consider the Members of the Church of England all in an *un-baptized state*, which certainly would place the whole Church in an awful position: for "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*"—*John Chap. III. v. 5.*—Awful must be the condition of those children who are yet in an unbaptized state:—and dying in that state.—I shall now conclude by citing Tertullian to whom reference is made by A BAPTIST, leaving Irenaeus, Origen, Ambrose and others, aside.—This Father "lived 100 years after "the Apostles in the 2d Century, advised the delay of baptism not because "it was not a duty to baptize children, but because he imagined that sins "committed after baptism were unpardonable."—*The Christian Instructor by Josiah Hopkins, p. 256.**

Calcutta, April 29, 1840.

A PROTESTANT.

* Josiah Hopkins is wrong. Tertullian erred with Montanus.—*Ed. B. C. E.*

Selections.

THE CATHOLIC CHURCH.

The Catholic Church is a society more ancient than any other, for it was founded at the beginning of the world; more illustrious than any other, since it has God for its founder; more durable than any other, as it will only begin to flourish when time is no more. It has been compared to a tree, whose roots are in earth, its head in the skies. The ages grow like flowers, and die at its feet, only to enrich it; and it waves its branches, crowned with flowers and fruits of virtue, in the calm atmosphere of eternity for ever and ever.

This society combats on earth—rests in the grave—is happy in heaven. As nothing enslaved can enter that blessed kingdom, its function here below is to set man free. For this Christ, its Chief, died of yore; for this his followers live; and his delegates on earth, the Bishops of Rome, have from age to age set the example to their brethren—Shepherds leading their sheep to the waters of life.

This water of true liberty not only washes away the stains of the corrupt soul enslaved in sin; but melts and dissolves the chain of the captive, not with the violence of false liberty, but by thawing, and dissolves into tears the heart of the tyrant. It would be too long to multiply instances; but let us remember that the first missionaries sent to carry Gospel light to our benighted shores were pagan Saxon youths, redeemed at once from error and captivity in the slave market of Rome, by Gregory the Great. Let us remember that Pope Zachary was the first power on the earth, and that it was the first and earliest act of Papal sovereignty, in 750, to excommunicate the Venetians who dealt in slaves, and to abolish the slave-trade. Let us not forget that Innocent III., by bulls dated 1198 and 1209, and Gregory IX., by a bull dated 1225, established religious societies for the redemption of captives;—admirable institutions, which mitigated the horrors of Moorish bondage, and which have survived it!

We now subjoin the following document, to show that the venerable successor of the Gregorians, the Zacharys, and the Innocents, has not degenerated from his illustrious predecessors.

BULL OF POPE GREGORY XVI., FOR THE ABOLITION OF THE NEGRO SLAVE-TRADE.

On the 3d of December 1839, the ninth year of the Pontificate.

Placed as we are on the supreme seat of the Apostles, and acting, though by no merits of our own, as the vicegerent of Jesus Christ, the Son of God, who through his great mercy condescended to make himself man, and to die for the redemption of the world, we regard as a duty devolving on our pastoral functions that we endeavour to turn aside our faithful flocks entirely from the inhuman traffic in Negroes, or any other human beings whatsoever. Beyond a doubt, when the light of the Gospel first began to diffuse itself, those unhappy persons who were plunged into the severest condition of slavery, in consequence of the numerous wars at that time, found their condition alleviated among the Christians; for the Apostles, inspired by the Divine Spirit, taught even their slaves to obey their carnal masters as Christ, and to do the will of God heartily. They also taught their masters that they should act well to their slaves, and to do unto them what was just and equitable, and abstain from threats, knowing that the God, both of them and of their slaves, dwells in Heaven, and that with him there is no acceptance of persons. But while a sincere and universal spirit of charity is especially enjoined by the law of the Gospel, and our Lord himself said that he would consider any act of benevolence and mercy done to the least or poorest, or denied, as done or denied to himself, it readily followed that the Christians not only considered their slaves, especially such as were Christians, in the light of brothers, but were even very prone to endow with liberty such as deserved. Indeed, Gregorius Nissenus informs us that such liberation of slaves was customary on the occasion of the paschal solemnities. Nor were their Christians wanting who, stirred up by a more burning zeal, subjected themselves to slavery to redeem others, many of whom that apostolical personage, our predecessor, Clement I., testifies that he knew. Hence, in progress of time, as the clouds of heathen superstition became gradually dispersed, circumstances reached that point, that during several centuries there were no slaves allowed amongst the great majority of the Christian nations, but with grief we are compelled to add, that there afterwards arose, even among the faithful, a race of men who, basely blinded by the appetite and desire of sordid lucre, did not hesitate to reduce in remote regions of the earth Indians, Negroes, and other wretched beings, to the miseries of

slavery, or finding the trade established and augmented, to assist the shameful crime of the others. Nor did many of the most glorious of the Roman Pontiffs omit severity to reprove their conduct as injurious to their souls' health, and disgraceful to the Christian name. Among these may be especially quoted the bull of Paul III., which bears the date of the 29th of May, 1537, addressed to the Cardinal Archbishop of Toledo; and another still more comprehensive by Urban VIII., dated the 22d of April, 1639, to the Collector Jurium of the Apostolic Chamber in Portugal, most severely castigating by name those who presumed to subject either East or West Indians to slavery, Pope Benedict XIV., subsequently confirmed these decrees of those distinguished Pontiffs by a new bull, addressed to the heads of the governing authorities of Brazil, and other regions, on the 17th of December, 1741. Even before, another predecessor of ours, more ancient than these, Pius II., in whose age the dominion of Portugal was extended to Guinea, wrote on the 7th of October, 1462, to the Portuguese Bishop, who was about to repair thither, a letter, in which he not only gave to that high functionary powers to exercise with greater success his sacred ministry in those parts, but gravely animadverted on the same occasion upon those Christians who carried away youths into slavery. And in our own time Pius VII., moved by the same spirit of religion and charity as those who had gone before him, sedulously interposed his good offices with the men in power, that the trade in Blacks should at length be put an end to entirely amongst the Christians. These injunctions and these good offices of our predecessors served not a little, with the help of God, towards protecting the Indians and the other afore-said races, both from the cruelty of their invaders, and from the cupidity of the Christian merchants; not to such an extent, however, that the Holy See can have to rejoice at their flocks having totally abandoned such practices, since, on the contrary, the trade in Blacks, though diminished to some extent, is still carried on by many Christians; therefore we, desiring to avert this disgrace from the whole confines of Christianity, having summoned several of our reverend brothers, their eminences the cardinals, to our counsel, and having maturely deliberated on the whole matter, pursuing the footsteps of our predecessors, admonished by our apostolic authority, urgently invoke, in the name of God, all Christians of whatever condition, that none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods, Indians, Negroes, or other classes of men, or to be accessories to others, or to furnish their aid or assistance in so doing; and on no account henceforth to exercise that inhuman traffic by which Negroes are reduced to slavery, as if they were not men, but automata or chattels, and are sold in defiance of all the laws of justice and humanity, and devoted to severe and intolerable labours. We further reprobate, by our apostolic authority, all the above-described offences as utterly unworthy of the Christian name; and by the same authority we rigidly prohibit and interdict all and every individual, whether ecclesiastic or laical, from presuming to defend that commerce in Negro slaves under any pretence or borrowed colour, or to teach or publish in any manner, publicly or privately, things contrary to the admonitions which we have given in those letters.

And, finally, that this our bull may be rendered more apparent to all, and that no person may allege any ignorance thereof, we decree and order that it shall be published according to custom, and copies thereof be properly affixed to the gates of St. Peter and of the Apostolic Chancel, every and in like manner to the General Court on Mount Pitatonia, and in the field of the Campus Floræ, and also through the city, by one of our heralds, according to aforesaid custom.

Given at Rome, at the Palace of Santa Maria Major, under the seal of the fisherman, (*sub annulo piscatoris*), on the 3d day of December 1839, and in the ninth year of our pontificate. Countersigned by CARDINAL A. LAMBRUSCHINI.—*The Phoenix*, Feb. 6, 1840.

GROTESQUE PERVERSIONS OF SCRIPTURE.

"The Bible—the whole Bible—the unutilated Bible, and nothing but the Bible"—*India and India Missions*, by Dr. Duff.

It is a simple fact, admitting of no dispute, that during all ages of Catholicity, there have been millions of converted Heathens who have lived and died in the faith of the first Apostles, and yet who never, by any possibility, could have been indulged with even a sight of what Protestants call "The Bible, the whole Bible, and nothing but the Bible." Indeed, if a *Reformer* had gravely propounded his Rule of Faith antecedent to the invention of printing, he would at once have been gibbeted in the public estimation, as a mountebank-impostor, if not treated as a madman. If St. Augustine, for example, in his mission to England, had set about translating the Scriptures, and afterwards freighting a vessel with bales of manuscript copies, to be distributed wholesale among our Pagan forefathers, we need not say that the sheer impossibility of carrying the scheme into operation would, in the ordinary course of events, have most certainly swamped all his pious projects. But, even granting that the illustrious apostle had invaded our shores with whole

ship-loads of Anglo-Saxon Scriptures, there is another consequence which is often overlooked, but which the recent experience of Protestant *Missions* shows would have been equally inevitable. The records of these missions prove to demonstration, that the distribution of versions of the Scriptures amongst the more civilized of the Heathen, who are really able to read them, results (wherever it does produce a visible change) in converting the worshippers of *Boodh* into *no worshippers at all*, or simply ATHEISTS;—for it would be a difficult task to extract an intelligible creed out of some of the doctrines set forth in these versions. The Rev. Mr. Malcolm, who was recently sent to South-Eastern Asia on a missionary tour of inspection, by one of the great American Societies, has very candidly given his experience of these (only) Rules of Faith in a work just published; and, amongst other doctrines which they teach, he cites the following.

“John i. 1.—*In the beginning was the Word, and the Word was with the Lord God BOODH,*—and the Word was the Lord God BOODH.*”—Exodus iii. 2.—“*The Lord appeared unto him in a flame of fire in the KNOT of a TREE.*”—Acts i. 8.—“*Ye shall receive the power of LIFE AND DEATH.*”—Matthew v. 3.—“*Blessed are the DESTITUTE OF LIFE.*”—1 Cor. v. 6.—“*A little CROCODILE CROCODILETH the whole lump.*”

“Where there are none of these mistranslations,” continues Mr. Malcolm, “there may be such a want of idiomatic propriety, such an infusion of new words, or such general obscurity, as to discourage, if not bewilder, the heathen reader.”

Mr. Medhurst, author of another volume, entitled “China, its State and Prospects,” reports a conversation with a convert *Lew, Tsechuen*, to the effect that the Chinese accept the books, but cannot comprehend their meaning. To the same effect is the testimony of *Choo Tih-lung*, a Chinese transcriber now in England. It appears that the versions of Morrison and Marshman are equally liable to these objections.

“The value,” says the Protestant Mr. Malcolm, “of even a good version of the Scriptures is wholly overrated by such as suppose it to be as intelligible to Heathen as our Bible is to the unconverted. The case is far otherwise. The most intelligent Pagan finds not only words, but facts, reasoning, and allusions, which he can no better understand than the Ethiopian Eunuch did the predictions concerning Christ. He has not so much preparations for understanding the Bible, as is required by our children in the nursery. Beside, this want of preparation is the littleness and debility of a Heathen mind. Things must be explained to him as to an infant. Let the language be never so plain and idiomatic, he will merely understand the subject, unless it be some simple parable or narrative. Hence the King of Siam, after hearing a Christian book read threw it aside, saying, “*Let the teachers go on giving these books; no man in my kingdom can understand them.*”

In conclusion, we beg to ask our Protestant friends, in the language of a respectable missionary of their own creed, “Did the *Apostles* establish *Bible Societies*, with their large machinery of noble patrons and presidents; directors, ordinary and extraordinary; committees general and sectional; printing-presses, translation libraries, and travelling agencies? . . . Only figure to yourselves St. Peter and St. Paul, and the rest of the Apostolic band, engaged in wooing the great, and the mighty, and the noble, to become patrons and office-bearers, and members of a *Jerusalem Bible Society*—burdened and overtaxed with the operose literary labours of translation—directing the operations of the press—submitting to the drudgery of correcting the proof-sheets—preparing reports for public meetings, and proposing and seconding resolutions on the platform!”—*India and India Missions*, by Rev. Alexander Duff, Church of Scotland Mission, Calcutta.—*Ibid.*

The Neapolitan official *Gazette* contains a royal ordonnance, restoring the order of St. John of Jerusalem, and restoring the eight Commanderies to the Knights of Malta.

The interment of the remains of the late Cardinal Latil, Archbishop of Rheims, took place in the cathedral of his see on the 31st Dec., the Bishops of Soissons and Chalons officiating. The utmost respect and order prevailed, but the attendance was by no means numerous.

The Cardinal Patriarch of Lisbon died on the morning of the 3d ult. and was buried on the 5th, with all the honours usually paid to the Princes of the Royal family.—*Ibid.*

* Boodh is the idol of the Burmese.

“ANCIENT CHRISTIANITY AND THE DOCTRINES OF THE OXFORD TRACTS.”—*By the Author of, “Spiritual Despotism.”*

When we consider that Mr. Taylor is one of the most distinguished metaphysicians in England; when we call to mind that he was all but the successful candidate for the Chair of Logic in Edinburgh University, in opposition to that great metaphysical luminary, Sir William Hamilton, we are exempted from all apology for attentively noting his theological opinions.

In considering the *Oxford Controversy*, he begins by rather unceremoniously turning out the Dissenters, as utterly disqualified, by their ignorance, even to comprehend the nature of the argument. He then lays down the ground of his dissent from the doctrines of the Oxford Divines. He agrees with them in the necessity of going back from the modern or the middle ages to the primitive times; but asserts that an indiscriminate adoption of the principles of those early times would be as fatal as Popery itself. He distinctly admits the necessity of Tradition—it is the clue which guides him through the labyrinth of ages.

“Looking at the Christian world at large, it is my full conviction that there is just now a far more urgent need of persuasives to the study of Christian history and literature, than of cautions against the abuse of such studies. Too many feel and speak as if they thought there were no continuity in their religion; or as if there were no universal church, or as if the individual Christian, with his *pocket Bible* in his hand, need fix his eyes upon nothing but the little eddy of his personal emotions; or as if Christianity were not, what it is its glory and characteristic to be,—a religion of history. Christianity, the pledge to man of eternity, is the occupant of all time; and not merely was the ripening of the dispensations that had gone before it, but it was to be the home companion of the successive generations of man, until the consummation of all things. Not to know Christianity as the religion of all ages as that which grasps and interprets the cycles of time, is to be in a condition like that of the man whose gloomy chamber admits only a single pencil of the universal radiance of noon.”

This is a glowing yet true picture of Catholicity. Did it not occur to Mr. Taylor that it could apply to no other but the *Roman Catholic Church*? That Church whose walls were cemented with Apostles’ blood;—which has survived the persecutor’s sword—the night of barbarism—Protestant defection—and the icy winter of infidelity; still fresh, ever young, God’s blooming Bride, “without spot or wrinkle,” destined to survive time itself.

How could a scholar and a gentleman, after such language as this, talk of “Rome and her lying traditions?”—*Ibid.*

THE TEMPERANCE PLEDGE.

Extract from a Private Letter.—About 600,000 persons have taken the pledge, either directly from Mr. Matthew, or from coadjutors by him appointed, and up to this time not one authentic instance of its being broken has occurred.

The Association has been in existence 21 months, and the numbers daily arriving in Cork to take the pledge are 2,000; and it is now going on as fresh and vigorous as it ever has been. Occasionally the Rev. Mr. Matthew is obliged to give notice that he will leave Cork on such a day to visit some town at a distance, where he receives them by tens of thousands. A gentleman who travelled in the coach with him, a few days ago, from Cork to Kilkenny, informs me that wherever the coach stopped to change horses, hundreds were waiting to receive the pledge. At Kilkenny, upwards of 40,000 were waiting his arrival. In fine, so far as numbers are concerned, there can be no doubt that, before we are one month older, one million of persons will have taken the pledge.

It is said that the Irish are easily excited, and that after a few months, it will all prove humbug. Don’t believe it. They don’t know the people they are talking of—a people who, under centuries of the bitterest oppression ever endured, have with an unflinching constancy kept the faith. They will keep the pledge.

A few facts: I have just travelled, I may say, round Ireland, and witnessed, but two cases of drunkenness; one was a member of Parliament, the other an English sailor. A distiller, who had not a gallon of whiskey on hand last year, and could not make it fast enough for the demand, has now 200,000 gallons on hand. Many breweries and distilleries have altogether closed, and hundreds of public houses; while grocers, butchers, bakers, &c. &c., are selling double the quantities of goods. Numerous devilish persons have been going about endeavouring, by any and every

means, to seduce them again to drinking. Thank God! without success in any one case. Nay, Orangemen have taken the pledge, and immediately broken it, in the faces of those, who have witnessed it, for the purpose of the example, but without effect. Of course, I do not include those persons when I say, no instance of breaking it has occurred. This is a hurried and defective sketch, but no detail can adequately convey to you an idea of this grand, I will say, awful change in a nation.—*Pat. (Friend of India, 30th April 1840.)*

BIOGRAPHICAL SKETCH OF THE CELEBRATED GERMAN THEOLOGIAN, JOHN ADAM MOHLER.

(From the "Roman Annals" of M. de Luca.)

John Adam Möhler was born on the 6th of May, at Igersheim, near Mergentheim, in the kingdom of Wurtemberg, and began his elementary studies in the Catholic Institution at Tubingen. Being ordained priest, in the month of September 1819, he began to exercise the sacred ministry in the country. He was called to Tubingen the following year, and gave instructions in the *belles lettres* in the house where he was educated, till 1823. It was during this interval, that he made a profound study of the ancient classical authors, which applied, more lately, to theology, was to acquire for him so much celebrity. Having resolved to confine himself to this branch of erudition, the young professor was about to address a memorial to his superiors, for the purpose of obtaining a chair in the faculty of letters, when the Catholic University of Tubingen anticipated his wishes, by offering him a private professorship, which he immediately accepted. He commenced his literary career in 1825, by the publication of a work entitled, "*The Unity of the Church; or, the Principle of Catholicism*,"—a work, which, in more than one respect, was not all that could have been wished, but which then showed to what perfection the author would one day attain in theological science. The following year, the University named him Professor-Extraordinary; the subjects of his lessons were ecclesiastical history and canon law. In 1827, he published another work, entitled, "*Athanasius the Great, and his Times*." If the profoundness of his science was not yet here displayed in its full extent, the work showed, at least, the ardour of his zeal for the interests of the Church.

At the same period, the young author commenced a course of Lectures on the difference between the Catholic Doctrines and Protestant, which were received by his pupils with lively interest, and published, in 1831, under the title of *Symbolica*; or, *an Exposition of the Doctrines disputed by Catholics and Protestants, drawn from their Public Confessions of Faith*. This important work all at once fixed the attention of the gravest theologians; some of them, regarding it in a false light, raised a cry that the author wanted to found a new Catholicism. But those reproaches soon gave way before the universal welcome which hailed the *Symbolica*. The new editions of it, which appeared every year, and the numerous works which were published to refute it, attested that the questions which it had raised engrossed the attention of men's minds. Professor Bauer, by publishing a refutation of the *Symbolica*, furnished Möhler with an opportunity of avenging the cause of truth by a new triumph. Thus attacked by one of his brethren, Möhler took up the pen, and composed a new work, which he published in 1834, which was reprinted in 1835, under the title,—*Further Researches into the Doctrinal Differences between Catholics and Protestants, for the Defence of my SYMBOLICA, against the Critique of Dr. Bauer, Professor at Tubingen*.

By this time, the King of Prussia was anxious to attract to his states a man who had gained a European reputation. He offered him, in 1832, a chair in the University of Bonn. But Hermes and his proselytes became alarmed. The presence of a professor so sincerely attached to the dogma of the Catholic Church, would have been inconvenient to them, and dangerous to their system. It was necessary to keep him at a distance, at all hazards; and they accomplished this, by raising doubts as to his orthodoxy. But these unfounded suspicions were dissipated of themselves; and the court of Prussia, at the instigation of Schmedding, one of the king's intimate advisers and minister of worship, again offered Möhler the choice of a chair in the University of Bonn, of Munster, or of Breslau. The disciples of

Hermes, sharing the former fears of their master, stirred up new intrigues; and, by making use of the reputation of Count Spiegel for their purpose, they succeeded a second time in rendering useless the good will of the Prussian government. About this time, a chair of theology became vacant in the University of Munich. The King of Bavaria, always ready to advance the interest of the Church, named a man whose science and talents he had such a high opinion of. Möhler accepted the offer made him, and went to the University of Munich in the spring of the year 1835. At first he taught philosophy, and in the subsequent years, from 1835 to 1838, his lessons embrace ecclesiastical history, and the doctrine of the holy fathers. But, in 1837, the Professor being attacked by cholera, was obliged to discontinue his course. He had scarcely recovered from his illness, when he had a fit of colic, since which his health was continually on the decline. In the spring of 1837, he made a journey to Merau, in the Tyrol, for the purpose of re-establishing his health; but on his return, he relapsed into his former state. The news of the arrest of the Archbishop of Cologne affected him painfully, and had, no doubt, the effect of making him averse to accept a chair, which was offered him by M. Bruggeman, on the part of the Prussian government, in the University of Bonn, with a canonship in the Cathedral of Cologne. Möhler refused titles, and a situation which would have doubled his income, and thereby gave a solemn contradiction to those who suspected him of favouring hermesianism, because he had not raised his voice against that dangerous system.

In the meantime, the King of Bavaria wished to give the celebrated Professor a signal testimony of his esteem, and accordingly gave him to understand, that he was desirous of seeing him at court; but when he learned the impossibility of Möhler's undertaking any voyage in his then state of health, he sent him the cross, and the title of Chevalier of Saint Michael. The friends and pupils of Möhler had the satisfaction of witnessing the gradual re-establishment of his health, which enabled him to resume his course on the 8th of February, 1838. But at the end of three weeks, his declining strength again forced him to discontinue his duties. The forcible removal of the Archbishop of Cologne was then engaging the attention of all Europe, and Möhler thought it his duty to raise a fearless and friendly voice in favour of the august exile. He pleaded his cause in two articles, one inserted in the *Universal Gazette*, the other in the *Political Gazette*, of Munich. He conceived the idea of embracing these two articles in a work of greater extent, and commenced it with an ardour which completed the ruin of his health. He resigned his chair at Munich. At this news the king lost no time in securing repose to his infirmities, by naming him, of his own accord, Dean of the Chapter of the Cathedral of Wurtzbourg. But he was destined not to enjoy his new dignity long. His illness, all at once, in the month of April, assumed an alarming character. Resigned to the Divine will, Möhler beheld his last hour approach with calmness; he received with fervour the sacraments of the Church, and expired on the 12th of April, 1838.

Möhler was of a delicate constitution. A lover of solitude, he often went to taste its sweets in a cell of the convent of Benedictines. Full of indulgence for others, he never wrote but in a spirit of strict justice. To humility, benevolence, and a modesty which gained him the hearts even of those who did not profess the same religion as he, he united profound and varied knowledge: and with his theological and historical studies, he reconciled the fulfilment of all his duties as a priest. He watched with tenderness over the conduct of the young persons who studied under him, and stimulated them to piety by his example, still more than by his precepts.

Besides the works we have mentioned, Möhler published some excellent articles in the *Theological Journal of Tubingen*, and in the *Catholicon of Spire*s. His *Lectures on Ecclesiastical History*, which were published, were the fruit of profound meditation, and were drawn from the most authentic sources. He had written a Commentary on the Epistle of St. Paul to the Romans, which he wished to pass through the ordeal of a public reading before he printed it; but his premature death hindered him from carrying out his design. The same must be remarked with regard to his *History of Monachism in the West*, to which he had dedicated many midnight watchings.—*London Catholic Magazine*, Jan. 1840.

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'One body and one spirit—one Lord, one faith, one baptism.'

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ORIGIN AND PROGRESS OF THE ANABAPTISTS OR
BAPTISTS.

Continued from our last.

It is now time to gratify the curiosity of our readers with an account of the success, which the extravagant pretensions of John of Leyden met with in Holland, and especially at Amsterdam. After an almost miraculous resistance of the people in favour of their old Religion, Amsterdam was constrained to yield to the rebellious Reformers: the city was surrendered on the express condition, that the inhabitants should enjoy the free exercise of their ancient faith, and the town be garrisoned by their own citizens. In spite, however, of the terms, which had been proposed and ratified, the unfortunate Burghers were not only forced to admit a foreign garrison, but also to behold their Churches spoiled, their Priest's beaten, stoned and banished, and the new teachers whom they most abominated, thrust upon them. Liberty of Religion being admitted, a confounded licence of opinions quickly followed; until in the end, Amsterdam became the common sink of all the sects and sectaries which had hitherto disturbed the Church, and proved the greatest scandal and dishonour of the reformation. Holland, continues Dr. Heylin, from whom we have taken this extract, had been too fruitful of the viperous brood, but was never more unfortunate than in producing David George and Henry Nicholas of Leyden, the two great monsters of that age. The impieties of the former were too gross and horrid to find many followers; but the smooth and seducing principles of the latter gained him numerous Proselytes. The Anabaptists from Westphalia had found shelter in the Low-countries, in the beginning of the tumults excited in Brussels, Mechlin, Menim, Commines, Vervich, Antwerp, Tournay, Utrecht, Dendermond, Ghent, Oudenard and Amsterdam, where they were at liberty to join heart and hand in the work of spoliation; in robbing and pillaging the Churches; in rifling the monuments of the dead; and in a series of outrage, cruelties and murders, which this Historian has left recorded. In imitation of their counterfeit piety and pretended singleness of heart, there started up another sect, as dangerous and destructive to human society as their prototypes; for by insinuating themselves into the

hearts of the ignorant multitude, under a shew of singular sanctity and integrity, they afterwards infected their minds with the most abominable heresy, openly repugnant to the Christian faith. In ordinary conversation, they used new and monstrous forms of expressions, to which the ears of men brought up in the Christian Church, were utterly unaccustomed; unable to understand the meaning of their jargon, the multitude were filled with wonder and astonishment. They called their sect by the name of the "Family of Love," and laboured to persuade their hearers, that those persons only were elected unto eternal life, who were adopted by them into that holy family, and that all others were but reprobates and damned wretches. One of their paradoxes was, "that it was lawful for them to deny upon oath, any thing belonging to their principles before any magistrate, or any other persons whomsoever, that was not one of the same family or society as themselves." They had some books, in which their ravings were contained, and promulgated, originally written in Dutch, and afterwards translated into other languages, as was most for the advantage of the authors. The most remarkable of these books were the Gospel of the kingdom; the Lord's sentence; the prophecy of the spirit of the Lord; the publication of peace upon earth, by the author H. N. Who this H. N. was, the members of the Family of Love could neither be induced by promises nor forced by threats to reveal. Afterward, it was discovered to be this Henry Nicholas of Leyden, of whom we have spoken above. Emulous of the glories of king John of Leyden, Nicholas most blasphemously preached to all his followers, that *he was partaker of the Divinity of God, as God was of his human nature*. In process of time, the errors of the Anabaptists became better known to the world; to their first wrong principle concerning infant baptism, they added some others taken from the Gnostics and other ancient heretics. Many denied the divinity of Jesus Christ and his descent into hell. Others maintained that the souls of the dead would sleep till the last judgment; and that the torments of hell are not of an eternal duration. The more enthusiastic of them foretold, that the day of judgment was very near, and even fixed the epoch when it should take place. In a word the sum of their belief was; 1st, that infant baptism was an invention of the devil; 2nd, that the Church of Jesus Christ must be exempt from all sin; 3rd, that all things ought to be common among the faithful; 4th, that usury and every kind of tax ought to be abolished; 5th, that every Christian having a right to preach the gospel, Pastors were not necessary in the Church; 6th, that in the kingdom of Jesus Christ, civil magistrates are absolutely useless; 7th, that God continues to reveal his will to chosen persons, by dreams, visions, inspirations, &c. But it was impossible, that amongst a multitude of ignorant enthusiasts, every one of whom had a right to inspiration, unity of doctrine could continue for any length of time. Accordingly, together with the increasing number of the Anabaptists, the number of sects amongst them was proportionably multiplied. These sects received different denominations, which were taken either from the names of their chiefs, or from the places of their abode, or from their particular opinions, or from their odd deportment. Thus besides the names of Munsterians and Monasterians, we find that the pretenders to divine inspiration are called Enthusiasts. Those who laid claim to a singular purity of life took the name of Catharists, from a Greek word signifying to purify. Some from their taciturnity were named

the Silent. Those fanaticks, who attempted to imitate at all times and in all places, and especially in their nightly meetings, the natural state and nudity of Adam, received the appellation of Adamites or Adamians. Their principal maxim was, that a man who was not able to see without emotion the nakedness of Eve's daughters, was not yet free, or in other words was not sufficiently disengaged from corporal affections. They moreover admitted as one of their fundamental rules this Latin verse "Jura, perjura, secretum prodere noli." "*Swear and forswear; the secret never tell.*"

The Georgians or Davidists were indebted for their name to David George of Deft. This monster rejected marriage, the resurrection of the body, all exercises of piety, the abnegation taught by Christ, and the stain of guilt incurred by the soul from sin. The Independents, whom Spanheim distinguishes from another sect of the same appellation, by calling them the false Independents, form a confused collection of Anabaptists, Socinians, Antinomians, Familites, Libertins, &c. who scarcely deserve to be considered Christians, and who care very little about religion. The Nudipedalians are a sect of Anabaptists, who boastingly pretended to imitate the life of the Apostles, by living in the country, going barefoot, and by abhorring arms, letters, and the esteem of mankind. The Augustinians maintained after their chief Augustin, that heaven would not be opened to any one before the day of the last judgment. The Libertins received their name from their tolerance, or rather from their liberally admitting all principles, even the most opposed to good morality, and the divinity of Jesus Christ. The Bockoldians were the followers of King John of Leyden. Gabriel, Hutter, and Menno will give us occasion to mention afterwards the Gabrielites, Hutterites, and Mennites or Moravian Brethren. A certain Ambrose, who esteemed his own revelations more than the Gospel, left to his followers the name of Ambrosians or Pneumatics. The love of prayer and secrecy obtained for some other, the names of Semperorants (always praying) and Clancularstor Privates. From teaching that it was a crime to deny or to dissemble their doctrine, when called upon to give an account of it, some acquired the glorious appellation of Maorifestarians. Those who, under the pretext of preaching peace, overran different provinces and countries, to seduce the people, were named Pacificators. The English Pastoricides were so called in consequence of the extraordinary cruelties which they exercised against the Pastors of the Catholic Church; and from their unbounded zeal in murdering them wherever they could be found. The enormities committed by the first Anabaptists, and the civil wars excited by them in so many countries, obtained them the name of Sanguinary. We have already seen and shall see again, why the appellation of Polygamites has been applied to so great a number of Anabaptists. The limits of this article will not allow us to mention any more of their sects: one however must not be passed over unnoticed. It was composed of Sectarians who pretended that to be saved, a person ought not to know either how to read or write, or even to be acquainted with the first letters of the Alphabet. From thence they were called Abecedarians. Some writers pretend that Carlostadius, having renounced his Doctorship, became one of them, and made himself street porter under the name of *Brother Andrew*.

(To be continued.)

THE TRUE CHURCH CATHOLIC IN NAME AND FACT.

Verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world. Rom. x.

Catholicity is one of the great marks by which the true Church of Christ is distinguished from every heretical sect. The word is derived from *καθολικός* which means universal. The Church of Christ therefore, which bears the name of Catholic, must, to verify its name, be in all ages diffused over the greater portion of the world, so as to be easily distinguished by its wider extent from the heretical Christians who have gone forth from her pale. The Church of Christ can never forfeit her name of Catholic; hence she will always be spread throughout the world as she always has been. That the Church is Catholic, is one of the articles of the Apostles Creed: *I believe the Holy Catholic Church*; and since every Christian to the consummation of the world is bound to believe this article of Faith, it is evident that it must at all times be true. If the Church of Christ at any period be not every where diffused, then the article *I believe the Holy Catholic Church* is at that period false; and as Christians at every period believe and are bound to believe this article, it follows, if at any time she cease to be universal, that they believe and are bound to believe what is false. Hence the Church of Christ is always Catholic as well in name as in fact. St. Ignatius, Bishop of Antioch, says that *Christ is where the CATHOLIC Church is*. St. Cyril, Bishop of Jerusalem, in the fourth century, gives the following directions to his Disciples: *If you go into any city, do not ask merely, "where is the Church or house of God,"—because the Heretics pretend to have this,—but ask "which is the Catholic Church," because this title belongs alone to our Holy Mother*. By the name of Catholic, says St. Pacian in the fifth century, *our society is distinguished from all Heretics*. Nothing can be clearer or more emphatic than the well-known passage of St. Austin. *Many things, he says, detain me in the bosom of the Catholic Church;—the very name of CATHOLIC detains me in it, which she has so happily preserved amidst the different Heretics; that whereas they are all desirous of being called Catholics, yet if any stranger were to ask them, which is the assembly of Catholics, none of them would dare to point out his own place of worship*. Elsewhere he says: *we must hold fast the communion of that Church, which is called Catholic, not only by her own children, but also by all her enemies. For Heretics and Schismatics whether they will or not, when they are speaking of the Catholic Church with strangers, or with their own people, call her by the name of Catholic: in as much as they would not be understood, if they did not call her by the name by which all the world calls her*.

It was by the title of Catholic that the Church in union with the See of Rome had been always distinguished down to the epoch of the Reformation. It is by this title that the same Church is designated still and known from every other which has separated from her. It is not a title then which she has assumed, but one that has been handed down in her family from the time of the Apostles. It belongs to her of her own right; and so clear and well-established is her claim to it, that no separate society of Christians, though the attempt is, and has been, often times made, has succeeded in depriving her of it, or in acquiring it for themselves. It is amusing to observe the anxious alarm, with which the

Christian Advocate keeps aloof from the word "*Catholic*," as if it were a burning shell, charged with missiles of death, or to mark the little contemptible spirit which prompts him every where to designate us with the nicknames of Romanists and Papists. A generous Protestant opponent would call us by the proper name, by which our Church was known long before Protestantism had burst into existence. But to act thus would be as inconsistent with the spirit, as with the design of the *Advocate*, whose object is not to elicit truth by dint of fair argument, but to asperse and vilify the religion of the great majority of the Christian world. We therefore freely excuse him. However if he were asked suddenly, *Are you a Catholic?* he would assuredly answer, *No, I am a Protestant*; or if a stranger were to inquire of him the way to the Catholic Church, we do not think that he would be quite so uncourteous as to point to his own conventicle instead of the Church in Moorgihutta Street. In giving us the nickname of Romanists, because we acknowledge the supremacy of the Roman See, the *Christian Advocate* has more ancient authority than he suspects. *It is the custom*, says St. Gregory of Tours, *for the Arians to call those of our religion by the name of Romans*. The Arians who denied the divinity of Christ are an admirable model for the *Advocate*!

But if our Church claims the title of Catholic by ancient descent, it is time to show that she deserves it by her universal diffusion throughout the world: for a name is nothing, if it be not a designation of the fact, and the Church may cease to be called Catholic, which is not so in reality. Let us then take a view of the extent of the Catholic Church, and consider the justice of her claims at present to the honorable title which she has proudly borne since the days of the Apostles.

In Europe, notwithstanding the ravages of the Reform, Italy, Sardinia, most of the Swiss Cantons, Spain, Portugal, France, Belgium, the Austrian Empire, including Hungary, Bavaria, Poland, and the Rhenish provinces of Prussia, profess the Catholic Religion, which is the religion of the state and of the body of the people. It extends over the islands of the Mediterranean. In those countries where it is not the established religion of the state, its followers are very numerous, as in Holland, Russia, Turkey, the Lutheran states of Germany, and in the British Dominions. Ireland, we may say, is entirely Catholic: and in England and Scotland there are between two and three millions who profess this faith. Prussia and Holland have at least one third of the population Catholic.

In America, all the countries which once formed part of the Spanish Dominions, both in the Southern and Northern portion of the continent, and which are now independent states, profess exclusively the Catholic faith. The empire of Brazil is Catholic. Lower Canada and all those Islands in the West Indies which belong to Spain or France, including the republic of Haiti, profess the Catholic faith. There are considerable Catholic communities in the United States of North America, especially in Maryland and Louisiana, which are chiefly Catholic. Many Indian tribes in the Canadas, in the United States and in California have embraced this faith. The Indian tribes of South America have been so far converted that they form with the Spanish and Portuguese settlers one uniform Catholic population.

In Africa, to say nothing of the Islands inhabited by Catholics, such as Madeira, Cape Verd, the Canaries, the Azores, Mauritius, &c. there

are numerous Churches of Catholics, established under their Pastors, in Egypt, Ethiopia, Algiers, Tunis, and the other Barbary States on the northern coast; we may say the same of the Portuguese settlements along the western coast, at Angola and Congo, and on the eastern coast in the kingdoms of Zaquebar, and Monomotapa.

In Asia there is hardly any nation professing Christianity which does not contain large communities of Catholic Christians. Thus in Syria the entire nation or tribe of the Maronites, dispersed over Mount Libanus, are subjects of the Roman See, governed by a Patriarch and by Bishops appointed by it. There are also other Syrian Christians under other Bishops, united to the same See who are dispersed all over Palestine and Syria. At Constantinople there is a Catholic Armenian Patriarch who governs the united Armenians as they are called, large communities of whom also exist in Armenia proper. The number of Catholics in the Indian Peninsula, including the island of Ceylon, is estimated at nearly a million. There are numerous Catholic flocks, with their Priests and Bishops in all the kingdoms and states to the East and North-East of India, particularly in Siam, Cochin China, China, Corea and through the islands of the East. The whole population of the Philippine islands, consisting of two millions of souls, is all Catholic. We have received lately from Macao an accurate census, which we here subjoin, of the Catholics of Cochin China, Tonquin and China.

FRENCH SECULARS.

China.	{	Sutchoan,	70,000
		Koeitcheon,.....	} 1,000
		Yun-nan,.....	
		Corca, .....		5,000

THE PROPAGANDA.

China.	{	Hou-kuang,	16,000
		Chan-si,	} 40,000
		Chen-si,	
Tartary (a very small portion of) very considerable number of Christians.			

FRENCH LAZARISTS.

China.	{	Tce-kiang,	1,500
		Kiang-si,	6,500

SPANISH DOMINICANS.

Fokien (Province of),.....	35,000
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PORTUGUESE LAZARISTS.

<i>Dioecse of Nankin.</i> This is a Portuguese bishoprick, now vacant for some years.	{	Honan, { This province is under the entire direction of the French Lazarists, } .. 1,700
		Kiangnan, { This province the Portuguese administer conjointly with the French Lazarists,..... } .. 40,000

Carried over,..... 216,700

Diocese of Pekin.

This is also a Portuguese bishoprick which has been vacant for many years. There is a Portuguese priest in Pekin, and the only one in all China—I mean the interior of China.

	Brought over,	216,700
{ Pechili, Shantong, Leastong, Oriental Tartary,	{ This province is under the spiritual direction of French and Portuguese Lazarists, but principally of the former, }	} 40,000
	{ This province is in like manner shared by the French and Portuguese, but principally by the latter, }	
	{ Entirely under the management of Portuguese Lazarists or rather it belongs to them and is administered by Chinese priests }	
	{ Entirely under the Superintendence of French Lazarists, }	
Total number of Christians in China,		256,700

FRENCH SECULARS.

Cochin China,	80,000
Tonkin (Western half of,)	160,000
Siam,	5,000

SPANISH DOMINICANS.

Tonkin (Eastern half of,)	150,000
395,000	

The number of Priests and Catechists in China is about 600—about 80 of these are European Missionaries.

We are happy to announce that a Sermon in the Bengalee language will be preached at the Principal Catholic Church, to-morrow morning at 7 o'clock by the Rev. Mr Moré, and we need scarcely add, that it is the imperative duty of every Catholic to send his Christian servants to Church on such occasions.

Selections.

FEMALE RELIGIOUS COMMUNITIES.

From the Oriental Observer, May 9, 1840.

The *Bengal Catholic Expositor* has recently published a well-timed, though not an over well-written, article by the Reverend C. Premord, entitled, *On Nuns who devote themselves to the Education of youth*; and as this subject is at present one which much occupies public attention, and is really, to many, one of very great importance, we propose to give some extracts from this paper, with a few remarks of our own. We should observe that the writer has not particularly confined himself to that class of religious ladies who devote themselves to education, but speaks also of other communities of them: We have thus given our remarks a more general heading.

We should state here at the outset, that we have no intention to enter into any question of the superiority of one mode of faith or worship over another. We think that the *good* folk of any persuasion are far better than the *bad* ones of any other persuasion; and that whatever differences of opinion there may be about

forms, there can be none about the essential duties of Christianity : that Catholic or Protestant, Greek, Lutheran, Quaker—or even Turk we had nearly said,—when they feed the hungry—clothe the naked—heal the sick—comfort the afflicted, and train the infant mind to fulfil their duties in after life, should all be held as good Christians, and that it is not for the world to judge of motives or modes of belief. With these explanations we shall, we hope, not be misunderstood.

The writer of the paper begins by adverting to the very different situations in which Nuns who profess the duties of education, and school-mistresses are necessarily placed. With the first, having no families, and being relieved from all worldly care and anxiety, every energy of their minds is at full liberty to devote itself to the task they have undertaken; and every act of duty in that task is a degree of religious merit, a fulfilling of the vow they have imposed on themselves. With the second, on the contrary, however meritorious and zealous they may be—and we willingly give them credit for all the zeal, talent, and conscientious performance of their duties, which to so many of them is justly due—they are too often beset by difficulties, distressed by family troubles, or borne down by domestic unhappiness. When we add to this, that in religious seminaries, all the assistant mistresses are actuated by the same—and these the very highest-class of motives, the chances that the duties of the employment are well fulfilled, are highly in favour of the last. Mr. Premord justly remarks, that:—

‘ It is in vain that you will look for, in a boarding school, the beneficial results of a conventual education, especially, if the head-mistress be a married woman, her chief motive, and certainly not a blamable one, in setting up a school, is to settle in the world; therefore, her cares will be necessarily divided between her own children and her pupils; and that the first will engross her particular attention and solicitude there can be no doubt. On many occasions, she will be obliged to commit to others an office, which they are not so capable as herself of performing; in order to draw the attention of the public towards her establishment, she must have a house elegantly furnished; every thing about her must bespeak taste and affluence, otherwise she cannot reasonably flatter herself to succeed; and as she would have never submitted to the laborious task of educating children, if she had enjoyed an independent fortune of her own, she will be chiefly occupied how to improve it, and provide for the present and future wants of her rising family; of course, it is next to impossible, that her mind should not be frequently harassed with many anxieties and cares, not very compatible with that unremitting vigilance, and exemption from concerns, which the education of youth pre-emptorily demands.’

‘ Another advantage of the education in a convent is, that, if a mistress is obliged to interrupt her functions from sickness or any other cause, which is not a gratuitous supposition there is always another ready at hand, and equally qualified to supply her place, and continue the instructions of the young ladies, on the same plan and principles. Moreover, the children seeing in their mistresses, not servants, as generally and with great injustice and impropriety they consider their under-governesses, but persons their equals, and sometimes greatly their superiors in birth, &c. &c. are more grateful for the marks of affection and interest, which they receive from them; and beholding them always invested with a sacred character, they pay more attention to their lessons, open their young hearts to them, with more freedom and confidence, and listen to their admonitions with greater docility, and a sort of religious respect.’

It must not be supposed that the Nuns of these orders are women brought up almost from childhood within the walls of a convent. In many cases they have seen a great deal of the world before taking their vows, and are thus perfectly able to inform their wards and pupils what the world is, and to guard them against its seductions. Our protestant ideas of Nuns and Convents are in fact, as is well observed, so interwoven with all the trash of novels, the abuses of conventual vows during the Middle Ages, and even in the present day in ignorant and superstitious countries, that we can associate no trains of thought with these names but such as are calculated to induce us to despise them. In this, as in so many other instances, we fall into the old error of arguing against the use of a thing from the abuse of it. Because Nuns and Nunneries have been, and are still in some countries, idle, childish, superstitious, and even vicious communities, it is set down as a matter of course, that *all* Nuns and Nunneries, even those bound to devote themselves incessantly to the two noblest, but most painful and trying duties of human life—the education of the young, and the care of the sick—without fee or reward are equally so.

We have, we hope, said enough on the subject of conventual education to show that it is at least equal to much of what is so miscalled amongst ourselves: but we cannot quit this subject without expressing a hope that we shall, ere long, see in India, a foundation for another and a most noble Catholic institution. We allude

here to the 'Sœurs d' Hopital*,' (the Hospital Sisters,) whose duties consist not only in tending the sick in public establishments, but in private families. They are to be seen in France and Belgium amongst all stations of society—in the hovel of the poor, and in the damasked chambers of the rich. Wherever sickness and suffering are felt, there are to be seen the Sœurs d' Hopital, comforting, cheering, and blessing the afflicted, claiming no reward for their services, and to thousands upon thousands, who but for them had suffered and died in loneliness, in hopelessness and in despair, fulfilling the noblest duties of woman: The duties of wife, of mother, of sister and of nurse! We repeat that we look neither to forms nor to doctrines, but we love the good and the beautiful wherever we find it, and if in these institutions as in every thing human there be some evil, it seems to us to be ten thousand times outweighed by the good they are hourly pouring forth. To set this in the strongest possible light, let any of our readers ask their medical attendants 'how many hundreds of Europeans (as well as natives) die annually in India *from sheer want of careful nursing*.' The answer, we are sure, will astonish them, and to show how much silent good is done, of which those who adopt all the vulgar prejudices against Nuns and Nunneries and religious communities have not even a suspicion, we will conclude with one more extract from Mr. Premord's paper:—

'There is in Paris an hospital especially appropriated for the reception of diseased children. It is placed under the superintendence and direction of religious women of the order of St. Thomas of Villanova. Unless one has been witness of it, it is impossible to form an adequate idea of the incessant labours of these holy nuns: their days and nights are employed in the exercise of the most painful works of charity. Two nuns are appointed to watch alternately the whole night, in order to visit the different wards, and see whether every thing be kept in good order, or any child be not in want of speedy assistance. Owing their existence to parents in the last stage of misery, and too often of corruption, most of these unfortunate children are brought to the hospital attacked with incurable and infectious diseases, and, at times, the mortality among them is frightful. Therefore, their cure requires not only a constant sacrifice of natural feelings, but is apt to debilitate the strongest constitutions, and, sometimes causes permanent infirmities, proof against the best remedies. Yet, you never hear a word of murmuring, regret, or complaint. All the nuns perform their various duties with alacrity and cheerfulness. Their mild and modest countenances bespeak the happiness which they enjoy.'

ASSOCIATION OF PRAYERS FOR THE CONVERSION OF ENGLAND.

LETTER III.

To the Editor of the Catholic Magazine.

SIR,—In my last letter I noticed what I am always disposed to charge upon the Catholics of England, as a grand prevailing fault, among the many excellencies for which their reputation justly stands high through the world: I mean their want of hope. Some may answer me, that the error is on my side; and that they are in the right for not indulging themselves in the imaginary prospects of great things which I keep before my eyes. I simply reply: if there is any thing on their side of this question, which they think salutary to be said, they are at liberty to advance their ideas as I do; and, if they can address any thing to me, by which I may be led to another view of the matter, which they think more correct, I will gladly attend to any one's suggestions, and modify or alter my ideas; but for the present, having an opportunity of addressing the public through you, I must speak what I am convinced at the present to be true and good; and, unless I either alter my mind, as I am ready to do, if found in error, or receive an order from my superiors to hold my peace,—which, with God's help I will obey, though it be against my own judgment,—it is my purpose never to be satisfied till I see Catholics, in general, lay aside, with me, all cold calculations of human probabilities, and apply to the regulation of their feelings, their words, and their conduct in this matter, the only true and certain principle, which I stated in my last letter; viz. that the result of our exertions in the cause of religion depends on God's blessing simply; that, accordingly, England will be Catholic, if it pleases God, and when it pleases God.

* Called also Sœurs de la Charité and Sœurs Grises.

If our Catholics were fully possessed with this principle, it would urge them forwards to unceasing diligence in prayer, and in the use of all holy means of advancing truth; and in order to make their prayers acceptable and effectual, and to draw a blessing on their exertions, they would be moved to an unbounded zeal about their own sanctification and perfection. Some may say: we might do all this to your heart's content, and yet not join in your unreasonable hopes. I answer, I am of a different opinion. I believe that if they studied in earnest to conform their feelings to the will of God, they would, by a little simple reasoning, discover that a habit of great hope is pleasing to God, and that the contrary displeases Him. They would then gain from God this habit, and He would not suffer them to hope in vain. Some seem to consider that the difference between one who has large hopes of great graces and blessings, and success in God's service, and one who has not, is merely a constitutional difference: such people will be telling me that I have these hopes, only because I am more sanguine in my temperament than others. I admit that I cannot judge with certainty of the principles which actuate me: I may mistake natural movements for religious impulses; but I know that my intention is, and has long been, to be guided in nothing by my natural feelings, but to bring myself entirely under the guidance of religious principle; and I believe that the habit, which I thankfully acknowledge, of hoping for great things in the cause of truth, and particularly in regard to this country, is not a natural but an acquired habit, and one acquired on correct religious principles. It is a habit of mind which makes me extremely happy; and as I am convinced that it is also a good habit, I will aim at leading my brethren into it, which I know no way of doing, but by relating how I came into it myself: and if in thus talking of myself again and again, privately and publicly, I am counted presumptuous and vain-glorious, I am content to suffer this, for my brethren's sake. I beg, however, their charitable prayers, that God will keep me in humility, and not suffer me to be a loser myself, by what I do and say with an intention for their profit.

If I know myself, I am naturally not of a sanguine disposition, but cold-blooded and pusillanimous. I distinctly remember the time, when, after suffering for years under the effects of these dispositions, and not knowing how to remedy them, I first perceived how contrary they were to Christian excellence; and thus understanding, that by making progress in religion, I should at length gain the mastery over these domestic tormentors, and cast them out, I gave myself, from that motive, as well as others, to a devoted pursuit of divine wisdom, that I likewise might be a partaker of her admirable fruits of peace and joy. If in this undertaking I have already in part succeeded, I assure you I am not yet satisfied; if, therefore, people think that the grand hopes which in this way I have gained the faculty of indulging, are excessive and unreasonable, I make bold to tell them, that with God's help, I shall give them daily more reason to find fault with me. What I have just said applies to the habit of hope in general, and of course more especially to the hope of happiness and grace for myself. I am now particularly attending to the subject of hoping for the spiritual good of others, and must relate the process by which I made up my mind long ago on this head. I remember well, when I first came to a clear discovery of the spiritual darkness in which a long succession of my early days was spent, and had opened my mind with great delight to new gleams of religious truth, that I was oppressed with deep heaviness in the company of my former friends and associates whom I immediately attempted to persuade into my views, but who, instead of being moved by my appeals to them, to my surprise and dismay not only refused to think with me, but treated me as one who had nearly lost his senses. I have learnt since not to wonder so much at their impressions about me. Thank God, I have become sensible of the many indiscretions of my conduct at that time; but then I perceived them not, and imagined that it was simply my new religious principles which they objected to; and I had to make up my mind then on the question which we are now discussing; that is, how we are to feel towards those among our friends and neighbours who oppose our religious creed, which we are convinced to be true. I was then fully assured that the religious views which had begun to possess me, were, in the main, correct; and that they who opposed me in them, were under great and fatal error. What

then was I to do? was I to separate myself from their company, and in this way keep myself free from the pain which their opposition, and the very sight of them, in those dispositions, constantly occasioned? No! I made up my mind that such a course would be opposed to charity. I would not leave them in their errors, to secure to myself present peace. I perceived that this conduct would be the reverse of that which St. Paul prescribed to the converts of his day, who were previously connected by natural and social ties with persons who continued in error. I determined, on this principle, that I would break no tie, would separate myself by my own act from none of my connexions and acquaintance. If a separation was at last to take place, I resolved that it should be their act, and not mine. In the next place, with what countenance was I to appear among them? If I gave way to my feelings as they were then, I should be always gloomy in their presence; but this I soon perceived would be quite wrong. I understood that my object in their company must be only to adorn the doctrines, which I had lately discovered as the truth of God, by the most perfect accomplishment of all the duties which blonged to my state of life: this I was to do, that I might, by thus doing right, silence their opposition, and gain them to God. I easily learnt that in the sight of God and man, it belonged to the character of a good son, and a good brother, friend, and neighbour, to be not gloomy, but winning, affable, and cheerful.

But how could I make myself appear cheerful, while I was not so indeed? An exterior, affected cheerfulness, while my heart was in heaviness, would neither be consistent with Christian simplicity, nor answer the end of pleasing those with whom I conversed, and who, happily for me, as I was thus driven to better exertions, were, many of them, persons of penetrating judgment, and not to be imposed upon by false appearances. I must contrive, I saw, to make my heart cheerful, or I could not hold up my head among them. But if I loved them, how could I look on them with a cheerful eye, if I had no hope or expectation of their conversion from what I was convinced were fatal errors? I know that all excellence in conduct must proceed from charity; and that, whatever my conduct was among them, if it did not spring from charity, it must be wrong. And I clearly saw, that when a person has once conceived a sense of eternity, love for those among whom he dwells, must exhibit itself, either in a joyful hope of their salvation, or in deep anguish at the thought of their reprobation. The considerations which I have above stated, made me determine, that in my case, at least, the former manifestation of charity would be the most agreeable to God; and St. Paul's declaration that charity hopeth all things, and the continual exhortations of Scripture to rejoice in hope, &c., led me to the conclusion, that in all cases that was the side to which we ought to bend: and if it was the will of God that we should hope, I could not suppose that he intended to make us hope, with a view to disappoint us. It must, therefore, be they who, in compliance with his will, and out of a zeal to please him, cultivate in themselves great hopes, for whom God has predestinated great blessings and joys, especially in the work of saving souls. Accordingly, from that time to this, I have, on principle, cultivated hope; and intend, with God's grace, to increase in it as long as I live, and to raise it in others as well as in myself.

These reflections are continually in my mind, when I see Catholics mixing in society with their separated brethren. What, I say to myself, is become of their faith, or of their charity, or of both, if they can be among them as they are, enjoying, with every appearance of cordial satisfaction, the pleasure of social intercourse with them, cultivating the most intimate friendships with them, making marriages with them, forming every other kind of interesting near connexion with them; and yet can steadily contemplate these their husbands or wives,—perhaps their children, their friends, their colleagues, their associates,—as being doomed to an eternal separation from the one true fold of Christ? This is not, it cannot be right. Again and again I cry out to Catholics,—either rejoice in the hope of the conversion of your country, or if you cannot hope for her, away with your unnatural contentment, and give yourselves up to lamentation and anguish in the miserable prospect of her continued rebellion against the light, which shines now so brightly before her eyes. Never, never will I put up with your looking on in calm repose, while one after another of your countrymen drops into eternity around you, in what you

perfectly know is a state of opposition to that faith in which alone our Lord promised salvation, and therefore of irretrievable eternal perdition; except on the supposition of their being invincibly ignorant of the truth, and, at the same time, in possession of that perfect charity, by which their sins may be blotted out, without the aids provided by the Church for penitents. And for how many can you, with confidence, make this supposition? We are not to presume to limit the wonders of God's mercy, or to condemn any individual. But I declare to you all, that you will condemn yourselves, if you can be easy, on these grounds, about your poor brethren, who die before your eyes, out of the Church,—while surrounded with such means of coming to the knowledge of the truth, that it is a wonder how any one can blind his eyes against it; and in the midst of such general corruption of manners, that it is almost a miracle of grace, if any preserve unsullied innocence, even with all the advantages which true religion can afford. Catholics of England! while you remain in this state of apathy concerning the souls of your misguided brethren, it is for you, more than for them, that I will afflict myself; and it is for your sake, more than for their's, that, as I have begun to raise the cry for prayers for England, I declare again, as I have declared before, I will never be content, till these prayers are universal, unintermitting, and public.

I have now, Sir, extended this letter to such a length, that I will omit the insertion, which I intended, of some extracts from the letters of my foreign correspondents, on the subject of England's conversion, which are so full of ardent charity and elevated hopes, that I would wish to see our brethren in England universally taking them as the guide of their own feeling. I will reserve for the next Magazine these extracts, together with some interesting anecdotes connected with this subject, which I have heard from time to time.

As I have, in this letter, been, perhaps, rather severe on my Catholic brethren in general, for their want of hope, and for their backwardness in undertaking to advance the great cause of which I am the unworthy advocate, I must not conclude without expressing my great satisfaction at communications which I have received from several Catholics of the first respectability, both of the clergy and laity, testifying their cordial sympathy in these views, and their desire actively to co-operate in the great cause. I will take the liberty of naming one of these correspondents—the Rev. P. M. Kaye, the distinguished Missionary at Bradford, in Yorkshire, who paid me the attention to inform me, that, in his congregation, a society of prayers for the conversion of England had been formed; that, Thursday being market-day, they met in the church every Tuesday for this purpose, to the number of about two hundred, and in much greater numbers every Sunday. Mr. Kaye expressed his wishes that similar associations might be formed in every congregation through the country; and, what was indeed to my own taste, he added his hopes that we might soon have to change the object of them, from prayer into thanksgiving, for the blessing received. How soon would this be, if all would but worthily hope in God! Among other communications on the subject, for which I feel truly grateful, I will particularly advert to one, from a gentleman of London,—whose name, however, I suppose it will be more agreeable to his feelings that I should not mention,—who has undertaken to assist our cause, in a way which is interesting, not only on account of the warm zeal which it manifests, but from its being now, for the first time adopted, to my knowledge. He has, with one or two associates, engaged the intention of one of the Masses on Thursday, in the Chapel to which he is attached, every week of the present ecclesiastical year, beginning from the first of Advent. He must pardon me, for hurting his humility, by even thus adverting to his charitable and pious act; but the benefit of such examples is not to be lost. I will finally add, that I have to-day received notice, through my good correspondent in Holland, of whom I made mention in my first letter, that, having acquaintance with a person of eminent dignity in Rome, he had written to him to interest himself in having indulgences granted by the Holy See for prayers for England, and had received an answer that it would shortly be done. On this matter I shall have more to say hereafter.

I am, Sir,

Your obedient Servant,
GEORGE SPENCER.

St. Mary's College,
Dec. 21, 1839.

THE PROTESTANT ASSOCIATORS AT EDINBURGH.

LETTER OF THE RIGHT REV. DR. GILLIS.

The *Protestant Magazine* for December announced a series of "Great Protestant Meetings in Scotland," which were to be honoured with the presence of those respectable personages the Rev. H. M'Neile, of Liverpool; R. J. M'Ghee, the "Moral Agent;" and Dr. Cooke, of Belfast. We accordingly find that, on the 7th of December, a meeting was held in the West Church, Edinburgh, (a place usually devoted to fanatical displays, and out of the jurisdiction of the town council,) at which M'Neile, the "man of war," displayed even more than his usual rancour against Catholics, asserting, and endeavoring to prove, from a text-book used at Maynooth, the thread-bare and often refuted calumny, that Catholics paid no regard to oaths. Unfortunately for the rev. calumniator, the work adduced by him proves the reverse of his assertion, as is made evident by the following letter, addressed to the Editor of the *Scotsman*, by the Right Rev. Dr. Gillis. To this letter, the excellent and enlightened Editor thus refers:—

"We insert a letter elsewhere from the Catholic bishop, in answer to M'Neile's monstrous calumny, that 'it was impossible to bind a Roman Catholic by an oath!' We dislike communications on theological subjects; but while the land rings from side to side with foul abuse of a religious party, it would be hard to deny them the means of refuting one of the many falsehoods levelled against them. To our mind, we must say, that M'Neile's charge carried its own refutation with it. Nobody will deny that temptations may induce some men, whatever be their party or profession, to act upon detestable maxims of morality; but that any great sect should put such maxims into common manuals for their teachers, and print and publish them to the world, is absurd and incredible. By acting so, it would seal its own disgrace, and bring certain and speedy ruin upon itself. That a Catholic should even feel it necessary to defend himself against such atrocious charges, is no slight hardship, and shows how much may be done by fierce bigotry and sectarian hatred to keep up the spirit of persecution, after the letter of it has been erased from the statute-book. The bishop's letter is temperate, well-reasoned, and conclusive."

"SIR,—When men, calling themselves Christians, meet together upon platforms for the charitable purpose of finding fault with their neighbours, they ought seldom, if ever, to allow their speeches to be reported in the newspapers. It is the next thing too impossible to speak much and often against one's neighbours, without incurring very great danger of bearing false witness against him. Now, a man may say, if he will, the thing that is not, and at times be applauded for it by an unthinking and forgetful, perhaps an ingorant and prejudiced audience; but to allow that saying to be afterwards printed, and thus to meet the eye of the very individuals against whom it was uttered, is one of those bold experiments on the forbearance of the parties maligned, as well as on the credulity of the public at large, which cannot reasonably be expected to be *always* successful. Catholic clergymen in this country would have but little time left for the daily discharge of their ministerial duties, did they deem it necessary to notice every atrocious accusation that may be trumpeted forth against them from Exeter Hall, and afterwards re-echoed throughout the kingdom at anti-Catholic meetings; and it is seldom, indeed, that such assemblages are deserving of any further remark, than that they begin with prayer and end with prayer, and are filled up between whiles with every species of reckless misrepresentation. But as the meeting of the PROTESTANT SOCIETY, that was held within the West Church of this city on the 7th current, seems to have excited somewhat more than usual attention, from the somewhat more than usually modest assurance with which one of its speakers undertook to prove, from a book of Catholic theology, the direct contrary of what that book professes to teach; and as, notwithstanding the several able and impartial articles which have already appeared upon the subject in different papers, it does not seem to me that full justice has yet been done, either to the accuracy of Mr. M'Neile's translations, or to the ingenuity of his logic, may I request, Sir, that you will still afford a vacant column to the following observations? I shall endeavour to clothe them in temperate words; but should the expression of truth, even when so conveyed, seem to carry along with it an appearance of severity, the unbiased reader will, I trust, do me the justice to admit that any such severity is less attributable to me than to the extreme inaccuracy of the statements I have here to deal with.

"The Rev. H. M'Neile, we are told had come all the way from Liverpool, to prove that 'Popery and the British constitution were at the antipodes to each other, and he proved it thus: * 'The *ultimatum* of the British constitution was an oath;' but 'it was impossible to bind Roman Catholics by an oath;' therefore 'Papists were not capable of enjoying the blessings of the British constitution: ' or, as you have already ably commented upon his conclusion, it follows, 'that a Catholic is not fit to buy or sell, to give evidence in a court, to be a husband, friend, tenant, landlord, citizen, to support any of the ordinary relations in life, since domestic happiness, individual character, nay, property and life itself, are all staked in our glorious scriptural constitution on the sanctity of an oath; in short, that every man who professes the religion of Fenelon and Sir Thomas More, is *ipso facto* a monster, who should be hunted out of human society.' In order to place the truth of this astounding proposition beyond the reach of any thing like rational disbelief, Mr. M'Neile held up a Latin book, which he proclaimed to contain the doctrines of moral theology inculcated at Maynooth; and from a chapter in this book, on *vows* and *oaths*, he proceeded to establish that, according to the doctrine of Catholic divines, there were two classes of excuse from the obligation of oaths: 'the one class *preventing* the obligation, the other *removing* it, after it had been incurred.' One ground of excuse preventing the obligation of an oath was there stated to be, any limitation of the intention of the swearer, either expressed or silently understood. *So that a mental reservation, at the moment the oath is taken, was sufficient to prevent its obligation on the conscience.* Among the causes of removing the obligation after it had been incurred, there was laid down, among other things, *any notable difficulty intervening between taking the oath, and its fulfilment.*' 'If there was a man who would say that he felt hurt by what had been said, he would ask him seriously to consider what ground he had for being so. Here was the book; he gave chapter and page for what he had read; and he was not afraid to stand the test of examination.' After such an emphatic declaration on the part of Mr. M'Neile, one could scarcely think it possible, that the reverend speaker had either been himself misled or that he was misleading his hearers, and accordingly, from the platform downwards, Mr. M'Neile was applauded. Yet, what happens after all to be the real state of the question? Simply this, that there is not in the whole course of Baillie's Theology, a treatise, chapter, or a page, in which any such doctrine is taught as that attributed to him by Mr. M'Neile, but quite the reverse.

It is true, as Mr. M'Neile says there is in Baillie, 'a chapter on vows and oaths;' but it is proper to notice here, that this chapter is divided into two totally distinct sections, the one treating exclusively of *oaths*, the other treating exclusively of *vows*, and this for the very palpable reason that an oath and a vow are two very different things. But it may have suited Mr. M'Neile's logic to slump the two, for a reason equally palpable, and which I shall point out presently. Meanwhile, let us revert to the words of Baillie quoted by Mr. M'Neile, in which allusion is made to that ground of excuse preventing the obligation of an oath which he defines, a limitation of the intention of the swearer, either expressed or silently understood. This Mr. M'Neile is pleased to transmute into a 'mental reservation' at the moment the oath is taken, and which, according to him, is quite sufficient to prevent its obligation on the conscience of a Catholic. Now, with all due deference to Mr. M'Neile's better judgment, I would say that this charitable interpretation of his, bears its own refutation in the very words in which it is couched—for all the world knows that a mental reservation is *what is kept back in the mind*; whereas whatever is either expressed or understood, is necessarily *brought forward* to the knowledge of others. But let the words of Baillie be for once fairly quoted, and it will not be difficult to show that Mr. M'Neile is himself in the very predicament which he denounces so bitterly in his Catholic fellow-Christians.

"The passage in question is as follows:—

"Septima causa à juramenti obligatione excusans, est limitatio intentionis jurantis, vel expressa, vel etiam tacita et subintellecta ex dispositione juris, vel ex consuetudine."

'The seventh ground of excuse from the obligation of an oath, is a limitation of the intention of him who swears, either expressed, or even tacit, but understood from provision of law, or from custom.'

"The limitation of the intention of the swearer here mentioned, be it observed, is two-fold—it is a limitation *expressed*, or a limitation *understood*. Now I will put

* "I cite from the Edinburgh Evening Courant of the 7th instant."

two cases to Mr. M'Neile, each of which shall have reference to one or other of the above limitations, or 'mental reservations,' as he is pleased to call them; and I will leave it with himself to say, whether, in similar cases, Roman Catholics be one whit more unorthodox in their oaths than they whom Mr. M'Neile would readily rank among the most learned and loyal of her Majesty's Protestant subjects.

"Mr. M'Neile is a Cambridge man, and will perhaps remember the oath he took at Cambridge, when he matriculated at that University:—

'Cancellario, procancellarioque academia Cantabrigiense, quatenus jus fasque est, et pro ordine in quo fuerim, quamdiu in hac republica degam, comiter obtemperabo. Ita me Deus adjuvet, et sancta Dei Evangelia.'—Vide the Statutes of Cambridge.

'I will readily obey the Chancellor and Vice-Chancellor of the University of Cambridge, in as far as shall be legal and lawful, and according to the station I may hold in this establishment, and as long as I shall remain in it. So help me God and his holy Gospels.'

"For upwards of a hundred years, that is from 1544 to 1647, this oath was taken by every Protestant student at Cambridge, with the following notable limitation of intention, which was all that time only '*silently understood*,' viz: that 'whoever submitted humbly to the admonitions corrections, fines, and penalties, to which the transgressors of the statutes, laws, decrees, ordinances, injunctions, and laudable customs of that University, are liable, were not to be, nor to be held, guilty of perjury.' In this declaration of the Senatus of Cambridge, we have the same limitation of intention on the part of the swearer which had been previously tacit and *understood* only (but understood, as Bailly mentions, 'from provision of law and custom') now outwardly *expressed*; and it was in this latter form that Mr. M'Neile was called upon to take that oath at Cambridge. Yet, I would ask Mr. M'Neile, had he any scruple in so doing?—or did he, perchance, fancy himself a Roman Catholic at the moment.

"But now for a still more glaring specimen of unorthodox swearing, according to Mr. M'Neile's notions on mental reservations. Every justice of the peace in the land is called upon to take the oath of allegiance to his sovereign, and he would now take it thus:—'I sincerely promise and swear to be faithful and bear true allegiance to her Majesty Queen Victoria.'

"No mention is made here of the act of settlement, in virtue of which the sovereign of these realms is bound to remain a Protestant, or to forfeit the crown. Now, if Mr. M'Neile will not be too much horrified at the idea, let us suppose, for the sake of argument, that Queen Victoria were to declare herself a Roman Catholic—would Mr. M'Neile consider that any of her Protestant subjects who might have taken that oath, were still bound by it?—Certainly not; he would say, even at the hazard of being accounted guilty of 'a mental reservation,' that *from provision of law and custom* it was *tacitly understood* by those who had taken that oath, that it only bound them to the sovereign, as long as the sovereign remained bound to this Protestant nation by the obligation incurred, in virtue of the act of settlement. Yet, what is this, after all, but a limitation of intention, as Bailly expresses it,—tacit, it is true, but understood from provision of law and custom;—in a word, one of the clearest instances that could possibly be given to show, that, even according to Mr. M'Neile, there is no difference whatever, with respect to oaths, between Catholic doctrine and Protestant doctrine; and that, according to the same gentleman, Bailly enjoys upon the subject the very singular privilege of being at one and the same moment both *right* and *wrong*.

"As a further confirmation of what I have just asserted; viz. that there is no difference of doctrine upon this head between Catholics and Protestants, I recommend to Mr. M'Neile's attention the following passage of Grotius, who was not a Catholic, but a Protestant:—

'If the quality of the person cease in reference whéreunto a man swear, then the oath made to that person, in relation to that quality, is of no force. As if a magistrate shall recede from his dignity, and become a private man, the obligation made by oath to him ceaseth. As *Curio* rightly informs *Domitius's* soldier, who scrupled at the oath they had formerly taken,—*How is it possible that you, saith he, should be bound by oath unto him, who, having thrown away the ensigns of sovereignty, and renounced his kingdom, is now become a private man, &c.* This passage, which also justifies tacit limitations of intention on the part of the swearer, Mr. M'Neile will find in the 13th chapter of the 2d book of 'the most excellent Hugo Grotius's work, which treats of the rights of war and peace.'

"As to Bailly ever having taught, or Catholics ever having believed, that the ob-

ligation of an oath may be removed, after it has once been incurred, in consequence of 'any notable difficulty' intervening between the taking of the oath and its fulfilment, which is Mr. M'Neile's second ground of accusation, such an assertion is altogether unfounded. There is not one syllable in Bailly to bear out Mr M'Neile in any such statement. The only words of that author from which the reverend gentleman could have possibly extorted any such meaning are the following:—*Prima causa juramenti obligationem perimens est materia mutatio videlicet, si res jurata fiat impossibilis.*—The first case in which the obligation of an oath can ever be removed, is that in which the thing sworn becomes, from circumstances, impossible in its fulfilment. But surely a Cambridge man would never think of rendering the words '*res impossibilis*, by, *notable difficulty*! Mr. M'Neile, however, had taken care at starting to give notice of a chapter in Bailly on *vows* as well as oaths; and in this chapter upon *vows* there does occur the expression *notable difficulty*, as intervening between the making of the vow and its fulfilment—in the case, for instance, of a man who would have vowed to give away a large sum in alms and who would no longer be held to fulfil his vow, because such a change had afterwards taken place in his circumstances, that he could not perform his vow, but at such a loss to himself or his family, as he had not contemplated in making it. This is the only passage in the whole chapter alluded to (and on which Mr. M'Neile is ready to stand the test of examination), in which any mention is made of any obligation being removed from the conscience of any individual, in consequence of 'any notable difficulty intervening between a promise and its fulfilment'; and here, as I have already observed, Bailly speaks exclusively of a *vow*, and not at all of an oath. Could it be possible, that through a most unaccountable want of presence of mind, or by a notable species of ingenuity which I shall here abstain from otherwise qualifying, Mr. M'Neile could have contrived to represent to his hearers as being applicable to an *oath*, what, with a little more attention, or a little more candour, he must have seen had been meant and said by Bailly exclusively of a *vow*?

"With regard to the several other misrepresentations of which Mr. M'Neile's speech is made up, they are now too stale, and have already been refuted too often, to deserve here any notice whatever. And as for this gentleman's exquisitely fine perception of *plague spots* and pestilence, I really consider him more to be pitted than blamed. He is only an additional proof that the most acute feelings are not always conducive in this world to the greatest degree of happiness—the vulture is haunted by the scent of carrion, where to the less vivid senses of man, no other odours are wafted than the perfumes of flowers.*

"In conclusion, may I be allowed to express my astonishment how certain reverend graduates of this city, whose names one would scarcely expect to find recorded in the proceedings of any such meetings, can reconcile it with their usual mildness and charity, to encourage, by their presence, the bearing of such false witness against their neighbour, as that for which Mr. M'Neile has here been so reckless as to declare himself answerable. For aught I know, they may have fancied themselves called upon, as the Apostles once did when they were as yet but weak and imperfect men, to invoke the vengeance of Heaven upon the inhabitants of a guilty city; but certain it is, they were not on this occasion at least, of those to whom their Redeemer had said,—'Blessed are ye, when men shall revile you, and speak all that is evil against you, untruly, for my sake!'

I am, Sir, &c.

— JAMES GILLIS,

Cath Coadj. Bp. East. Distr. Scotland."

* 'The curse of God had fallen upon the land, because of image-worship, and because of bowing down to idols, and because of all the Popish abominations in the land.—Here was a nest of them even in this proud and enlightened city. It was called the Modern Athens: it was distinguished for its elegance, for its literature: for its reviews it held a high name in the literary world; but there was a plague spot upon it—a nunnery. A nunnery, in Edinburgh! oh, shame, shame!' (Loud applause.)

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XLVII.]

MAY 23, 1840.

[VOL. II.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR
BAPTISTS.

Continued from our last.

The most ordinary distinction among the Anabaptists, is that of *rigid* and *mitigated* Anabaptists. The latter are known under the name of Gabrielites, Hutterites, and Mennites or Moravian Brethren. The origin of these names is as follows. When the Anabaptists had been defeated and proscribed in Germany, in consequence of their bloody system, Gabriel and Hutter, two of their principal leaders, retired into Moravia, and there re-assembled as many as they could of their scattered followers. Hutter gave them a code of faith and morality, which differs little from the doctrine admitted by the other Anabaptists: he taught his Disciples, 1st, that they were the holy nation which God had chosen to be the depository of his true worship; 2nd, that all Societies, in which property is not common, are impious, and that a true Christian cannot possess any thing individually; 3rd, that Christians ought not to admit any other Magistrates besides their Ecclesiastical Pastors; 4th, that Jesus Christ is not God but a Prophet; 5th, that all outward signs of religion are contrary to the purity of Christianity, which must be wholly in the heart; 6th, that all those who had not been re-baptized are no better than Heathens, and that by re-baptism, marriages contracted before, became null and void; 7th, that baptism is administered neither to blot out original sin, nor to communicate grace, but that this Sacrament is only a sign, by which the faithful are united to the Church; 8th, that Jesus Christ is not really present in the Blessed Eucharist; that the Sacrifice of the Mass, as well as honour paid to the Saints and their Images, together with the belief in Purgatory are so many abuses and superstitions. Hence we see that the doctrines of Anabaptists are framed upon Lutheran principles.

The only practices of religion which Hutter retained among his followers, were the baptism of Adults and the Lord's Supper administered twice a year. He persuaded them to make a common stock of all their goods, and to the end that there might be a greater uniformity of manners, even their children were included. So singular a republic formed for a short time, a Society of excellent, laborious, peaceable and temperate husbandmen: but it was only for a short time; for discord, corruption of morals and irreligion soon entered in among them. Hutter and Gabriel

began to quarrel. The former continually inveighed against the Magistrates and all authority whatsoever. The latter being more moderate, wished his brethren to conform to the laws of the country into which they had been received. Hence were formed the two sects of Gabrielites, and Hutterites, who mutually denounced excommunication against each other. But the seditious attempt of Hutter having been rewarded by the punishment of death, these two sects were again united under the direction of Gabriel. The seeds of discord and licentiousness had however taken such deep root in the two parties, that Gabriel found it impossible to re-establish order and good morals amongst them. In consequence of his troublesome zeal, he became at last so odious to the whole sect, that he was driven out from Moravia by his own Disciples. He retired into Poland where he finished his life in distress and misery. After the death of these two leaders, the Moravian brethren dispersed themselves abroad; a great part of their number joined the Socinians, who professed with very little difference, the same doctrine as themselves.

Whilst Gabriel and Hutter were thus exerting themselves in Moravia, an Apostate Priest of Friesland, by name Simon Menano, set himself to work to imitate their godly labours in Holland. The great object at which he seemed to aim, was to re-unite the disjointed members of Anabaptism into one body; although his preachings, his writings and his continual journeys could not obtain all the success which he desired, they were not however without effect, and he inspired his Disciples with greater sentiments of moderation, than all his predecessors had done. He convinced them of the necessity in which they were, of cutting off from their doctrines, the licentious principles taught by many of their brethren, about divorces and polygamy, together with all the maxims which tended to destroy civil government, and to disturb public order, as well as those pretended revelations, which rendered their sect so ridiculous. Whilst thus making a show to cut down the weedy plant, which had been reared and fostered by his predecessors, he was careful to secrete the seeds in the principles which he still retained; and by another more artful sowing, sought to spread his doctrines more widely and secure for it a greater perennancy. In consequence of the new modifications, the present creed of the Menonites may be reduced to the following points. They do not administer baptism to children, but only to grown up persons, who are able to give an account of their faith. They embrace the doctrine of the Calvinists on the subject of the Blessed Eucharist: they reject the rigid opinion of Calvin upon Grace and Predestination, and admit in preference the sentiments of Melancthon, and Armenius, which have a great affinity with Pelagianism. Under the idea that their affirmation or denial should be enough for a Magistrate, they abstain from giving evidence on oath. Although they contribute with their property to the defence of their country, they maintain, that war and service in the army are unlawful. Without absolutely condemning the office of Magistrate, they refuse to take any thing of the kind on themselves. From motives of interest for their own sect, rather than from true conviction, they are compelled to show themselves tolerant to an almost unlimited extent; so that they admit among their followers, any man whose opinions do not directly impugn the essence of Christianity; and we have already seen that the essence of Christianity has by them been comprised within very few tenets.

The Mennonites were commonly considered to be men of kind and pure manners; but from the time that many of them had acquired great wealth by husbandry and commerce, they abandoned the severe morality of their predecessors, and enjoyed without scruple the ease and comforts of this world. They exist in some provinces of Germany, but the greater number of them remain in Holland. There are many in England and in the British Colonies, where they have changed the name of Anabaptist into that of Baptists. Although, their doctrine differs not from that of the Quakers, yet the English Baptists keep no society with them.

(To be continued.)

THE URSULINE ESTABLISHMENT.

We have the gratification of publishing a further list of Subscribers to the proposed Ursuline Establishment; and now that we have had the honest opinions of at least three liberal Protestant Journalists on the subject, we can with greater confidence appeal to the feelings and bounty of the public in general for their pecuniary aid towards an Institution, which, considering the universally acknowledged good that similar Institutions have accomplished throughout Europe and America, ought to be hailed with sincere delight by the friends of Female Education in Bengal.

In after years when the working of the Establishment shall have been fully developed, how enviable must be the feelings of the Committee-Ladies who have so warmly undertaken this noble work of universal charity, and how consoling will it be to the bosom of our respected Vicar Apostolic, to reflect that by promptly acceding to the proposition of the Ladies, his Lordship has secured the blessing of a good and religious education both to the rich and poor of the hitherto neglected Catholics of Calcutta.

A Friend,	rs. 30	Mr. J. Fegredo,	rs. 8
A Friend,	16	H. Fitzgerald, Esq. (Tirhoot).	100
A Friend,	16	Mrs. Caroline Fordyce,	5
A Friend,	16	Mr. Francis George,	10
A Friend,	16	Mrs. Goodeve,	16
Mrs. M. Augustin,	5	Mr. J. Guilleron,	2
Mr. W. Andrews,	1	Mrs. M. Hely,	5
A. B.	20	Mr. John Horan,	2
A Soldier,	1	Aga Kurboli Mahomed,	100
A poor Catholic,	1	Mrs. Meany,	50
Mr. A. Byrne,	10	Mr. Charles Mendies,	2
Rev. Mr. Brandao,	50	H. S. Mercer, Esq.	50
B. K.	6	Mr. B. Murphy,	5
C. D.	25	Mr. D. O'Brien,	16
Mr. J. Carr,	2	Mr. O'Connor, (Dum-Dum)	20
Mrs. Cruise, (Purneah)	100	Mr. C. Perry,	5
Mrs. M. R. Crawford,	20	Mr. F. D. A. Pinto,	4
Mr. M. Costello,	2	S. M.	10
Mrs. A. Costello,	1	Mrs. Shillingford, (Purneah)	500
W. P. Downing, Esq.	100	* * (Purneah)	100
Mrs. Donahoo,	6	Mrs. M. Savi, (Jessore)	16
Mrs. Daly,	5	Mr. C. Savage,	10
Mr. P. Daly,	5	M. T.	10
Mrs. Margaret Druem,	32	Church Collection,	683-8*

* Rs. 59-8 in tickets unrealized.

CONVERSION OF ENGLAND TO CHRISTIANITY.

Our correspondent "A CANDID PROTESTANT," whose letter we insert in our present number, solicits our opinion of the three accounts, which he cites, of England's conversion to Christianity. Though there are false assertions in Melvill's and Chapin's, yet their accounts are not opposed so completely to that of Hume as our correspondent supposes. The two former refer to a different period from the latter. For, as all ecclesiastical writers agree, there were two general conversions of England; the first under pope Eleutherius towards the end of the second century, and the other under Pope Gregory the Great, about the end of the 6th, or beginning of the seventh century. It is true that there were many particular conversions of a much earlier date. For it cannot be questioned, but that several persons, professing the Christian faith, came over into Britain, not only in the Apostolic age, but even soon after the first preaching of the Gospel. Some writers ascribe the first introduction of Christianity to St. Peter, others with as much probability to St. Paul: but both opinions rest on very slender evidence. It is however certain that at a very early period there were Christians in Britain; nor is it difficult to account for the circumstance, from the intercourse which had long subsisted between the island and Rome. Of the Romans, whom, at that period, choice or necessity conducted to Britain, and of the Britons, who were induced to visit Rome, some would of course become acquainted with the Professors of the Gospel and yield to the exertions of their zeal. Both Pomponia Græcina, the wife of the Proconsul Plautius, the first who made any permanent conquest in the island, and Claudia, a British Lady who had married the senator Pudens, are, on very probable grounds believed to have been Christians.

The seeds of Christianity, thus early sown, grew and spread in the island, though they were not ripened into a public and total conversion until after King Lucius embraced the faith; which event happened about the year 172. Having himself been favoured with a knowledge of the Gospel, he was anxious that the same blessing should be communicated to all his subjects. He therefore sent an embassy to Rome, and desired St. Eleutherius, who then sat in St. Peter's chair, to furnish him with persons proper to accomplish the work already so happily begun. "King Lucius," says Hollinshed, a Protestant Historian, "sent unto Eleutherius, bishop of Rome, two learned men of the British Nation, Elvan and Wedwin, requiring him to send some such ministers, as might instruct him and his people in the true faith more plentifully, and baptize them according to the rules of the Christian Religion. Hereupon were sent by the said Eleutherius two godly learned men, the one named Fugatius, and the other Damianus." Hollinshed makes a distinction between the ambassadors sent by Lucius, and the bishops returned by St. Eleutherius; though it is more probable, that the envoys themselves were instructed and ordained by the Pope.

The two Bishops Fugatius and Damianus arrived in England, about the year 178, with full powers from the Apostolic See. Favoured by numbers of the people and supported by regal authority, they in a few years abolished Paganism and established Christianity in a considerable portion of the island. So great was the blessing which God bestowed on their labours, that the light of faith passed beyond the British provinces of the Roman Empire, and penetrated among the independent tribes of the North. Before the close of the third century a regular hierarchy was

instituted; the Church of Britain was held in the same rank with the Churches of Gaul and Spain; and in 314, when the council of Arles was assembled, three British Bishops, Eborius, Restitutus, and Adelphius, repaired thither to represent their respective Churches of Britain.

In the year 449 the heathen Saxons landed in Britain; obtained full possession of Kent in the year 488; and in 586 established their sway over the whole island, except in the mountains of Wales, whither the ancient Britons had retired. By this conquest of the Saxons, the island was replunged into barbarism and idolatry; and though the Britons of Wales retained all the essential doctrines of the Christian faith, yet engaged in continual wars with their Saxon neighbours, they neglected in practice the cultivation of its virtues.

In the year 597, when the whole Saxon nation in England was pagan, and Christianity existed only among the mountains of Wales, St. Austin, whom Pope Gregory the Great had deputed to England for the purpose of converting the Pagan conquerors, landed with his Associates in the small isle of Thanet. On the feast of Pentecost, the same year, King Ethelbert professed himself a Christian, and received the Sacrament of Baptism; and on the following Christmas, ten thousand of his subjects followed the example of their Sovereign. This was the commencement of England's second conversion, of which Hume speaks in the passage cited by our correspondent. Melville and Chapin allude to the first under Pope Eleutherius, when the ancient Britons were converted. Wherefore

1°. Melville's assertion; *that England is not indebted to Rome for its Christianity*, is false; since it is clear that the ancient Britons were converted by Missionaries sent by Pope Eleutherius, and the Pagan Saxons by Missionaries sent by Pope Gregory the Great.

2°. As there is no sure testimony that either St. Peter or St. Paul ever set foot and preached in Britain, nothing certain of course can be said of the Bishop whom St. Paul is stated by Melville to have left in charge of his converts.

3°. Chapin's assertion, *that the Britons before the Saxon conquest were Baptists*, may gain credit with those of his sect, but not with men at all acquainted with history. It is true, as Ven. Bede records, that in giving baptism, the rite used by the British Bishops of Wales differed from the Roman rite; but the Roman rite at that time was by immersion: hence probably, when St. Austin came to England, baptism was administered in the Welsh Church by effusion or aspersion. It would follow from this, that the Ancient Britons, so far from being Baptists, denied the first principle which forms and designates the Baptist sect.

We cannot conclude these historical remarks, without drawing from them the convincing testimony, which they yield, of the truth of the Catholic Church. It is certain that, as to all those points of faith in which Catholics differ from Protestants, the Roman Catholics of Britain possess now the same faith, which, 1200 years ago, St. Austin, in the Pontificate of St. Gregory, preached to the pagan Saxons. For we know from Bede's history, and from St. Gregory's letters of instruction, that St. Austin said Mass, taught the existence of Purgatory, invoked the prayers of the Saints, made use of Holy Water, Images, Crosses and Relics, &c. But the faith, taught by St. Austin to the Saxons, was the same as the faith, which the two bishops, Fugatius and Damianus, sent by Pope Eleutherius, had preached to the Britons 400 years before. For in the famous Oak-conference which St. Austin had with the British bishops of Wales, he required of them a conformity only in three things: viz., 1st in keeping

Easter at its due time : 2dly, in administering baptism according to the manner used in the Church of Rome : and 3dly, in preaching with him the word of God to the Saxons. These were the only points insisted upon by St. Austin : yet these were mere matters of discipline. If any discrepancies had existed in matters of faith, St. Austin would most assuredly have stated them ; since he so rigidly enjoined conformity as to the time of celebrating Easter and the mode of administering baptism. Besides, would he have asked them to assist him in preaching the faith to the Saxons, if their faith was different from his own—if their faith was Protestant whilst his own was Catholic? It is true that the Welsh bishops refused their assistance; but they refused it, not on the ground of difference of faith, but on the score of national hatred for the Saxons. The faith therefore held by the Welsh bishops was the same as that which St. Austin preached to the pagan conquerors of England; and since the faith, preached by St. Austin, has been handed down unchanged to the English Catholics of the present day, it follows that they profess the self-same faith which was taught by the missionaries of Pope Eleutherius to the ancient Britons—the faith of the primitive and Apostolic Church.

Some time ago Lord Normanby wrote to the great Jesuit College of Stonyhurst, expressing a wish that so learned and renowned an Institution should be affiliated to the London University. The gracious offer was accepted. By letters of the last Overland we are informed that Her Majesty has been pleased to grant to the College the patent of affiliation, which will secure to its students the privilege of taking out their degrees at the London University. The Catholic Colleges of Oscott and Ushaw have received a similar warrant.

Our Madras Correspondent informs us that a very interesting Meeting of the Catholics of Madras was held on the 4th instant in the Free School Rooms of the Cathedral for the purpose of adopting an Address of Congratulation to Our Gracious Sovereign, the Queen, upon the occasion of her marriage. There were two or three hundred persons present, and the Right Rev. Dr. Carew presided as Chairman. We have the pleasure of presenting our readers with a Report of the Proceedings at the Meeting, which we are certain will be read with interest, although we are assured by the liberal minded Editor of *The Examiner*, from which Journal we have borrowed the report, that the speech of the Right Rev. Chairman and that of the Rev. Mr. Kennedy, as reported, are but brief and imperfect outlines of what fell from the Reverend speakers. The address is to be sent to Lord Normanby for presentation to the Queen.

However opinions may differ as to the utility of sending Her Majesty a Congratulatory Address so long after her marriage, yet we heartily congratulate the Catholics of Madras for the feelings of patriotism and loyalty exhibited on the occasion, and for the incontrovertible facts conveyed through the medium of the address.

We have been favored with the following translation of an Extract of a Letter from Cairo, dated 24th March last, from the Rt. Rev. Dr. Cao, Bishop of Zama and Vicar Apostolic of Ava, to the Rt. Rev. Bishop of Isauropolis, &c.

“ Four days ago we had an account here of a murder, and all the circumstances attending its perpetration, in the town of Damas, by some Jews of that place, on the person of the Reverend Father Thomas, a Ca-

puchin Missionary, who had dwelt there about thirty years, and who by his skill in the art of Physic had gained the affection of every body whether Catholic or Heathen, for he never refused his assistance to any person, not even to the Jews. One day he happened to be called to the house of some Jews, under the pretext of vaccinating a boy or some boys, but the Jews had other intentions. The Rev. Father went, and as soon as he got in, they laid hands on him and his Christian servant, and binding them, immolated them as sleep; they then received their blood in a vase for some religious purpose, as many conjecture. After having cut their bodies into bits, the Jews cast them into a sink. The Barber of the Jews being put to the torture confessed all. The bodies were drawn out of the sink and buried honorably. A great number of men, both Catholics and Heathens, attended the funeral, bitterly wailing and crying, and such was their indignation against the Jews, that had not the Governor restrained their passion, they might have slain all the Jews. The Governor of the Turks, at the solicitation of the French Consul, captured nine of the principal guilty men and sentenced them to death. The other Jews have to pay heavy fines, and it is said that their houses will be razed to the ground. Some Rabins having been captured, were asked several times what use they could make of the blood of their victims, but they answered, that they would rather suffer death than confess it."

CONVERSION OF ENGLAND TO CHRISTIANITY.

To the Editor of the Bengal Catholic Expositor.

SIR,

Being a constant reader of the *Catholic Expositor*, which I believe to have developed much truth, and which all this while was kept in the dark, and much misrepresented by the Sectarians, I find now that the tone of religion among the Catholics is much raised and improved to what it was some *five or ten years back*; and I hope the *Expositor*, which is calculated to do infinite good, may thrive and prosper, enlightening the minds of all, and bringing back all straying souls to the fold of Christ in due course of time;—as is now the case in England and other parts on the continent of Europe. The following quotations I have made, the 1st from the *Christian Advocate* of the 18th ultimo; the 2d, from a pamphlet written by Stephen Chapin a Baptist; and the 3d, from Hume the Historian, which I beg to send for insertion in your next issue, and trust you will notice editorially the whole, giving it as your opinion which is the most authenticated and creditable account, as it respects the introduction of the Christian Religion on the island of Great Britain; noticing at the same time whether St. Paul had ever gone there, and ordained a Bishop: which circumstance I cannot trace in any history.

BY THE REV. HENRY MELVILLE.

“ We are not indebted to Rome for our Christianity—Whatever may be thought of the opinion which has been supported with great learning and ability, that St. Paul himself preached the Gospel in Britain, and ordained a *Bishop there*; *before there was any in Rome*; so that the Anglican Church would be older than the Roman; it is at least certain that Christianity made its way into these islands at a very early period;

and that when the Missionaries of Rome first visited our shores, they found a Christian Church already established, a Church whose Bishops refused submission to the Pope, though in process of time that submission was yielded."—*Calcutta Christian Advocate*, April 18, 1840.

BY STEPHEN CHAPIN.

"Christians were early settled on the island of Great Britain. Here they flourished till the year 448, when they were invaded by the Saxons, and driven into Wales. There they remained in quietude till 596; when St. Austin visited the island. But he found *that these Ancient Christians were Baptists*. With these Christians, St. Austin wished to form an union, and to bring them within the pale of the Catholic Church. For this object he proposed to them several articles of agreement. One was, "That they should give Christendom (or baptism) to their children." But they refused to depart from the primitive practice of believers' baptism."—*See Ivimy v. 1. p. 42.*

HUME'S HISTORY OF ENGLAND, VOL. 1. p. 43, 44.—THE HEPTARCHY.

"Ethelbert revived the reputation of his family, which had languished for some generations." But the most memorable event which distinguished "the reign of this great Prince, was the introduction of the Christian Religion among the English Saxons" p. 45. "We know little of the other theological tenets of the Saxons; we only learn that they were Polytheists; that they worshipped the Sun and Moon; that they adored the god of thunder, under the name of Thor"—But these causes might long have failed of producing any considerable effect, had not a favorable incident prepared the means of introducing Christianity. Ethelbert, in his father's life time, had married Bertha, the only daughter of Caribert, King of Paris, one of the descendants of Clovis, the conqueror of Gaul; but before he was admitted to this alliance, he was obliged to stipulate, that the Princess should enjoy the free exercise of her religion; a concession not easily to be obtained from the idolatrous Saxons. Bertha brought over a French Bishop to the Court of Canterbury; and being zealous for the propagation of her religion, she had been very assiduous in her devotional exercises, had supported the credit of her faith by an irreproachable conduct, and had employed every art of insinuation and address to reconcile her husband to her religious principles. Her popularity in the Court, and her influence over Ethelbert, had so well paved the way for the reception of the Christian doctrine, that Gregory surnamed the Great, the Roman Pontiff, began to entertain hopes of effecting a project, which he himself, before he mounted the Papal throne, had once embraced, of converting the British Saxons, p. 47. Ambitious to distinguish his Pontificate by the conversion of the British Saxons, he pitched on Augustine, a Roman monk, and sent him with 40 associates to preach the Gospel in this island, &c. p. 48. *Augustine on his arrival in Kent in the year 597*, found the danger much less than he had apprehended. Ethelbert, already well disposed towards the Christian faith, assigned him an habitation in the isle of Thanet; and soon after admitted him to a conference. Apprehensive lest spells or enchantments might be employed against him by Priests, who brought an unknown worship from a distant country, he had the precaution to receive him in the open air, where he believed the force of their magic would be more easily dissipated. Here Augustine, by means of his interpreters, delivered to him

the tenets of the Christian faith, and promised him eternal joys above, and a kingdom in Heaven without end, if he would be persuaded to receive that salutary doctrine." Your words and promises (replied Ethelbert) are fair; *but because they are new and uncertain, I cannot entirely yield to them, and relinquish the principles which I and my Ancestors have so long maintained.*—You are welcome, however, to remain here in peace; and as you have undertaken so large a journey solely as it appears, for what *you believe* to be for our advantage, I will supply you with all necessaries, and permit you to deliver your doctrine to my subjects, &c. p. 50. Among the several questions which Gregory the Great answered Augustine for the government of the new Church of Kent.—“Whether a woman pregnant might be baptized! Gregory answered, that he saw no objection. How soon *after the birth, the child might receive baptism?* It was answered—*Immediately, if necessary.*

Here you see the celebrated Historian Hume is opposed to both Henry Melville and Stephen Chapin, the Baptist. It appears that each are endeavouring to establish a Church of their own Creed on the Island of Great Britain, by mere assertions without a shadow of proof. Melville against the Church of Rome, and Stephen Chapin forgetting Carlostad; John Bockhold, Muncer, and Nicholas Stork, of the 16th century, their Champions, would have us believe that the Baptists had existed before Augustine had landed on the Island of Britain; or before the Bishop whom Melville says St. Paul ordained. But it appears that *Melville does not remember the name of the Bishop.*—What his name is, no one is able to tell, or to what Church he belonged? He might have been a Greek, or Armenian, or Waldensian of the 13th century:—or it may be that he belonged to the sect of the Baptists: as Chapin presumptuously asserts that they flourished in the year 448;—149 years before the arrival of Augustine, when the whole nation were idolators.

Now I require to know the name of the Bishop;—of what denomination or sect he was;—In what year of the Christian era he was ordained;—In what part of the Island of Great Britain was the Church founded of which he was made a Bishop;—In what year did St. Paul visit Great Britain and how long after had he left the place, when he suffered martyrdom by order of the Emperor Nero in Rome in the year A. D. 66-29th June. One year preceding this event, but on the same date St. Peter suffered martyrdom at the same place by order of that very tyrant.

Calcutta, May 1, 1840.

A CANDID PROTESTANT.

WONDERFUL CONVERSIONS TO CATHOLICITY!!!

To the Editor of the Bengal Catholic Expositor.

SIR,

It is circulated through the city, that the whole London Missionary Society has become CATHOLIC, and that many of the said Society's Ministers now in Calcutta, influenced by the example of the Parent body which sent them forth, have actually professed the Catholic Faith, preferring poverty to wealth, and the scandal and ignominy of the CROSS, to place, dignity and honour.—This is truly a noble triumph of the Catholic Faith! But can you inform the public, Mr. Editor, when these noble

and disinterested Ministers of the Protestant religion abjured their false principles and embraced the Truth? Can you state, through whose instrumentality, and by what arguments, the great London Missionary Society was induced to become CATHOLIC? Every thing on the subject is deeply interesting. Was it by Lingard's History of England or Cobbett's History of the Reformation, or Dr. Wiseman's London Lectures, or Rev. G. Spencer's noble disinterestedness and exemplary piety, that the far-famed Society took its stand on the broad CATHOLIC basis, became CATHOLIC in feeling and principle, and adopted the CATHOLIC mode of operation? I pant with thirst for information.

ARISTOPHANES.

If this is not intended as a hoax, it must have arisen from some gross mistake. The rumour sprung, we presume, from the wrong use of terms, made last Saturday by the *Christian Advocate*, in his Editorial on the London Missionary Society, when he speaks of the Society's *Catholic basis*, *Catholic feelings*, *Catholic practise*, *Catholic operation*, and condemns the *sectional course* and *sectarian character*. It seems that the Society in London has adopted the plan of equipping and supporting any Protestant Missioner who is willing to *preach* in India, whatever may be the sect of Protestantism to which he belongs. This plan the *Advocate* calls a Catholic one; but he mistakes: it is not Catholic but Latitudinarian. The Catholic principle admits nothing but revealed truth, and which is proved to be revealed truth from its having been always believed by the great majority of the Christian world. The Latitudinarian principle comprises and allows every *false system of belief*. Now the London Missionary Society by taking under its charge Ministers of any Protestant sect, embraces and supports systems of belief which are necessarily false. For since the Protestant sects are in some point diametrically opposed to each other, they are all essentially false, one at most excepted, *which may be false too*. The London Missionary Society therefore acts upon a Latitudinarian, not a Catholic principle.—*Ed. B. C. E.*

PROTESTANT MUTILATIONS OF THE BIBLE.

To the Editor of the Bengal Catholic Expositor.

SIR,

My attention was this morning drawn by a friend, to the letter of A PROTESTANT, in the *Christian Advocate*, containing remarks on my notice of the "*omissions of certain passages in an Urdu Translation of the New Testament recently published by the Missionaries of the London Society at Benares,*" and of the interference of the Baptist Missionaries "*with the catholicity of their translation, by the exclusive manner in which the word βαπτισμος is rendered in conformity with the PECULIAR VIEWS entertained concerning that term.*"

The writer seems galled at the inference I drew, and charges me with Jesuitism,—with making "the end justify the means," &c. I have not the honor to belong to that learned body who have been the terror of infidels and heretics for centuries past, nor do I believe that any honest man, be he a heretic or a Christian, can justify bad means by the end. Those Protestants who have lived in close intimacy with Catholics, will at once perceive the drift of this ungenerous and calumnious charge. The writer in his furious zeal accuses us (Catholics) with "omitting the 2d Commandment in the decalogue, and dividing the 10th into two, in order to

“complete the number,” in some of our translations of the Scriptures. This is “an absolute,” common to Protestant controversialists. I call on the writer to point out any one Catholic version of the Bible in which the 2d Commandment has been omitted, and on his failing to do so (as fail he must) how shall I designate him? I’ll pause here for an answer.

Without entering into a wordy warfare with a writer whose veracity I have good reason to doubt, I will proceed to give you a few quotations from the *Christian Observer* of the present month. These will afford your readers some idea of the *spirit* of Protestant translators and translations of the Holy Scripture in the Oriental languages. A writer signing himself—, (a well-known Protestant Missionary?) in noticing the omissions and alterations of the Urdu version of the New Testament by the Missionaries of the London Society, writes thus to the Editor:

“In your last number you have given us some faithful, intelligent, and well-timed remarks on the omission of some passages of the New Testament in the translation made by the Missionaries of the London Society at Banâras. The writer, however, seems not to have been aware, that *scores* of other passages are similarly omitted, and not a few altered in their readings.”

“As there are other translations of the New Testament in circulation among the natives, containing all the omitted passages, it is for every one to conceive what must be the effect upon the native mind of this sad diversity. How long is such a state of things to continue? And can no remedial measure be adopted? When I look at the various translations, I am filled with wonder. We have in the Banâras translation the Greek words *presbyter*, *deacon*, *episcopos*, *baptism*, &c. left untranslated, and we have in Mr. Bowley’s *barâ pâdri* for high-priest, and *ghusul* for baptism!!!—translations issued from the Bible Society’s Depository, a Society which maintains it as a principle to issue no translation which does not conform to the English. I wish some of your able writers in the *Observer* would take up the subject, and endeavour to bring the translators to something like unanimity; a hard task, you will perhaps say.”

One of the Translators writes thus in the *Observer* in defence of the Urdu Version.

“When translating, we attentively considered the passages in question with the best editions of the Greek original, with commentaries in Latin, English and German. We had not only those helps which T. S. mentions in his article, but a great many more. We have come to a conclusion different from that of our respected critic. I cannot possibly divest myself of the pleasing idea that our opinion is just as good as his.”

“As our version has sold and is selling well, there was no need for us to begin the discussion, nor do we wish to continue it just now, as little good would result from it.”

“Christians belonging to the Roman Catholic and Greek Churches will not use Protestant versions: so none can be made at present for the Universal Church. It seems that the Baptist Churches in India will also have their own versions, and I for one think that they are perfectly correct in the course which they are pursuing.”

“About five years ago we and the Church Missionaries *attempted* to make a united version of the New Testament, but we could not go on with them, partly because we thought that there was an unnecessary delay, partly because we could not agree on translating the terms referring to Church Government *in a uniform manner in all places*, and partly because we could not agree on the text to be adopted.”

“Do the Church Missionaries and the Calcutta Auxiliary Bible Society suppose that the Baptist Missionaries and the London Society’s Missionaries will throw their versions to the moles and to the bats as soon as an Episcopalian one appears, after their versions have been for years in circulation and taken firm root in their missions? Or do the Church Missionaries and the Calcutta Auxiliary Bible Society, in this emergency, intend to take again refuge to Mr. Martyn’s version, which

has been condemned by all the Missionaries in India, the Church Missionaries included? Or will the Church Missionaries imitate the steward in the parable, who fearing that his stewardship was about to be taken from him, and who, having serious objections to *digging* and being ashamed of *begging*, sat down to make some alterations in the existing documents? Will the Church Missionaries, "The Bannaras Translation Committee," take the Baptist version or our own, make some alterations in it, and then publish it for the money and under the sanction of the Calcutta Auxiliary Bible Society as a translation for the Universal Church of India? By this method they will escape both the trouble of *digging* and the disgrace of *begging*, and men of all ranks and conditions will praise them for having "*done wisely*;" but the *fairness* of the proceeding might be questioned by "such men as the authors of the translation before us."

In conclusion I may mention that the Calcutta Bible Society has existed for about twenty years, and has spent Lacks of Rupees on Oriental translations. The writer in the *Advocate* says, "I consider any reference to the translations at present in circulation unfair, as the work of translation here is only in its infancy."!!!

I am, Sir,

Your obedient Servant,

May 16, 1840.

A CATHOLIC.

P. S.—Permit me to recommend you to reprint in successive numbers of your paper, Bishop Challoner's Short History of the Protestant Religion. It *may* also be necessary to print from the Dublin Review, No. I. An exposure of "Maria Monk's Black Nunnery," and "Six Month's in a Convent," from No. II.

Selections.

ADDRESS OF CONGRATULATION OF THE ROMAN CATHOLICS OF MADRAS TO THE QUEEN.

At a Meeting of the Roman Catholics of Madras, held on Monday, the 4th Instant, at the Roman Catholic Cathedral Free School Rooms.

Right Rev. Dr. CAREW in the Chair.

The follow Address and Resolutions were unanimously adopted—
Before the proposed Address was submitted, the Right Rev. Dr. Carew addressed the meeting nearly as follows:

GENTLEMEN,—I have called you together this evening, in order that, independently of any address that you might concur in offering to our Gracious Sovereign the Queen, in common with the other inhabitants of this city, you might also present Her with an especial one, emanating from you as Her Majesty's *Catholic subjects* in this Presidency.

It is not very long since we could exercise this privilege with impunity.—In the reign of Elizabeth, a Catholic of rank and distinction who approached the Queen with an address without the sanction of the Privy Council, was consigned to perpetual imprisonment; although the address contained nothing but expressions of loyalty and faithfulness to his Sovereign; such was the intolerance prevalent in those days; such was the hatred, predominant in the breasts of those who were not of the Catholic Faith, against their brethren.

But, thanks to God, he has cast our lot at a period when we can approach our Sovereign, as Catholics: without being molested, and profess our Holy Religion publicly, without the hazard of being persecuted for the same. In former evil times,

Catholics were under a continual fear of the sword; yet notwithstanding, they were determined to exhibit the loyalty which glowed within their bosoms, although they purchased that privilege with their blood.—I think it your duty to emulate those illustrious personages of past ages who belonged to the Catholic Religion, and who even in persecution were the loyal subjects of the Governing power.

We are fond of looking back on those Ancestors, by whose principles and virtues we feel ourselves exalted. We praise the ancient Romans who filled their galleries with the pictures and busts of their illustrious ancestors, and shall we not look up with similar feelings to those members of the great Family who have gone before us, and with whom we are connected by the sacred bonds of Religion? Shall we not look back with pride and veneration upon those who, in the very midst of persecution, fondly cherished their Religion and loyalty to their Sovereign; History abounds with such examples. I hold in my hand the address of the Catholics to Charles the Second—Behold the reasons on which they claim his protection. “One motive, —is from our religion, which strictly teacheth and commandeth us, under pain of eternal damnation, to render to God the things that are God’s, and to Cæsar the things that are Cæsar’s, and to obey our temporal princes and magistrates, not for fear only, but for conscience sake, seeing to resist their authority is to resist the ordinance of God, which we believe with a most steadfast faith; nor are we longer roman-catholics, than we so believe.”

“Another motive,—is from the fidelity of roman-catholics in Queen Elizabeth’s time, testified by the lords of the privy council, who told them, that the cause of their imprisonment was not for any doubt made of their loyalty, but only to prevent the Spaniard’s hopes of their assistance in his intended invasion; nay, in that of 1588, they (the Catholics) besought the lord North, then lieutenant of those parts, in the presence of the Dean of Ely, that they might be employed in hastening forces to Tilbury camps, offering to serve in person, tenants and servants at their own charge, and to be placed in the front of the battle to testify the loyalty of their hearts, and to stop the mouths of the envious maligners.”

“A third motive,—is, from our constant fidelity, obedience, and affection towards your father of blessed memory in all his late troubles, sufferings, and afflictions, as also to your own royal person, by zealously contributing to your miraculous preservations and deliveries out of the hands of bloody and rebel enemies.”

“These things being so,—most royal Sovereign, we cannot doubt but your Majesty will, in your princely wisdom, clemency, and justice, allow us to be now restored to that condition, for which nature intended us, and is confirmed on us, as free born Englishmen, by the great charters of your royal ancestors, of which the violent passion of one prince, the apprehended title of another to the crown, and the wicked attempt of a few seduced persons, have so unluckily and so long deprived us. Permit us, therefore, most gracious Sovereign to exercise securely that in religion, which your pious and most famous ancestors have so long flourished.”

These were the words in which Catholics addressed their monarch. They were obliged to seal the testimony of their loyalty with their blood; but yet they persevered in their good purpose, and shall we, who live under a free government, without the slightest restraint, shall we, I say, not follow in their footsteps; and strive to emulate their noble example? One hundred and ninety-two noblemen and Gentlemen lost their lives in saving Charles the Second; one half of the whole wealth then confiscated by the Rebels of England belonged to Catholics—These examples show what our Religion can produce even when under the frown of power and oppression.

Our present Gracious Sovereign has many claims upon our respect, attachment, and fidelity. Her ministers are the advocates of Civil and Religious Liberty and of Education; and if they have not been successful in spreading the blessings of Education every where, it is because of the opposition of their adversaries,—Look also at the mildness with which even the laws are executed under our Gracious Queen.—Riots and disturbances have broken out in England, and yet the Rioters still enjoy the blessings of life, and suffer only what justice administered in mercy demands.

We had been emancipated, it is true, before her Majesty began to reign; but Catholic Emancipation was but a dead letter, till Our Gracious Sovereign was raised to the throne of Her Royal Ancestors. It was left to Her Majesty's time, to put the privilege conceded to Her Catholic subjects into exercise.—It was left to Her Benignity to restore to them practically those rights of which they were so long unjustly deprived.—She has chosen for Her ministers, some professors of the Catholic Faith.—Men who like their predecessors in Religion would lose their lives and fortunes in defence of their Queen—Men whose virtues, learning, and high principles do honor to the situations to which they have been appointed.—Other Catholics of a like exalted character have been either raised to the Judicial Bench or appointed to places of honor and confidence at home or in the several Colonies of Great Britain; and there is no doubt, that were we circumstanced as the British Colonies are, Her Gracious Majesty would deem it due to the three hundred thousand Catholics of this Vicariate to appoint to some of the important offices of Government some two or three Gentlemen at least of their own persuasion, and that the education of their Children and the maintenance of destitute Catholic orphans would not be, as they now are, wholly disregarded.

You know that for the liberality Our Gracious Sovereign has shown towards Roman Catholics, she has been openly rebuked and almost insulted; but in Her exalted mildness and dignity, she has passed over the insult in silence, and has treated it with that contempt it which so well deserved.

The men whom she has admitted into the councils of the country, are men who would do honor to any administration; and yet for this the Sovereign has been treated with indignity. People now a days boast of the progress of science and liberality—and are still not ashamed to reproach their Queen for the exercise of a liberality actually more limited, than that which was practised in the reigns of the most bigoted Protestant Sovereigns of England.

Amongst a great number of other Catholics employed in the reigns of Elizabeth, James the First, Charles the First, and Charles the Second, were the following noblemen.—Under Elizabeth, the Earls of Worcester and Northumberland, the former ambassador in France, the latter an admiral against the Spanish Armada, &c. Under James 1st, the Earl of Northampton, lord privy seal, lord Digby, ambassador to Spain, &c. Under Charles 1st, the Earl of Bristol, lord Baltimore, lord Bellamont, lord Aston, lord Cottington, as his fellow Secretary of state, Sir F. Windebane; &c. Under Charles 2nd, the Earl of St. Alban's and Norwich, the lord Treasurer Clifford, lord Arlington, &c.

In order to testify our gratitude for all the benefits, conferred upon us, I have prepared an address to be presented to our beloved Queen, in which I trust you will cordially coincide.

To Her Most Gracious Majesty Victoria, Queen of Great Britain and Ireland, Defender of the Faith, &c. &c. &c.

MAY IT PLEASE YOUR MAJESTY,

We the Roman Catholic Inhabitants of Madras, your Majesty's Dutiful and Loyal Subjects, with profound respect beg leave to tender, on the happy event of your Majesty's marriage, the tribute of heart-felt congratulation, and the homage of inviolable attachment.

Instructed from youth in the Sacred maxim, that there is "no power but from God," we would have deemed it right in any circumstances, to evince, on an occasion like the present, our duty towards the Sovereign to whom we owed allegiance.

But, thanks to the Divine Providence by whom Monarchs reign, the Congratulation we now offer is not merely the dictate of duty, but the warm effusion of grateful and devoted hearts.

In addressing your Majesty, we feel, that besides the allegiance we owe to your August Person, in common with all our other Fellow Subjects, we have great additional obligations of gratitude.

We feel that under your Majesty's benign and impartial Government, we are sheltered from the effects of calumny and persecution, and that the road to honourable distinction is now practically opened in Great Britain and the British Colonies, as well to Roman Catholics, as to the Members of other religious denominations.

These Blessings were indeed long anticipated by us—They are the fruits of the exalted virtues which your Majesty inherits from your illustrious Parents—and the auspicious choice of your Royal Consort make us confidently hope that they will be perpetual.

That together with your August Consort, your Majesty may reign long in happiness over a united and prosperous empire, is the fervent Prayer of your Majesty's dutiful and attached Subjects—the Roman Catholics of Madras.

If we feel proud in following in the honourable footsteps of our forefathers in Religion, if we respect a Queen who has revived the dead letter of Emancipation, and who has freed practically Her subjects in Her own territories from the manacles that had hitherto bound them—if we feel grateful to a Sovereign who has granted freedom of Religion to all under Her sway, and who wishes to diffuse the blessing of Education among all Her subjects without distinction of Country or Religion, then we shall join, with acclamation, in offering the tribute of Congratulation which I propose now to Our Most Gracious Sovereign.

Moved by Mr. DeFries, and Seconded by Mr. W. L. Johnston.

1. "That the Address now read be adopted by the Meeting."

Moved by Mr. F. DeMonte, and Seconded by Mr. G. R. Mayers.

2. "That the Address now adopted be transmitted by our respected Prelate to the Most Noble the Marquis of Normanby, with a request to present the same to our Most Gracious Sovereign."

Moved by the Rev. Mr. Kennedy, and Seconded by S. P. Arathoon, Esq.

3. That Our Venerable Prelate be requested to convey to the Marquis of Normanby, that while we gratefully acknowledge him, as the deliverer of the Slaves in the West Indies, and as the First Minister who, by the distribution of Public Offices and honors, rendered emancipation practically beneficial to the Catholics of Great Britain and the British Colonies, we also cordially cherish the hope, that he will crown his glorious career, by accomplishing similar benefits for the unnumbered Millions of His Fellow Subjects in British India, and raise this immense Empire from its present prostrate and degraded condition.

In proposing the 3rd resolution, Rev. Mr. Kennedy spoke as follows:—

MY LORD AND GENTLEMEN—The resolution which I hold in my hands is in perfect accordance with my feelings, but I regret it has not fallen to the lot of some one else to propose it. It is indeed a resolution which every friend of political and religious freedom will second, with feelings more easily felt than described, and such are the feelings with which I propose it. Were I to offer an apology for claiming a moment's indulgence, I would only remind you that the land of my fathers is feelingly alive to the influence which the wisdom and virtues of Normanby have shed over her dearest and most vital interests, and the land in which I live as feelingly implores the interference of his enlightened policy, and the advocacy of his incomparable talents. Next to the gratification of congratulating her most Gracious Majesty on her happy and auspicious marriage, is the pleasure of conveying our feelings of loyalty and gratitude through the illustrious vindicator of Ireland's rights, the liberator of the Slaves in the West Indies, and the father of the oppressed in every nation; through the proudest pillar of royalty, and the staunchest friend of universal liberty. A rare example of felicitous virtue—does it not touch the heart with the purest joy to behold him, after combating oppression in its most formidable

ble bearings after crushing bigotry upheld for centuries by the monopoly of power and deeply rooted in all the fierceness and extravagance of its nature, to behold him, after spreading the blessings of freedom and equal rights over a great empire, still high in the confidence of his most August Sovereign, high and influential in the councils of a glorious nation. Yes, it is a gratifying reflection, it does honor to the Sovereign, it adds to the glory of the nation, and it is to us an earnest, that the bright hope which we cherish shall be one day realized, and that even we in this injured benighted land shall not be ultimately forgotten. Superior to envy, I believe he is envied by none, but his character would be incomplete, had he not merited the hatred of the bigoted and disloyal, the enmity of the oppressors of humanity, the hostility of the enemies of justice and of the sacred privileges of conscience. These are the clearest testimonies of his policy, the brightest evidence of the purity of his motives, the strongest proof that he not only intended but effected much good. A stranger to the paltry narrow feelings that would distinguish between hues of complexion, localities of birth, or differences of opinion in religion or politics, during his political career he has ever contemplated man as God had made him—the image of himself, endued with liberty and gifted with a thousand privileges dear and scared to the possessor, injurious to no one, and of which no one has a right to deprive him. He beheld with tender sympathy the encroachments which the strong man had made on the rights of his weaker brother, and his friendly and benevolent soul glowed with ardour to restore the work of God to its just proportions. Therefore it is that the Negro this day enjoys the privilege of his species and walks abroad in the full dimensions of humanity; therefore it is that Ireland, my Native land, name of endearment, tenderly interwoven with my fondest and dearest recollections, Ireland, on whom no gift has been ever lost for a moment, therefore it is that Ireland, lifted from her degradation by the statesman arm of a single representative of Majesty, and loosed from the trammels with which monopoly and bigotry and oppression had fettered her energies, echoes to the extremities of the earth her heart felt feelings of loyalty, to her impartial Sovereign, of confidence in her ministers of love and gratitude to Normanby. And because our Sovereign is gracious and impartial, because she is tenderly alive to the wants and interests of her subjects, and because she justly appreciates the merits of her ministers, because Normanby is still what he always was, and what every statesman ought to be, therefore do we, Her Majesty's loyal subjects in British India, indulge in the pleasing hope that this extensive empire shall soon be, what it ought to be, as flourishing and as free as it is populous and fertile. Then indeed will the political career of the illustrious benefactor of nations be crowned, happily then may he ask with the bard of Mantua, when descending in triumph below the horizon which he now enlightens and cherishes—*Quæ regio in terris, nostri non plena laboris?*

From east to west, from sea to sea,
 What nation hails not Normanby?
 Freedom his gift, mankind his care,
 His land, his home is every where.

Moved by the Rev. Mr. Doyle, and Seconded by Mr. P. Gannon.

4. That our Chairman do leave the Chair, and that the Chair be taken by the Rev. Mr. Kennedy.

Moved by Mr. P. DeCeles, and Seconded by Mr. A. Gilles.

5. That the thanks of this Meeting be respectfully tendered to our Venerable Prelate for presiding on the present occasion.

That the foregoing resolutions be published in the Madras Examiner, in the Bengal Hurkaru and Englishman, in the Morning Chronicle of London and the Dublin Pilot.

N. B. A Copy of the Address will lie at the Vestries of the several Roman Catholic Churches for Signature until this day week.

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. XLVIII.]

MAY 30, 1840.

[VOL. II.

DR. CAREW AND HIS PASTORAL ADDRESS.

The Pastoral letter, which, on Palm Sunday last, the Right Rev. Dr. Carew addressed to his flock, was lately forwarded to us, together with a request, that, by the insertion of it in the *Bengal Catholic Expositor*, we should acquaint the Catholics of Bengal with the pecuniary difficulties, that obstruct his Lordship's efforts, to promote the well-being and prosperity of his Vicariate. We are happy to comply with the request; for we feel assured, that many of our Readers, so soon as they are informed of the pressing wants of his Lordship, will burn with charity and zeal to contribute towards the relief of them. Though continual calls for the same object are here made on the charity of the public: though the stock of Catholic benevolence would seem to be exhausted by the splendid subscription lately raised in favour of the Nuns: though our funds are so insufficient to erect the charity-schools which are demanded, that they cannot impart full efficiency to those which already exist; yet we are too well acquainted with the nature of charity to think, that its lustre is tarnished by frequent use, or its energy weakened by exertion. It warms the more it exerts itself, and, like the widow's oil, grows in proportion as it gives. We entertain therefore the strongest hopes that the appeal, which the worthy prelate of Madras has been pleased, through us, to address to the charitable Catholics of Bengal, will not be made in vain: that they will tender at least some small offering, as an earnest of their wishes for the success—as a testimony of their approval, of the grand cause which His Lordship is labouring to promote. Let no motives of self interest check the generous overflowings of benevolence. Let no one stand on the principle, that each diocese has enough to do in providing for itself, without lending assistance to its neighbour. For this is not the language of true charity, which takes a far wider view of things; which regards, not the place, but the cause; which is as ready to raise monuments of benevolence at a distance, as in the immediate sphere of its influence. If our charity begins at home, it should not end there; for there is something far nobler, because more disinterested, in our contributing towards the growth of institutions, which are not destined to gladden our own eyes with their bloom, nor to enrich us with an actual participa-

tion of their fruit. It cannot however be expected of us, at such a conjuncture as the present, to raise a large subscription in favour of Dr. Carew. A small contribution will suffice; for such an offering, on the one hand, will be, besides a positive help, a proof of the cordiality of our good wishes; and on the other, a strong stimulus to the Catholics of Madras, who will display tenfold energy and zeal in supporting the grand designs of their excellent prelate, when they shall see their brethren of Bengal, amidst urgent wants of their own, regarding the success of those designs with no careless or indifferent eye.

Subscriptions may be sent, either to the clergy of the Principal Catholic Church, or to St. Xavier's College, or to Mr. P. S. D'Rozario, the printer and publisher of the Bengal Catholic Expositor. The names of the Donors, together with the amount of the donations, will be noticed in our pages.

TO THE CATHOLICS OF THE APOSTOLIC VICARIATE OF MADRAS AND MELIAPORE.

Pastoral Address of the Right Rev. Dr. CAREW, Bishop of Philadelphia and Coadjutor V. A. M. and M.

BELOVED BRETHREN IN JESUS CHRIST,

AT the close of the preceding year, we had the happiness to inform such of you as were present in the Cathedral Church, of the copious Benediction, which during that year, Divine Providence had poured upon that portion of his Vineyard which His right hand hath planted among us.

We then called upon you to join together with us, in paying the tribute of heart-felt gratitude to the Most High, for his manifold mercies—We reminded you, that whilst, during the preceding year, God had visited other places—one of them in our own vicinity—either with some disastrous calamity, or with the scourge of pestilence, He had in the riches of His mercy spared us to praise His Holy Name.

We also informed you that, during the same term, it pleased the Divine Majesty to call by our ministry many who sat in darkness and in the shadow of death into the admirable light of truth—that in order to co-operate according to the measure of grace which hath been bestowed upon us, with the merciful designs of God in favour of those who have been confided to us, exemplary Priests were sent to several districts in which the Faithful were either left as sheep without a shepherd, or were exposed to ravenous wolves, who in sheep's clothing devastated the fold of Christ—We told you that in order to provide for the little ones, who had hitherto “asked for bread and there was none to break it to them,” Schools were erected by every Clergyman who entered on this Mission along with us, and that thus hundreds of the youth of both sexes, who must otherwise have become the victims of error, or, if they retained the Catholic Faith, would dishonour by their conduct the religion which they professed, began to be prepared in a Christian manner, to enter on their respective avocations of life.

You are aware, Beloved Brethren, that these important improvements could not have been effected without drawing largely on the funds of this Mission, and you know that these funds supplied only a moderate subsistence to the few labourers, who previously to our arrival were engaged in the Sacred Ministry among you. Resources which were then

so limited, must be wholly inadequate to provide for the present want of this extensive and populous Vicariate. Yet inadequate as these means are, could we apply them to relieve the ordinary exigencies of the Mission, we would gladly abstain from making this appeal to you.

But it is with great pain that we inform you, that all the resources at our command must be immediately employed to discharge the pecuniary obligations now incumbent on this Mission. These obligations have arisen from many causes. The monthly outlay for our several Free Schools for the education of upwards of 1,300 Children amounts to 150 Rupees, exclusively of the expense incurred in supplying books and stationery to such Children as cannot pay for these conveniences. Twenty-four Children have been added to the number, who were previously provided for in our Orphan Asylum. A balance of 3,000 Rupees remains due on the Cathedral Church. Eleven additional Clergymen have within the last few months entered on this Mission. The expense attendant on the passage of some of these Clergymen, on sending them to their several destinations and on their support is unavoidably considerable, and the spiritual interests of the Faithful here imperatively demand that the number of Pastors should be still augmented.

The expenditure occasioned by all these several causes, added to that which has been incurred in trying to secure by law for the Catholic Community, the benefit of Funds which were intended for their advantage, leaves this Mission now subject to a debt little short of 25,000 Rupees. In order to provide for the discharge of this obligation in such a way as will not prove oppressive to you, it is proposed in the first place, that a collection be made among all the Faithful of the Vicariate; secondly, that for the support of the Free Schools, a Monthly Subscription be also raised: thirdly, that the Faithful be requested to contribute after Mass on Christmas-day and Easter Sunday according to their ability for the Maintenance of the Clergy. With respect to the administration of the Sacraments, to prevent any abuse or inconvenience, it will be left to the piety of the Faithful to regulate their offerings as they may judge most expedient.

For some time we had hoped that the care which has been taken to improve our Free Schools, and to render them available to children of every persuasion, would have obtained for them the patronage of Government, and have thus rendered any appeal to you in their favour unnecessary. But I regret to be obliged to state, that although Government approved of the Books selected by us for instruction, yet, not even the small donation could be obtained which was requisite to supply with these Books, Schools which are open to all classes of Society, without religious distinction, and in which so many hundreds of the subjects of Government are educated.

In making this appeal to the Faithful, we are not ignorant, that among them, there are but few, who enjoy worldly wealth in abundance, and we feel how much is due from every parent to his family. We do not expect or desire that their exertions in favour of religion should occasion inconvenience to those who are dependent on them. The object we propose will be obtained, if the head of each family contribute his portion regularly according to the means with which God has blessed him. We know that it is to the heart, that God has regard, and that in his sight, the most abject poverty, may be entitled to the reward of the greatest munificence, if

accompanied with that charity, which sincerely desires to exercise benevolence and generosity in the cause of religion.

“Every one as he hath determined in his heart, not with sadness or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound in you, that ye always having all sufficiency in all things, may abound in every good work.”

“The Grace of Our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost, be with you all.—Amen.”

† P. J. CAREW.

Madras, Palm Sunday, }
April the 12th, 1840. }

ON MISSIONS.

We now resume our notice of the history and progress of Missions, taking up the subject from the close of the first century. St. Pantenus followed the footsteps of the holy Apostle Bartholomew on a Mission into Arabia Felix, where were a colony of Jews professing Christianity, and already depositors of the Gospel of St. Matthew:—whilst St. Pothinus endowed with a holy zeal quitted the Churches of Asia, to spread the happy light of the true faith into Gaul, where he soon established the See of Lyons, and became its first Bishop: St. Lucius, king of a large tribe of Germans sought from Pope Eleutherus that a Mission might be sent to instruct his people in the truths of the gospel, a solicitation which it need hardly be added was complied with as soon as expressed: and St. Iræneus after aiding St. Pothinus in establishing Churches in Gaul, devoted a great portion of the rest of his life to Missionary labors among the Allobroges and Celtæ. And this diffusion of the faith occurred at the time that several persecutions were oppressing the Church, and deluging them with the blood of martyrs. So great was the humility of these holy men, that refusing most earnestly to ascribe any, the smallest portion of their success, to human means; they freely gave all the honor to God alone, and the Saviour they so successfully preached:—preserving, amidst their most eloquent aspirations, a majestic calmness, convincing their hearers, that their Mission could only spring from on High, and that they spread their doctrines only under the express dictates of the all-powerful God, undaunted by human injustice, rising glorious above persecutions, and seeking calmly and with temper by conciliatory illustrations, no less than in the example of a religious life, to destroy the effect of the perfidious detractions of their infidel and obstinate opponents. The third century produced persecutions; yet the zeal of holy men was unquenched, and the truths of Christianity were diffused yet more widely through Gaul and Germany; the vast deserts of Thebais were made to echo the hymns of the Saints, whilst the fierce Goths of Asia and Thrace, at the voice of the Christian doctors of Asia yielded up their rapine, and became tamed in spirit and humbled before the meekness of the teachers of the truth. Origen, then faithful and zealous in truth, though afterwards, alas! how fallen! from Alexandria, responded to the invitation of their Prince, and extended his Mission among a tribe of wandering Arabs, who had heard the “voice of one crying in the wilderness.” Several of those employed on foreign Missions were found in this century among the enlightened writers of the time; and there exists a belief among historical

writers, that Christianity at this period shed its rays on Scotland. The beginning of the next century (the fourth) soon brought peace to the Church and enabled holy men to rest in tranquillity in several foreign Missions, bringing back to the Church many timorous and weak-minded converts who had apostatized during the persecutions of the last century: the most distinguished names are, St. Athanasius and St. Basil. St. Anthony glorified the good work in Thebais that the last age had commenced, confirming the doubtful in the true faith, and confounding the heretics who opposed him, by the force of his eloquence: and St. Hilary did honor to the Christians of France. Missions in this tranquil state of the Church were sent to Abyssinia under St. Frumentius; and into Iberia or Georgia; whilst those already established in Mæsia, Thrace, and Gaul, received new vigor and confirmation in the faith under S. Martin Bishop of Tours and other zealous and holy men. The chief drawback that this happy state of things experienced, was the persecution which the Mission in Persia and its followers experienced at the instigation of the Magi and the Jews. The gradual increase and extension of Missions continued through the fifth century, the old sites of their labors being strengthened and extended, and new ones formed by St. Simeon the Stylite in Libanus,—in Ireland by St. Patrick and among the barbarous Franks by St. Remigius—in all of which the hand of God was made manifest after a peculiar manner: whilst the greatest enthusiasm and religious zeal mark the character of the age. The zeal and activity of the Bishops of the eastern Empire in the ensuing century (the sixth) contributed vastly to the extension of Missions, which extended Christianity to the countries adjoining the Euxine sea, and along the borders of the Danube; and this leading to a holy spirit of rivalry in good works on the part of the Churches of the west, caused fresh Missions to be sent into Spain, Germany, and other parts. The most remarkable however of all expeditions in this century, is that of St. Augustine into England. This had its origin in the pious zeal and benevolence of St. Gregory, who, attracted by the beauty of a few slaves, on enquiring who they were, could not help exclaiming, “They would not be Angles but Angels if they were Christians.” From this moment he resolved on carrying the Gospel himself into that distant land; opposed however by his friends, to whose entreaties were added the commands of the Pontiff, he delayed for a while, until being himself elevated to the holy See, one of his first acts was to despatch St. Augustine and forty monks on this Mission. On their arrival, after much opposition and many groundless fears of persecution from the Anglo Saxons, they found the Queen of Ethelbert, at that time Chief of the country extending along the shores of the Humber, was already a Christian; an interview was granted them by the Prince, and under the canopy of heaven, preceded by a representation of our blessed Redeemer, with the figure of his ignominious death for us sinners borne before him, the Saint proceeded to the appointed spot, he and his companions making the air resound with lauds, anthems and sacred songs. Ethelbert heard them describe in glowing colors, the life, the miracles, the unjust sacrifice of the Lamb of God, who gave himself a peace-offering for his flock; he listened while they detailed the doctrines of the Christian Church, its triumphs,—its blessings—and although he did not immediately, as had done Clovis the monarch of the Franks, enthusiastically embrace our holy faith on the spot, he promised them protection, and allowed them to preach freely to his people. St. Augustine was satisfied, for he relied on the force of truth to

prevail, and he left the company chanting with his brother monks in solemn chorus : " We beseech thee, O Lord, of thy mercy, let thy wrath " and anger be turned away from this city, and from thy holy place ; " for we have sinned. Alleluia ! "

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR BAPTISTS.

Continued from our last.

Mosheim, who wrote the history of the Anabaptists and Mennonites, used every art to hide the origin of this sect. He is reluctant to confess, that its two chief founders were two of Luther's disciples, and undoubtedly he had reason to be ashamed when he viewed this infamous offspring of Lutheranism. But how can he disown so clear a genealogy ? Did not Luther point out the way to Muncer and Stork by his book on Christian liberty, by his frantic declamations against the Pastors of the Church, and against all the Princes who supported them ? What were his furious outcries against the authority, and revenues of the clergy, but a summons for the new dogmatists to abolish that order from their body altogether ? Did not Luther open the door to all their erroneous doctrines by breaking down the ancient barriers of religion, and establishing as his fundamental principle of faith that monstrous absurdity of private interpretation of Scripture ? Armed with such a principle, how could fanaticism be restrained within the limits with which faith has circumscribed the roving imaginations of man ?

Mosheim does not palliate the crimes and enormities committed by the leaders of the Anabaptists in Westphalia ; and he even confesses that it was an indispensable duty of the Princes of Germany to employ force and torments to check them. After making such an acknowledgment, truth certainly requires of him for the sake of consistency, not to deny the first cause and real origin whence all that blood-shed flowed. It was quite useless for him to go back to the Valdenses, to the Petrobrusians, to the Wickliffites, and to the Hussites, to trace thence the origin and descent of the Anabaptists ; their true founders were two of Luther's disciples, and Luther himself could not disown in them the produce of his own sowing. If he attempted to repress them and found himself unable to succeed, is it any thing surprizing ? The seed was new and the soil rank : what wonder then if a luxuriant crop of monsters quickly sprung up ; or if the plant propagated as easily as the thistle seed by the wind, defied all his endeavours to destroy it ?

This same historian speaking of the reform introduced by Menno amongst his followers, is very far from giving a good character of the Mennonites. He assures us that in their profession of faith, all the articles which treat of the authority of Magistrates, and of the order of civil society, are proposed with much greater subtlety than sincerity under sophistical and deceitful terms, which dissemble the doctrine of those shocking articles. He affirms also that their professions of faith are apologies rather than clear and simple declarations of their tenets. He observes however that the Mennonites propose the chief part of their belief in the very words of the Holy Scripture. A question here naturally arises, how does it happen, that the Holy Scripture, which according to Protestants, is so plain and intelligible, can supply every different sect

with different doctrines, and also with deceitful terms to dissemble and to keep their doctrines unknown? We must confess our incapacity to fathom this secret. It is truly a mystery, which a Catholic can neither explain nor understand: it is a consolation however to reflect that it is not our province, but the province of Protestants only to give this explanation. The history of Mosheim would suggest many other observations on the difficulties which Protestants meet with in arguing against the different sects, that have been engendered in their bosom, but such observations would lead us too far from our present subject, on which there are several important things that remain to be said.

We are not ignorant of the commendations bestowed on the Mennonites by the French infidels of the last century, for their meekness, and the regularity and simplicity of their manners; but we know also, that the object of these same eulogists in aiding the progress of Anabaptism, was to inspire and disseminate sentiments of hatred and detestation of the true Religion, as well as of all lawful authority. In consequence, we wonder not if in order to render odious the coercive measures employed against the Anabaptists in Westphalia, they manifest such acrimony and such abhorrence of the truth in all their declamations. Although the Mennonites were now such as these writers represent them, can their present conduct justify the rebellions, and the turbulent and bloody proceedings of the first Anabaptists? The decrees were not enforced against them, and the execution of any of their party did not commence until their armed multitudes had first committed disorders, ravages and murders at Munster, and in Westphalia. The fanaticism of the Anabaptists had at that time arrived at so high a degree, that coercive measures were the only means capable of restraining its destructive spirit. If there is any blame attached to these proceedings, the whole must be due to those who were the first authors of these disturbances. When the Anabaptists exercised their fury not only in Germany, but in Switzerland, in Flanders, and in Holland, Protestants as well as Catholics every where opposed to their violence the same means of security. It is only from the time that they have ceased to disturb the public peace and order, that they have been tolerated in different countries.

According to Mosheim, toleration is far from being the general spirit of the Mennonites or Modern Anabaptists. The history of England will abundantly serve to prove the truth of this assertion in our next number. We will only add here, that the English Anabaptists may be divided into two principal sects; the *rigid Anabaptists* or *Mennonites*, who profess to keep faithfully and without any alteration the doctrine of Menno, and the *common or moderate Anabaptists*, who, properly speaking, have no fixed creed, and who join without scruple in fraternity even with the Socinians.

(*To be continued.*)

We understand that circumstances have rendered it necessary to discontinue Divine Service on Sunday evenings at the Principal Catholic Church, for the present; and that in future, on Sundays, the early Mass will be said at 6 o'clock, followed by a Sermon either in Portuguese or Bengallee. The Parochial Mass at 7, with a Sermon in English after the Gospel. Last Mass at half past 8 o'clock. The Confraternity Mass on week days will be at 7 o'clock.

THE REV. MR. BACKHAUS.—Our readers will be gratified to learn that the degree of Doctor in Divinity has been conferred on the Rev. Mr. Backhaus, the Catholic Chaplain of Hazareebaugh,—an honor judiciously bestowed.

“ ORATORIO.”

AN ENQUIRER, whose letter we need not publish, requests an explanation of the word heading this article—its derivation, and if possible, the time of its origin.

It is allowed that the representation of *sacred dramas* dates its origin as far back as the thirteenth century; but that sort of drama, if it may be so called, now more generally known by the name of ORATORIO, originated at Rome, towards the close of the sixteenth century, with St. Philip Neri, who, during *Lent*, gave in his church musical entertainments, with the view of keeping people from profane amusements, and of turning their thoughts to sacred subjects. The *church*, in which these sacred *concerts* were given, was that belonging to the *Congregation of the Oratorio*, of which order this eminent Saint was the founder; and, like the little Venetian coin *gazzetta* lending its title to the paper it paid for, the church of the *Oratorio* gave its name, for want of a more expressive term, to that description of concert heard so often within its walls.

Selections.

The Madras United Service Gazette just received, contains a few remarks on interfering with the religious worship of the European Soldiery in India. Our cotemporary observes, that an instance has come to his knowledge, in which the commanding authority has acted in a manner contrarious to the directions laid down in Lord Hill's order of 10th July last, which we now annex:—

“HORSE GUARDS, July 10th, 1839.

In reference to the instructions contained in page 240 of the General Regulations of the orders of the Army, the General Commander in Chief desires, that Commanding Officers of Regiments and Depots be particularly careful that no soldier being a Roman Catholic or of any other religious persuasion, differing from the Established Church, shall be compelled to attend Divine service of the Church of England, and that every soldier shall be at full liberty to attend worship of Almighty God, according to the forms prescribed by his own religion, when military duties do not interfere.

By command of the Right Hon'ble General Lord Hill.

(Signed) J. MACDONALD,
Adj. General.

However suitable this order may prove as regards the Soldiery in England, we cannot but observe that a difficulty frequently occurs during the enforcement of it in the Mofussil stations. It is enacted that all soldiers, when Military duties do not interfere, are to attend divine service on the sabbath day; but, this order is modified in a spirit of proper religious tolerance, by allowing the soldier to attend that church or chapel, the members of which worship Almighty God according to the creed the soldier has embraced. Now, it is no unfrequent occurrence in stations distant from the Presidencies to discover that there is no congregation following the persuasion which the soldier may profess. In such a case, it therefore becomes a matter of enquiry, as to whether the commanding officer, grounding his order on the principle, that all soldiers are directed to attend divine service on Sundays, can compel such soldier to attend the Church of England, when he may be of the Roman Catholic, or of any other religious persuasion; or can the soldier justly complain, and reasonably look for redress, at the compulsion thus used;—basing his objections, of course, on the General Order, we have just inserted?—*Commercial Advertiser*, May 28.

ON DIFFERENCE OF RELIGION AMONG HUSBANDS AND WIVES.

By the Rev. C. Premord, A.M. L.L.

There is no situation in life more melancholy than that of a young lady, sincerely pious, united to a man destitute of religious principles, though he may in other respects, be entitled to her esteem and affection. What a perpetual and painful restraint for a heart, glowing with divine love, not to dare communicate her pious feelings to one who is, for her, more than a bosom friend! In the hours of mental or bodily sufferings, which we are all exposed to experience, some day or other, in this state of probation, what an excruciating anguish to see him quite insensible to the comforts, which are derived from religion! This is not an imaginary case; I have met with several ladies under such hard trials. In those solitary moments, when the soul, disengaged from those exterior and active occupations, which absorb, as it were, all its faculties, is inclined, and involuntarily led to serious reflections, there arose in them a sort of indefinite uneasiness, they could give no account of, and some secret apprehensions which, in spite of all their efforts, not being able to dispel, disturbed their inward peace, and embittered every pleasure, which it was given them to enjoy. At the approach of an imminent danger, and at the thought of a separation, which they could not help fearing might be eternal, distracted between the desire of speaking, and the fear of doing more harm than good, by then perhaps, too late entreaties and unacceptable observations, their anxieties, dismal forebodings, their anguish of conscience, and reproaching themselves, oftentimes without solid grounds, for not having availed themselves of several opportunities which they then imagined had occurred, could not be easily described, and it was with great difficulty that I could calm their distracted mind, and afford some relief to their afflicted hearts.

It is the natural consequence of love, and of all violent passions, to delude the mind with a persuasion that we shall always continue to feel them, as we do at the moment they predominate in our hearts. We cannot conceive that they will ever change or cease; experience alone, or a habit of giving credit to what our parents, tutors, or books teach us, may control this persuasion, otherwise it renders youth very untractable; for, as long as the illusion lasts, they see clearly that they would be happy under the circumstances proposed to them, in their present state of mind. Hence, a young person, who begins to be in love with a man, and is persuaded of a reciprocity of affection on his side, is almost irresistibly induced to believe, as an evident truth, what she ardently wishes for. She fondly flatters herself that the attentions, desire of pleasing, deference to her judgment and inclinations, exhibited to her by her lover, will last for ever, and that, when married, she will continue to exercise the same influence which, during the time of courtship, she found so powerful over his mind. She hopes that, in the intimacy of connubial relations she will have many opportunities of removing his former prejudices, and of insinuating her religious sentiments into his heart, and ultimately that she will have soon the comfort of bringing him to a sense of his error, and converting him to the true faith. Under that impression, she will consider that her first objections, on account of difference of religion, were carried too far, and consequently that they are not such an insurmountable obstacle to their union, as she was, at first, afraid of. Nay, we are so prone to sanctify all the means which may lead to the accomplishment of our ardent desires—*omne sanctum quod volumus*, says St. Augustin—she will think that she is actuated by the most holy and disinterested motives, and, by yielding to her natural inclination, she only follows the inspirations of divine grace, and complies with the designs of a merciful providence, that intends to make her instrumental towards the conversion of a soul. That the pious examples of an amiable wife have sometimes overcome, by insensible degrees, the irreligious or erroneous principles of her husband, I shall not deny: yes, I willingly acknowledge it. "*The unbelieving husband may be sanctified by the believing wife.*"—I Cor. vii. 14. There are several instances of it. But, how many virtuous women, expecting the same result from their union with a man, differing from their sentiments, with regard to religion, have been disappointed in their pious expectation! How many have experienced, to their great surprise and grief, that their most tender and gentle insinuations, respecting religious matters, have been eluded by evasive answers, and, if too frequently repeated, rejected even with strong marks of impatience and

displeasure. How many have found that their only resource was silence, and incessant prayer, and their only hope of a happy change, the infinite goodness and mercy of God, who does not wish for the death of the sinner; but, that he may be converted and live. The highest and noblest enjoyment of social life, consists in communication of knowledge, and reciprocation of sentiments. Those, therefore, whom the lot of life has conjoined, should endeavour constantly to approach towards the inclination of each other, invigorate every motion of similar virtues, and fan every spark of kindred hopes. "Idem velle et idem nolle, ea demum firma amicitia est."—Sallust. But, can that reciprocation of sentiments long subsist between husband and wife, when there is between them a difference of religious opinions? Being influenced by different motives, they will judge and decide almost every question upon different principles. In their habitual and familiar intercourse with each other, there will arise many unexpected and unforeseen occasions of variance. To comply against the dictates of conscience, is to betray the cause of God, and to maintain friendship by ceasing to deserve it. To be silent, is to live in perpetual restraint; to try by force of arguments to force one's opinion, is to open a wide door to endless discussions. Who shall determine which of the two, the wife or the husband, shall yield, when neither believes to be mistaken, and both confess the importance of the question? What then remains but contradiction and debate? and from those what can be expected but vexation and, in time, weariness of contests and an extinction of benevolence. Exchange of endearments, and proceedings of seeming friendship, may continue, indeed, as boughs may, for a while, be verdant when the root is wounded; but the poison of discord is infused, and though the countenance may preserve its smile, the heart is hardening and contracting. I therefore consider, as a strict duty incumbent upon parents, who have the spiritual, as well as the temporal happiness of their children sincerely at heart, to pause, in such case, before they take a final determination; to lay aside all worldly views, implore the lights of the Holy Ghost, in order to be guided by his wisdom, and consult persons of great experience, and free from prejudice and partiality, that they may be well assured that there is no danger of perversion, and all the circumstances seriously examined and weighed in the balance of the sanctuary, they are authorized to solicit the necessary dispensations.

A delicate and timid female, sincerely attached to her husband, must be animated with a solid and strong faith; she must have a great command over her feelings, and possess a rare fortitude of mind, and a well-tryed evenness of temper, to bear, without showing any signs of impatience, but with mildness, and a smile of benevolence on her countenance, the railleries, to which she may be often exposed, by her faithful adherence to the ordinances of the Catholic Church. The fasts, and abstinence which she prescribes on some particular days, the frequentation of the sacraments, especially confession, in short, the various practices of piety, which she recommends or approves of, offer to the unbelieving husband a constant theme of sneers and sarcasms. These inconveniences, and sometimes occasions of unpleasant little strifes, viewed at a distance, and with eyes prepossessed by love, appear mere trifles, easily to be overcome, or, at least, supported without much trouble. But, their recurrence renders them a heavy burden, and a galling yoke. In order to be delivered from them, there is a great temptation for the wife to think, that, for the sake of peace and harmony, she might give up outwardly some of her sentiments, and yield to the satisfaction of others, rather than rigorously to exact her own imprescriptible rights. Thus, after various struggles between her conscience and her inclinations, she may be imperceptibly brought to condescensions, not always consistent with her strict obligations: her pious feelings and former fears are looked upon as scruples: that inward voice, which admonishes her of her duties, grows fainter and fainter every day; human respect, and the maxims of worldly wisdom, get the upper hand, and, by degrees, stifle the principles of the eternal truth. By a continuance of slight deviations from the right road, and (as she falsely persuades herself) excusable and even reasonable omissions, she may be drawn into very grievous sins without remorse, and fall into a state of indifference concerning the most necessary precautions to secure the salvation of her soul.—*Quis enim nescit* says Tertullian, *obliterari quotidie fidem commercio infideli?* These reflections are equally applicable to people who are in a more humble condition of life.

Difference of religion among husbands and wives, is attended with still greater inconveniences, and dangers. It is almost always a cause of disputes, quarrels, ill-usage, abandonment of the true religion in the weaker sex, or a total separation.

Many have failed to obtain happiness for want of considering, that marriage is the strictest tie of perpetual friendship; that there cannot be friendship without confidence, and no real and lasting confidence, without a similarity of moral and religious principles, and that she must expect to be wretched, who pays to rank, riches, wit, politeness or elegance of manners, that regard which only virtue and piety can claim.

As for those previous arrangements between the parents and the contracting parties, viz. that the boys shall be brought up in the religion of the father, and the girls in that of the mother, I have no hesitation in stating it, as my fixed opinion, and thorough conviction, that they cannot be reconciled with sound morality, and I have no doubt that it would be readily admitted by the interested parties themselves, unless they consider a difference and opposition in religious doctrine, a matter of indifference. That sincere Christians, and good Catholics, could imagine that they may, without a dereliction of their duties to God, enter into such a compromise, and pretend, at the same time, that they believe their respective dogmas as grounded upon truth, is truly unaccountable. I shall not enlarge upon the impression made upon the minds of children, who daily behold their parents differ, without any appearance of doubt, or uneasiness on either side, upon such an important subject. A natural consequence, which they will inevitably draw, is, that religion is an affair of circumstance, and that particular tenets, which are harmless, and advantageous for females to adhere to, are not fit for men; than which nothing is more contrary to the dictates of enlightened reason, and the unerring principles of the gospel. Many other inconveniences might be mentioned, but they are too obvious to every considerate mind, to want any explanation.

RELIGIOUS PERSECUTION IN POLAND.

When the records of by-gone days are radiant with the heroic exploits of the Polish patriots, particularly from the eleventh to the seventeenth century; when we consider how nobly they stood forward alone as the avowed and victorious champions of civilization and of Europe, it is almost impossible not to reflect upon the striking contrast between the present and the past state of Poland,—between her former prosperous and her now suffering condition. During the period alluded to, her heroic sons frequently drove back to their dens and forests, the barbarian hordes of Tartars, Mongols, Turks, and Moscovites, who, had they not been successfully repulsed, would, in all probability, have laid waste and gained the fairest portions, if not the whole, of Europe, and have destroyed, like a second race of Vandals, all that was elevating in literature, noble in science, and purifying in religion. The Polish nation, during the above-mentioned period, was internally as prosperous and happy as the moral and political state of general society at that time permitted it to be. The land abounded with charitable institutions, and possessed many universities, as well as many colleges and schools. Magnificent temples were erected for the honour and service of religion; many of them still remain as monuments of ancient glory in Cracow, Warsaw, Posen, Wilna, Leopold, and other places. Far different, indeed, now the state of Poland under its ruthless oppressors; that immense tract of country, extending from the Carpathian mountains to beyond the Dwina (Dzwina), from the Baltic to the Black Sea, is now one scene of the foulest religious persecution and political tyranny. With its people deprived of all but their unflinching attachment to the religion of their fathers, and inherent love of liberty, it stands a monument of greatness in distress,—to the eternal disgrace of Europe.

The means adopted, says writer in the *Polish Magazine*, by the Russian Emperor to degrade and annihilate Poland, are as systematic as they are infamous; he tears children from their parents, deprives them of their names, language, and religion; converts churches into barracks, and charitable institutions into prisons; he has destroyed the universities and colleges, shut up or removed the public libraries, and denounced the religion and language of Poland.

Nothing has been deemed inviolable by the revengeful Czar; he stretched out on all sides his cruel hand in search of victims, not sparing even the most pious and eminent prelates, whose only offences were, that they had either opposed the government in a constitutional way in the senate before the last Polish revolution, or refused to become parties to the anti-Catholic schemes of Russia.

Thus Charles Sarius Skorkowski, Bishop of Cracow, for having opposed the bill for the divorce long before the revolution, has not been forgotten in the times of general oppression, and that venerable prelate has been removed from his diocese, and forbidden to return to his native land from Austria, where he obtained permission to reside.

Long indeed, would be the list of the prelates, and other ministers of religion, who fell victims to Russian tyranny; but one name more,—that a priest, who, after having been sacrilegiously degraded, was sentenced to death by a court-marital of Russian officers,—will give our readers some idea of the extent of religious persecutions in Poland. Bognuski, Vicar at Radom, on one of the Easter holidays in 1833, preached from the *Lamentations of Jeremias*, chapter v. verses 2, 3, 4, 16, 19, 21. The mass was not yet over, when the commissary of the police summoned him to the military commandant, who immediately sent him to Warsaw, escorted by Cossecks. After five months' imprisonment in the Convent of Carmelites, (now a goal,) the Czar *mercifully* commuted the sentence of death into that of banishment for twenty years to Siberia, whither he has been transported loaded with heavy chains.

The Greek-united, or Catholic-Greek, clergymen are subjected to a still more cruel treatment.

A few words may here be requisite, in order to explain the difference between the Oriental Church, the United-Greek, and that which is called Russo, or Schismatic-Greek.

In the year 988, Christianity was established in the southern and eastern provinces of Lithuania, and in the duchy of Moscow, by the zealous labours of Saint Cyril and of Methodius, who both belonged to the Eastern Church, and who introduced the Greek Liturgy (which they caused to be translated into the Sclavonic language) among the people whom they converted. The Eastern Church, and its respective patriarchs, acknowledged the supremacy of the Bishop of Rome. In the year 1439, in order to settle some differences which had arisen, the union of the two Churches—that is, the Eastern and Western—was finally decreed at the Council of Florence. Their Liturgy, however, remained unaltered, as well as some of their rites and ceremonies. It is towards the annihilation of the national language used in the ceremonies of the Divine service, that the Czar directs all his attention; and every scheme has been tried to make the people abandon the Catholic-Greek religion, the head of the Church of which is in Rome, and to embrace the Schismatic-Greek, the head of which is the Czar himself.

All the Russian subjects being divided into fourteen degrees, it follows also that all the clergymen of the Russo-Greek Church are subjected to the gradations of military rank; for example, to a parish clergyman is assigned the rank of a captain in the army, and he is thus a mere expounder of the Czar's ukazes, instead of the ordinances of Christianity. There is scarcely need to mention, that the schismatics deny the nature of the Trinity, and are plunged in the most frightful ignorance with respect to all Christian doctrines.

Peter the Cruel was the first that declared himself and his successors the heads of the Russo-Greek Church, and commenced bitter persecutions against all those who adhered to the Catholic-Greek religion. We learn from the Muscovite writers, and from Voltaire himself, (in his *Charles the Twelfth*,) who was very friendly to the Petersburg court, that the Czar Peter caused hundreds of priests to be barbarously murdered.

To escape the tortures of Peter the Cruel, and afterwards of the Empress Anne, in 1734, numbers of the persecuted flocked to Poland, where every one was allowed the free exercise of his religion. The Empress Anne, in order to punish the Poles for the tolerance with which the refugees were treated, in spite of the peace which then existed between the two territories, made an incursion by night into the Polish territory. Her barbarian troops, who consisted of five regiments

of infantry, one of dragoons, and two of Cossacks, spared neither age nor sex ; plundered and burned the sacred edifices ; and carried off to the heart of Moscow 40,000 of the population, among whom there was a great number of priests.

The Empress Catharine kept up the persecutions with cruelty, in which she surpassed all her predecessors, not excepting Peter the Cruel. In 1775, one hundred and ninety Churches were either bestowed upon the Russo-Greeks, or converted into barracks, and a great many Catholic clergymen were massacred.* The present Czar, Nicholas, follows his cruel ancestors in the infamous plan for denationalizing Poland, and all means appear to him good that are calculated to promote his favourite object. After having diminished the number of clergy and parish churches, after having deposed, by his own authority, many venerable and patriotic bishops, he now thought it high time to turn his hand against the ecclesiastical seminaries, and to obstruct the education of youth for clerical functions. No priest or professor is allowed to explain the difference between the Latin and the Schismatic-Greek Churches, nor to answer the falsehoods and calumnies which the Czar's creatures are unremittingly propagating against the Catholic tenets. In order to transform, if possible, all the bishops and inferior clergy into willing tools of his arbitrary will, the Czar has resolved to pay them certain salaries from the proceeds of the sale of religious property. He has already formed, at Petersburg, a consistory under the title of *Collegium Justitia*, by means of which he has assumed by usurpation the virtual power of the head of the Catholic Church of Poland. Through this consistory he has ordered, that no priest be allowed to solemnize mixed marriages, or to baptize children of parents who differ in religious tenets.

The ruse which this perverse government employs to delude the credulous, and the revenge that follows opposition and firmness, are more easily imagined than described. Some of our readers may even think them a little exaggerated ; it is, however, not less true, that by the connivance of the *Collegium Justitia*, a series of the falsest statements has been written to the see of Rome concerning the Polish priests ; and letters received from the Roman pontiff have been often altered, in order to induce some unsuspecting priests to believe that their conduct was highly culpable in the eyes of their supreme head.

By the ukase of 1831, priests are forbidden to baptize Catholic children after the expiration of twenty-four hours from their birth ; now, as churches are destroyed in many parishes, and the priests removed therefrom, this iniquitous order successfully accomplishes the wicked intents of its framer ; for, in order to prevent the people from going to another parish, another ukase of the same year contains the injunction, that they are not to do it without the permission of the commandant of the district. By the first mentioned ukase it is ordered, that any priest who shall baptize a child after the above-stated time, shall be imprisoned and fined for the first offence, and be sent to Siberia for the second. There are hundreds of priests now pining in the Siberian mines, who chose rather to endure a punishment worse than death, than refuse to perform any portion of their holy office when required to do so. In 1834, not less than fifty-four parish priests in one sweep were seized and sent to Siberia, because they signed a petition, by which they respectfully, but firmly refused to make use of the Liturgy which was printed at Moscow, and approved, of by the Emperor, and from which the article concerning the belief in the Trinity, and that of the union with the Church of Rome were expounded. These noble-minded clergymen foresaw well what would be the result of their conscientious recusancy, but they cheerfully submitted to their hopeless exile ; thus leaving, as a legacy to their flocks, the sublime example of their readiness to *suffer persecution for justice sake*. Other clergymen, who signed a similar petition, but did not express in it their refusal to receive the Liturgy imposed upon them, were imprisoned at Polock, and were subjected to a strict examination of their religious principles, which were compared with those promulgated in books sanctioned by the Court of Petersburg. One clergyman, Pluski, not only refused to submit to the examination, but wrote a severe criticism on the above works, and completely refuted their

* A full account of those barbarous excesses may be found at the British Museum, in an official report of the Commissioners appointed by the Polish Diet in 1790 ; but how it found its way to the British Museum is not known.

arguments. The whole of his property was confiscated, and he himself was sent to the deserts of Moscovy, with his six children.*

One of the many infamous schemes of Russian policy, is to employ some servile dependents of the Moscovite court to vamp up a petition to the Czar, expressing, in the name of a whole parish, a desire to embrace the schismatic religion. Immediately an official document appears, stating that the Emperor is graciously pleased to grant the prayer of the petitioners; and the authorities are then informed, that the parish of their own accord adopted the Moscovite creed. On the next Sunday, the parish church is filled with soldiers, who immediately seize upon those that refuse to profit by the Emperor's alleged condescension.

We will finish this melancholy account of the religious persecutions in Poland, by warning our readers against the supposition, that Nicholas, in endeavouring to uproot the Catholic religion in Poland, is actuated by the desire of implanting therein another form of faith, which he conscientiously believes to be better. Were such the case, he might possibly find, in other countries, some advocates of his policy; provided, however, it were conducted with Christian forbearance and charity. But how stands the case? He shuts up numbers of parish churches and schools, but does not open others; he removes hundreds of pious pastors from their flocks, but does not send others in their places; in fine, he is evidently striving, with all his force, to demoralize the Polish people: and by thus effacing what so strikingly distinguishes them from the barbarians of Russia, to strike a decisive blow at their nationality, in order to plunge them for ever into hopeless bondage.

ADDRESS TO POLAND.

Sleep, Poland! sleep! falsely 'tis said, thou sleepest in thy grave: thou art but slumbering in thy cradle.

When thou wert abandoned, betrayed, spent with toil and exhausted with battle;—when thy brow was pale, and thy limbs failed thee, then did thine enemies exult ferociously, and their savage cry arose—loud, long, and shrill, like the howling of the fierce hyæna, when in the gloomy night he makes the traveller shiver 'neath his fragile tent.

Sleep, Poland! sleep! falsely 'tis said, thou sleepest in thy grave: thou art but slumbering in thy cradle.

Like the hardy knight who reposes in his armour on a tombstone, there lay the giant stretched upon the earth. His barbarian foe threw dust contemptuously on his prostrate frame, and dared to prophecy: "Never shall he awaken!"

Sleep, Poland! sleep! falsely 'tis said, thou sleepest in thy grave: thou art but slumbering in thy cradle.

Thy scattered sons have diffused over the world the proud tale of thy wonderful and glorious achievements. They have told, how, breaking the yoke of thy oppressors, thou didst rise like the angel commissioned from on high, and armed with the sword of God's wrath, to punish those who laugh at justice,—and the hearts of the tyrants were troubled.

Sleep, Poland! sleep! falsely 'tis said, thou sleepest in thy grave: thou art but slumbering in thy cradle.

And when they related all that thine eyes had witnessed—the unconquerable courage of warriors, the heroic constancy of delicate women, the holy ardour of youthful maidens, the religious devotedness of priests, and the noble spirit of little children even, who tore themselves from their mothers' arms, in order that they, too, might die for thee,—the sympathizing world was moved with sorrow, and the nations held down their heads and wept!

Sleep, Poland! sleep! falsely 'tis said, thou sleepest in thy grave: thou art but slumbering in thy cradle.

Can such sacrifices—can such labours be for ever fruitless? Have so many devoted martyrs bequeathed to their native fields, nothing but the seeds of eternal bondage? Is there no hope for the beloved country, to which are directed the

* The clergy of the united Greek religion may be married men, but not unless their marriage took place before their ordination; of course, they are not allowed to marry a second time.

anxious looks of so many wretched exiles ; Ah ! tell me, tell me ! shall there remain only a grave with the grass waving over it ?

Sleep, Poland ! sleep ! falsely 'tis said, thou sleepest in thy grave ; thou art but slumbering in thy cradle.

The coward foe hath put to death, with trembling hand, thy disarmed warriors—their powerful limbs he hath fettered with ignoble chains : but fear seized him in presence of heroines—in presence of thy children, too ! But in vain—the desert hath swallowed up whom the sword had spared. Whilst thy brave sons took refuge in the wilderness, or were thrown confusedly into the abysses of the earth, the walls of thy stately temples were levelled in the dust, and thy altars profaned with blood, were buried amid heaps of ruins.

Sleep, Poland ! sleep ! falsely 'tis said, thou sleepest in thy grave : thou art but slumbering in thy cradle.

What hear'st thou in those forests ?

The melancholy moaning of the winds.

What see'st thou traversing those plains ?

The bird of passage seeking where it may repose.

Is that all ?

No. I behold a Cross : turned to the East, it looks to the point where rises the bright sun ; and near it may be heard, at eventide, sweet and mysterious voices.

Sleep, Poland ! sleep ! falsely 'tis said, thou sleepest in thy grave : thou art but slumbering in thy cradle.

Lo ! there dwells upon her pale but serene brow, imperishable hope,—upon her lips a gentle smile. What then hath Poland witnessed in her sleep ? An illusive dream which has for ever vanished ? No. The Virgin Mother, whom she proclaimed, of old, her queen, hath descended from the blest abodes :—one hand rests upon her snowy bosom, with the other she removes the veil of the future, and displays Religion in triumphal robes. Hear'st thou her message, Poland ? It is full of hope and joy,—Thou shalt yet be free !

Sleep, Poland ! sleep ! falsely 'tis said, thou sleepest in thy grave : thou art but slumbering in thy cradle.—*Catholic Magazine, November 1839.*

PUBLIC MEETING OF THE YORK CATHOLIC SOCIETY AT THE YORK FESTIVAL CONCERT-ROOM.

On Tuesday last, in accordance with announcement, the Catholics of this city held a tea-party and meeting in the Festival Concert-room, Blake street, in this city. This being the first public meeting which the Catholics have held in this city since the Reformation, great interest was felt upon the occasion ; and the consequence was, that a company assembled which, for respectability or for numbers, has seldom been excelled in our ancient city. Eight tables extended the length of the hall, and two were placed in the orchestra, the whole of which were fully occupied. A steward and stewardess were appointed for every ten of the company, the divisions being marked by long white wands, at the head of which were pilgrimic crosses. In the orchestra, a large and beautiful cross made of zinc was raised, which was the gift of Mr. Gibson, a Protestant friend. We observed in the centre of the room a beautiful cross in gold about three feet high, raised by six large steps, which had a very pleasing effect ; also on one of the other tables was a similar cross, belonging to Mr. Mitchell, a Protestant gentleman, who officiated as one of the stewards. The tables and seats were all covered with crimson cloth, which bore a very elegant appearance. All the stewards wore beautiful white rosetts, with a small cross suspended from them, and a large proportion of the Catholics who were present also wore the latter emblem. It was computed that not less than 600 sat down to tea. The gallery of the music hall was reserved for visitors, who could not conveniently attend tea, and this, during the evening, was completely crowded.

D. French, Esq., barrister, was loudly applauded, as was also —Houldsworth, Esq., late mayor of Leeds. R. H. Anderson, Esq., occupied the chair, and was surrounded by several gentlemen.

Tea took place at five o'clock, and shortly before seven, the whole having been concluded, and the tea services removed, grace (which had been arranged for the occasion by Mr. F. Barnett) was beautifully sung by M^{ss} Andrews, Messrs. Barnett, Lee, Dent, and T. Walker.

The CHAIRMAN, accompanied by D. French, Esq., —Houldsworth, Esq., and several other gentlemen, then came to the front of the orchestra.

The CHAIRMAN spoke as follows:—Brothers and sisters of the Catholic Society of York, as this is the first public meeting of the York Catholic Society, I explain what are its objects and what its views. It has for its object the protection of the civil and religious rights of man, and the promotion of catholicity in the county of York. Our objects are for the affording of that mutual assistance which was recommended by Christ to be administered towards the poor by the rich. It is that universal charity which I hope no person who hears me will consider it wrong to administer towards his afflicted brethren. (Applause.) Another object which we have in view, and which I hope we shall continue to have, is to provide a decent burial for the poor members of our society. (Applause.) Four months have hardly elapsed since this society was first formed, and yet, in the course of this short space of time, in spite of all the opposition that has been used, we have seen it increase from five members to nearly five hundred. (Applause.) We have used no solicitation; we have not endeavoured to persuade any person. (Applause.) No, my friends, persons have become members of this society, from no other reason than this, they were satisfied that its objects were good. (Applause.) As soon as we established this society, we disseminated a great number of tracts. It is well known to you, that, during the last twelve months, the religion of the Catholics has been attacked and traduced in the most wanton manner in the city of York. I consider it is the bounden duty of every Christian to inform his neighbour, to the best of his ability, of that which before God he believes to be the truth. (Applause.) I for one have lived among Protestants during my whole life, and I have ever found them charitably disposed towards us, and desirous of ascertaining what were our religious sentiments and tenets; and upon all occasions showing a desire to live on terms of friendship with us. I have long observed, with the greatest pleasure, the charitable feelings which exist among many of our Protestant brethren, (applause;) but what will you think, my friends, when I tell you, that a Protestant presented gratuitously that beautiful cross (pointing to the large one immediately behind him) to this association? (Loud applause.) What will you think, when I tell you that the beautiful cloth which covers our tables has been presented by a kind and Christian-like Methodist? (Loud applause.) When I know these facts, my friends, and when you know them, I trust you will agree with me in thinking that it is time for Catholics and Protestants to shake hands. My friends, I have to apologise to you for trespassing so long upon your attention. I hope and trust, in the address I have made I have not given offence to any Protestant who was listening to me. (Applause.) If I have, I beg to assure him that it was done unintentionally. I have endeavoured, as far as in my power, to state to you the truth, the whole truth, and nothing but the truth. (Applause.)

D. FRENCH, Esq. who is, we believe, a barrister from London, was then introduced to the meeting. Upon presenting himself he was loudly applauded. He addressed the meeting in an argumentative and eloquent speech, but we are sorry that from the press of other matter we are unable to give more than a brief abstract of his speech. He maintained that there was but one universal priesthood in the world, which was the Catholic. (Applause.) If a Protestant clergyman expressed a desire to enter the Catholic church, they said they were glad to receive him; but he must be ordained by a Catholic bishop, if he wished to preach. If, however, a Catholic priest is accused of some misconduct, and degraded from the priesthood, he is immediately taken in by the Protestants, and, without any subsequent ordination, appointed to preach the gospel. In conclusion, he invited all to approach that church; and when they had approached it, they would find in the sacrament of the eucharist an invigorating source of true and genuine piety. (Loud applause.)

—HOULDSWORTH, Esq. late mayor of Leeds, then rose, and addressed the meeting in a short, but very impressive speech. In conclusion, he proposed a vote of thanks to the stewards and stewardesses, for the excellent arrangements which they had made.

Mr. SWALES briefly seconded the motion, which was put and carried unanimously.

The CHAIRMAN, on behalf of the stewards and stewardesses, returned thanks.

Thanks were then moved to the president, for his able and efficient services; and, after the national anthem had been sung, the company broke up. —*Phoenix*, 6th Feby.

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. LIX.]

JUNE 6, 1840.

[VOL. II.]

OH! WHAT A FRIEND IS THE CHRISTIAN ADVOCATE!!

Qualis ubi in lucem coluber, mala gramina pastus,
Nunc positus novus exuviis, nitidusque juventa,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.

We owe our apologies to the *Christian Advocate* for having suffered four weeks to elapse, before we compliment him on the slenderer and more genteel form, which his paper assumed at the commencement of the second year of its existence. But to make amends for our neglect, we hasten now to greet him with a more cordial welcome. He has cast his last year's slough; and strong with the noxious herbs on which he has fed, he bursts into day, proud of the new glories of his speckled skin, and glittering in all the freshness and vigour of renovated youth. But though decked in a brighter coat, he retains the nature of that serpent-species to which he belongs:—we recognize it in the DARK spot that shines still on his forehead. Observing this characteristic mark more strongly delineated even than before, it is with the most sincere and unfeigned delight, that we hail the new appearance of our very worthy cotemporary. For we feel convinced that, pursuing the same bold career on which he has entered, he is destined to render the most signal service to our Holy Religion, by neutralizing calumny and dispelling prejudice in the minds of many, who now behold her doctrine and institutions with hatred, fear or mistrust.

It should be borne in mind, that our fellow-champion of religion is designated by the title of the *Christian Advocate*; and as his name ought to be strictly expressive of the duties which he undertakes to discharge, it requires no argument to prove, that he must necessarily entertain the fondest feelings of regard and solicitude for the CATHOLIC CHURCH, whose Members constitute four fifths of the Christian world. To set up as the *Advocate* of Christianity, and not to cherish, not to defend, the far greater portion of it, would argue such contradiction in terms—such inconsistency in principle and conduct, as we could not suspect from the known wisdom of the *Advocate*. So, when he first commenced his editorial career, he nobly pledged himself to defend and advocate the cause of every society of Christians; and though, on entering his second year under a brighter form, he distinctly informs us that his main object is to *attack* the CATHOLIC CHURCH, yet he is careful at the same time to assure us, that his object at present is not in the least changed from what it was at the commencement. Hence we rightly

infer, that eager as ever to advocate the Catholic cause—the cause of the great bulk of Christianity,—he assumes only the *mask* of hostility, with a view to render that peculiar but effective kind of service, which can only be achieved by an apparent foe.

Lubrica convolvit sublato pectore tergæ.

To act as our friend, he puts on the garb of an enemy. He has taken upon himself the odious task of printing all the monstrous calumnies invented against the CATHOLIC CHURCH, to the end that, by the open and undisguised manner in which he states them, their falsehood may strike the eye at once, and arrest the notice of the most careless observer. With respect to the *Protestant* portion of Christianity, as it has never been unjustly attacked, the mode of advocating it is straight-forward and clear. But calumny works so strongly on the public mind with regard to the *Catholic* portion, that the *Advocate* has deemed it expedient to administer calumny in large doses by way of corrective: like calomel, of which five grains are said to act as a purge, but twenty-five to produce an astringent effect. We think the system which he has adopted highly judicious. Could he in any other way afford a greater or more effective aid? Indeed, we are at a loss, which to extol most, the extreme generosity, or the bold originality of the design. If our gratitude could equal the excellence of the service wrought, or of the good effected, by this grand scheme, it would know neither measure nor bounds. How could we ever hope, in the minds of those who dissent from us, to remove the host of false impressions which they have formed against our Church, unless we had some daring friend who, under the disguise of a foe, would present in such glaring colours the whole series of falsehoods, misrepresentations and calumnies, that a child might note them down, and point out their absurdity.

Let us examine then some of the gross falsehoods, which the *Christian Advocate*, for a noble and charitable purpose, has crowded together in the four last issues of his journal. It is impossible indeed to enumerate them all; but the exposure of a few will throw discredit on the rest, and bring disgrace on those whose main business it is, to vilify the most ancient and most extensive portion of Christianity.

PICTURES OF FALSEHOOD FROM THE ADVOCATE'S SKETCH-BOOK.

10. *In some of their translations, they (the Catholics) have omitted the 2d Commandment in the decalogue, and divided the tenth into two, in order to complete the number.—We assert that they have done this for the purpose of maintaining the doctrine of image worship.* Lo! here is a brace of monstrous falsehoods—two dogs of war, leashed together and let loose upon poor Catholics! The Scripture mutilated to sanction idolatry! Protestant Reader, look at the Commandments in any Catholic version of the Scriptures, Latin, English, French, Italian, Spanish, or what you please, and see if there be the slightest omission, or the slightest change in point of division. When you have satisfied your curiosity on this head, you may ask some instructed Catholic youth, “whether he ever adored an image,” and he will either smile at your simplicity, or resent the question as an insult to his understanding. We consider this group as a very happy specimen of our good friend the *Advocate's* talent. Never did we see the design so well developed and expressed before. It stands so broad and open that it cannot escape a mole's eye. For fear however lest it might, the *Advocate*, with as much judgment as benevolence, draws it in TWO SUCCEEDING NUMBERS of his renovated journal!!!

29. Catholics maintain "that the end sanctifies the means." It is needless to say that this is a principle which the Catholic Church, so far from maintaining, absolutely condemns. This the *Christian Advocate* is very well aware of. But it is precisely, because he knows this, (for we have solemnly disowned the maxim a thousand times), that he repeatedly charges us with maintaining it: since nothing is better calculated to neutralize the effect of a calumny, than, when it is flatly disavowed, to urge it continually without proof. Yet the *Christian Advocate* does sometimes favour us with a proof. But what kind of proof? Ah! here he displays truly the ingenuity of his love for us. Why, it is a proof, which destroys the charge, by rendering it ridiculous. Lo! he draws a figure of a Jesuit, with these words streaming from his mouth: "Pshaw! what does it matter by what means we obtain paradise if we do but obtain it." As bad means are not likely to open the gates of heaven, we think that no sensible Protestant will quarrel much with the witty saying of the Jesuit. Could our wily friend the *Advocate* have given a more cutting sarcasm to the calumniators of the Catholic Church and the Jesuits?

30. The Catholics substitute confession of the lips, for confession of the soul to God, and to countenance the error, they substitute the word "penance" in their translations for repentance. This sketch of a well-known calumny is admirably hit off by the clever pencil of the *Advocate*. See! how bold and masterly are the outlines! how vivid and striking is the colouring! Such impudence depicted on the forehead! Such deep malice in the eye! Such a deceitful leer curling the lips! Oh! the whole figure is so round, so plump, so bouncing, that you know it at once to be—a falsehood.—The *Christian Advocate* knows very well, (for he is a well-informed man and quite familiar with our common catechisms), that in the Catholic Church a sincere and heart-felt sorrow, with a firm purpose never to sin again, is a condition essentially necessary for forgiveness; that without this—inward penance of the heart, no external penance, however severe, no confession of the lips or of the soul either to God, or man, can possibly avail. This our good friend with a foe's mask, knows very well; but his simple minded readers do not; so to disabuse them, he draws a bold sketch of the calumny, making the great points of it stand out so prominently from the canvas, that no one can fail to mistake them. If this is a great effort of the *Advocate's* skill, it was necessarily exerted here; for the word "penance" has two significations,—outward suffering and internal repentance. Formerly, though not at present, its primary meaning was repentance, signifying the same as the unusual word "penitence," of which it is only a corruption. Both "penance" and "penitence" are derived from the word "pœnitentia" of the Latin Vulgate, the only translation of the Scriptures authenticated by the Catholic Church. "To do penance" is the old English translation of the expression of the Vulgate "agere pœnitentiam," which signifies "to do penitence or repentance." Though now the meaning of the word "penance" has slid from sorrow of the heart to the outward expression of it in voluntary mortifications, yet the original meaning is retained in works of Catholic Theology. Hence we define the virtue of Penance to be a hearty sorrow and detestation of sin with a firm purpose of amendment. This virtue constitutes an indispensable and essential part of the Sacrament of Penance. Our common English Dictionaries put "repentance" as a secondary meaning of "Penance." Aware of this ambiguity of phrase, and fearing lest his readers might mistake falsehood for truth, our good brother, the *Advocate*,

in his ardent zeal for our cause, has taken care to bring out strongly the chief points of this calumny with the best strokes of his masterly pencil.

40. *Popery rests on the following argument: The Church of Rome (RESTRICTING IT TO THE DIOCESE OF ROME) is infallible—because the Apostle Peter was the rock upon which that Church was to be built against which the gates of hell shall not prevail.* Of all the sketches of Falsehood done by the *Advocate* there is none which delights us so much as this before us—so witty in design and bold in execution. It puts the power of his talent, and the sincerity of his zeal for us, alike beyond dispute.—It is a very common artifice among writers of No-Popery-tracts, to confound together “the Infallibility of the Catholic Church” which is an article of our Faith, with the Infallibility of the Pope, which is *not* an article of Faith; and thus to impose on ignorant readers who are unable to draw the distinction. With what happy effort of his art has the *Advocate* hit off the prominent feature of this deceitful and unworthy artifice! If he had put it without the parenthesis thus; *Popery rests on the following argument “The Church of Rome is infallible,”* the phrase would have been sufficiently ambiguous for an enemy of the Catholic Church to find room for caviling with some plausibility of argument: for the expression “Church of Rome” might be understood either as the Catholic Church united to the Roman Sæe, or as the Diocese of Rome. But the *Christian Advocate*, in a well-placed parenthesis, restricts “Infallibility” to the Diocese of Rome, which is not an article of Catholic belief: and thus, by this bold and decided stroke of his pencil, he gives us to understand, that he is as well acquainted with the Catholic doctrine as with the Protestant calumny, and that he has a mind to pourtray that calumny in such broad lines of deformity that no one shall misunderstand it. How greatly are we beholden to his goodness!*

Our list of portraits is very long; but the few, which we have examined, have occupied so much space, that we cannot at present contemplate the rest. Besides, we have carried our metaphor so far, that we must throw it off, before our readers are as tired of it as we are. We will take up the subject again. But we now bid farewell to *Christian Advocate* OUR FRIEND; we will next Saturday accost him as *Christian Advocate* OUR FOE.

* We feel conscious, that the word “——,” not “FALSEHOOD,” is the proper term which the humour of this article requires. But amongst our opponents there are some partially educated Gentlemen, who understanding little of the true spirit of the English language, are unable to see that the coarseness of the word “——” may be entirely removed by the polite manner in which it is conveyed. Whether the *Commercial Advertiser* be an adept in the art of composition, we leave to others to determine; but we candidly admit, that he understands better than ourselves the style, which delights the taste of this class of Readers. Lately he fell impetuously on a poor native Editor who had dared to call his statements in question; and with great indignation and big words of “mendacity” seemed as if he meant to annihilate the delinquent. He said all that an angry man could say; but he was very *polite*, because the word “——” did not float on the troubled stream of his invective. But we, who delight in cutting, rather than in smashing, a deceitful opponent; we, who, like Ariel, love to do our “spiriting gently,” are accused forsooth of coarseness, because we know the neat and pretty way, like Ariel, to give the “——” to a monster that is labouring to blacken the name of the oldest Church in Christendom. Willing, however, to spoil our piece, rather than offend the fastidiousness of our opponents, we have rejected the odious monosyllable. Even in this note we have substituted a “——” for it; because we understand that certain Gentlemen are as much terrified at the sight of it, as ladies at a spider.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR BAPTISTS.

Continued from our last.

We have already seen in what manner the two first colonies of German emissaries, sent in 1535 and 1538, to plant a scion of Anabaptism in England, were received by righteous king Henry, and the man of God, Cranmer, archbishop of Canterbury. The important service rendered to the German reformers by Joan Bocher, the female preacher of Kent, contributed to the propagation of this sect in England. Her clandestine importation of prohibited books, and their subsequent diffusion, caused a host of new interpreters of holy writ to spring up, who began to teach that bigamy was lawful, and that to admit the government of a king was to reject the government of God. Many of them taught that children baptized in infancy should afterwards be re-baptized; that human laws were not to be obeyed; that no Christian ought to bear any office in the commonwealth; that oaths are unlawful; that Christ did not take flesh of the Virgin; that sinners cannot be restored to grace by repentance; and that all things are and ought to be common. Some of their doctrines, by denying the Incarnation, were deemed to sap the very foundations of Christianity; others tended to convulse the established order of society; in consequence, commissions were repeatedly issued, appointing the Archbishop, several Prelates and certain distinguished divines and civilians to be Inquisitors of heretical depravity.

In these instruments it was asserted, that it was the duty of kings, and especially of one who bore the title of Defender of the Faith, to check the diffusion of error by the punishment of its abettors, and to prevent the gangrene from reaching the more healthy parts by the amputation of the diseased members. The three first heretics who appeared before this new tribunal, were induced either by terror or conviction to abjure their errors, and having been sworn never to return to their former opinions, they publicly bore faggots during the sermon at St. Paul's cross. Among them was a member of the sect of Unitarians; but nothing could subdue the obstinacy of the female preacher, Joan Bocher of Kent. Having been summoned before the Inquisitors Cranmer, Smith, Cook, Latimer and Lyell, she persisted to the last in denying in an unintelligible jargon the incarnation of our blessed Redeemer; and when Archbishop Cranmer excommunicated her as a heretic, and ordered her to be delivered to the secular power, she replied; "*it is a godly matter to consider your ignorance. It was not long ago that you burned Ann Ashew for a piece of bread; and yet came yourselves soon after to believe and profess the same doctrine for which you burned her; and now, forsooth, you will need burn me for a piece of flesh, and in the end you will come to believe this also, when you have read the Scriptures and understand them.*" The fear of consigning her soul to everlasting torments excited in the young head of the established Church, Edward the sixth, an unwillingness to consent to her execution. Cranmer was compelled to moot the point with the youthful Theologian; the objection was solved by the example of Moses, who condemned blasphemers to be stoned; and after a delay of a year, the king with tears put his signature to the warrant. She persisted in her obstinacy at the very stake, and when the preacher Dr. Scory undertook to refute her opinions, she exclaimed that *he lied like a rogue, and had better go home and study the Scripture.*

A few days later, Von Parris, a Dutchman and a Surgeon in London, was also committed to the flames. However, a convenient latitude of practice and opinion was conceded to those strangers, whom the fear of persecution, or the advantages of commerce induced to settle in England. Foreign Religionists of every sect and nation, Frenchmen, Italians, Germans, Poles and Scots, were assured of an asylum in the palace of the Archbishop. He procured for them livings in the Church and protection at court. These foreigners accommodated their consciences to the existing orders, so far as to tolerate what they hoped might afterwards be reformed. Great many of these sectarians preferring comfort and life to the crown of martyrdom, sought an asylum in foreign climes, during the reign of Queen Mary. No wonder therefore is it, if among the reformers, who by their embittered zeal, by their intemperance, by their turbulent provocations and seditious machinations, exposed themselves to civil disabilities, to the penalties of imprisonment and death, no wonder is it we say, if it is so difficult to find among them during this reign, any Anabaptists or any members of the Unitarian sect, which sprang out of the Anabaptist doctrines.

The Anabaptists were also doomed to suffer at the stake under Elizabeth, as their predecessors had suffered under her father and her brother. During her reign, they occasionally introduced themselves under the cover of the Dutch Church into London. On three different occasions, the Queen by proclamation ordered all persons, whether foreigners or natives, who had embraced the opinions of the Anabaptists, to leave the Kingdom within twenty days, under pain of forfeiture, imprisonment and other penalties. At the suggestion of Grindal, bishop of London, domiciliary visits were made through all the parishes of the metropolis; and every house-holder was compelled to return a list of the strangers, who lodged with him, their occupations, characters and religious principles. In 1575 twenty-seven persons were apprehended at their devotions in a house near Aldgate, and brought before the tribunal of the Inquisition as suspected of heresy. On examination it was found, that they maintained the principles of Anabaptism. Some were dismissed with a reprimand; five were adjudged on their repentance, to bear faggots and to recant at St. Paul's cross, and one woman and ten men were condemned to the flames. The woman afterwards saved her life by abjuring her errors, and the men were sent out of the kingdom; but neither argument nor terror could subdue the obstinacy of Peters and Turwert, who persisted in maintaining their doctrines, and in consequence perished in the flames of Smithfield, amidst an immense concourse of spectators. Four years afterwards, for the profession of similar opinions, Matthew Hammond, a plough-wright, who had been pronounced an obstinate heretic by the bishop of Norwich, was burnt in the ditch of that city; and in the same place, but after an interval of 10 years, was also consumed Francis Kett, a member of one of the universities, who had been convicted of uttering the blasphemies of the Anabaptists against the Divinity of Christ.

The Anabaptists would fain derive their origin from the Precursor of our Lord. How this can be proved, we know not, unless we may be allowed to account for it by the system of transmigration of souls. One Hacket, a non-conformist in the time of Elizabeth, was the first of them we believe, who laid claim to this high pretension. He was a person of low birth, and not a very creditable character, who had given ear to some of the fanatical preachers of the time. He soon put on the ap-

pearance of superior sanctity, made pretension to supernatural powers and professed to believe that his body was animated with the soul of John the Baptist. The Magistrates of Lincoln vainly endeavoured to convince him of his delusion by a public whipping: from the tail of the cart he hastened to London, to prepare the way of the Lord before his second coming; and to denounce, as the prophet of vengeance, the plagues which would fall on the realm, in consequence of its opposition to a thorough reformation. He was accompanied by Coppinger and Arthington, two gentlemen of slender fortunes, whose enthusiasm led them to believe in the divine Mission of Hacket. One morning they issued from his lodgings, as the prophets of judgment and mercy, ran through the streets exclaiming, "*Repent England, Repent,*" and at Charing Cross harangued the people from a waggon. They declared that *the reformation was at hand; that Hacket as the representative of Christ, and clothed in the glorified body of the Messiah, was come with his fan in his hand to separate the wheat from the chaff; that he was King of the world; that all princes must acknowledge him for their sovereign; and that the Queen would be deprived of her crown for her opposition to the godly work of reformation.* The people heard them with astonishment, but without applause. Unable to procure followers, they returned to Hacket; and all three were apprehended and condemned as traitors. Hacket died venting the most horrible blasphemies: Coppinger starved himself or was starved in prison: Arthington read his recantation, and obtained pardon.

(To be continued.)

CONFIRMATION.—We beg to remind our readers that tomorrow, Whit-Sunday, Confirmation will be given by the Right Rev. Dr. Taberd at the Principal Catholic Church—A Pontifical Mass will be performed by His Lordship at half past six o'clock, and we understand that the Music selected for the occasion, is one of Haydn's best (No. 2), the vocal part of which in the hands of Mesdames Valadares and Sinaes, and several gentlemen Amateurs will afford a rich treat to the lovers of Sacred Music—Confirmation will be administered immediately after Mass.

THE URSULINE ESTABLISHMENT.—Notwithstanding the ebullition of bigotry and intolerance which the Editor of the *Eastern Star* has allowed one of his Correspondents to give vent to against the proposed Nunnery, and the readiness with which the *Commercial Advertiser* has adopted and propagated his gross misrepresentations, originating either from ignorance or malice; our readers will be glad to observe how utterly abortive has been the effort to alarm the public mind when they see the respectable names we have now the gratification of laying before them. A few more attempts to "lay bare the evils of such an institution" will, we are assured, be productive of more good to the Nunnery than all we can say in favor of it.

The Honorable W. W. Bird, Esq.	50
The Honorable Sir Edward Ryan, Kt.	50
The Honorable Sir John Peter Grant, Kt.	50
The Honorable Sir Henry W. Seton, Kt.	50
Theodore Dickens, Esq.	25
Mrs. Dickens,	25
W. P. Grant, Esq.	25
X. Y. Z.	200

CHRISTIAN ZEAL.

From truth, the prolific mother of happiness and wisdom, springs zeal. This virtue, in her most perfect acceptation, is a combination of every Christian virtue. In other words, she is virtue in action. Through her the passions show forth that sublimity of deed, for which alone they animate man. Through her the perfections of Christianity make their most winning display, and Infinite Power and Infinite Goodness their most sublime manifestations.

Reason raises man above the brute, but zeal elevates him to the seraph. The great object of her ardour is to advance on every side the best interests of her neighbour, and to make the dominion of Jesus Christ as universal as his creation. Yet, her ardour is not tumultuous as the warriors in the battle's roar, but an equal, continued and effective effort, as that of the flowing stream, which, in time, widens its fertilizing channel, notwithstanding the most stubborn obstruction. Nor is her temper morose or vindictive, but, like her Divine Model, she can repose with serenity and affability among sinners, and among enemies. Unmindful of herself, she will unhesitatingly burst through encircling bands of deadly diseases, to succour the prostrate and the enfeebled, whatever may be their clime or their creed. Nor will she shrink from transferring the sufferings of others to herself by bestowing her all among the necessitous, though the hands that close upon her resuscitating charities shall have been employed in laying snares for her feet, or in hurling destruction upon her labours. Vice and crime may inflame her, but in this fire virtue and innocence have always found their best safeguard and protection. Power may keep her off from some shores for centuries, and bigotry in other lands may imprison her for ages; but she who achieved more than the valour of the legions of Rome or the wisdom of her philosophers will eventually triumph over every human power, and furnish undeniable evidence to every sect. No syren voice can lull her into slumber. No bribe can induce her to compromise with duty. No danger can appal her from her noble purposes. Nature, in her most terrific form, clothed in lightnings and making her own dominions to shake with her thunders, is equally impotent as the arms of man in checking her progress. Hunger and thirst—heat and cold—disease and suffering cannot subdue her energies. During their greatest severities she has exulted and rejoiced, when man, left to himself, would have wept and despaired. She it is that has so often bade the persecuted piety that has lived for generations in the midst of solitude and tears of wretchedness and devastation again bravely to exert herself for her who gave her truth; again to pile from the moss-grown ruins the mystic altar, which priestly power can ever make the Sinai of the Omnipotent; again to spread the hallowed roof beneath which the repentant voice can ever hush the accusing cries of conscience, and the ignorant ever learn how Infinite Mercy has interposed, and how Infinite Goodness has been a father. She it is that has so constantly strove to stimulate piety to ornament the temple as well as the palace with the best that ingenuity could devise or art could execute. Such is Christian zeal, to whom the near approach of death gives additional life, and in its most agonizing throes her last efforts will be cheerfully given to advance the sacred cause, for which Heaven has her solicitude, and for which sea and earth have warred. Such is Christian zeal, which has won nations for Christianity, made kings the auxiliaries of virtue, and formed heroes of those whom nature had never dignified with courageous hearts. It was this invincible zeal that first introduced into England, as well as into the most polished and barbarous lands, the religion of the Augustines, the Jeromes, the Ambroses, the Justins, and the apostles; the religion which has now for these eighteen centuries preserved her characters of authority uninjured from the numerous blows that have been so fiercely levelled at them, and which have shone brighter from the collisions of contending heresy; the religion which for many ages prescribed to the titled, to the learned, and to the wise of this land their faith and their morality. The religion which has sacrificed kingdoms and empires to the integrity of her unity, yet has ever had a rich compensation in the immediate acquisition of fervent thousands; the religion which "is all fair and without spot," and which, as a great writer says, "does not fear the most profound discussions, dreading only prejudice and passion, being well assured of triumph, provided that people bring to the examination uprightness and good faith." This religion is the Catholic religion, for the sincere profession of which we return our grateful thanks to Him who by his assisting graces, has enabled us so to do.—*Orthodox Journal*.

FAITH AND LITERATURE OF THE ARMENIANS.

(*From the Dublin Review, No. XIV.*)

It has long been a favourite practice to accuse the Catholic Church, and especially its supreme rulers, that so far from drawing forth the monuments and writings of Christian antiquity from the darkness in which they often lay concealed, they sought nothing more zealously than to prevent men from acquiring a knowledge of them. With the fullest force of conviction, have Catholic writers thrown back this unjust and foul calumny, and unveiled before the eyes of the unprejudiced the falsity and the wickedness of such an imputation. They have shown that it was the Catholic Church, and the Roman pontiffs in particular, who in times of almost universal barbarism, preserved, with vestal care, the sacred fire of learning; and who, at the revival of the sciences, awakened the minds of men from their lethargy, and directed them to pay their homage to wisdom, and thereby to regenerate the world. It is not necessary to explore antiquity for proofs of our assertion: each day presents us with documents more than sufficient. From the almost boundless regions of literature, we will select only one,—a small, but almost unknown province. We will endeavour to show the merit which the bishops of Rome have acquired for themselves in the literature and language of Armenia; and whilst we place this in a true light, we shall by this one example prove how little the Catholic Church has cause to fear from the publication of ancient Christian writers,—that it has no cause to throw impediments in the path of literature,—and that those who are the authors, not those who are the objects, of this calumny, have every thing to fear from this exposition.

The attention that has been paid by the Popes to the affairs of the east, and particularly to those of Armenia, since the latter part of the eleventh century, is well known; to their influence, and to the increased communication with the west, we must ascribe the improved literary condition of the Armenians in the twelfth century. Even in later ages, the Roman pontiffs have not turned away their eyes from Armenia; and if we find that their exertions have not been crowned with the desired results, the cause has been in the oppressed and persecuted state of that nation; to deliver it from which was the earnest desire of its Roman benefactors. Fruitless as its attempts may have been, Rome tired not; nor did it consider any means too laborious, or too expensive, which it thought might conduce to its design of forming a closer connexion between the west and Armenia, and of implanting in the latter the learning of Europe.

The Armenians, from the time of their conversion to Christianity, have always believed in a true, substantial, and permanent presence of Jesus Christ in the Eucharist, and that they offered the same to God as a sacrifice of propitiation for the living and the dead. From authorities the most incontrovertible it could be shown that the same is the faith and the same the practice of the Armenians at the present day.*

The conformity of the Armenian with the universal Church, is not confined to the subject of the Eucharist: a like agreement exists in every other article of our faith. Thus the Armenians admit not only the sacred Scriptures, but tradition also, as the rule of their faith; † they believe that, with this rule, Christ left in his

* Some Catholic divines have thought the doctrines of the modern Armenians, respecting the Eucharist, not perfectly orthodox. See Richard Simon, in notes "Ad Gabrielem Philadelphensem." But the Armenian Liturgy, of which an Italian translation was published at Venice, 1832, by the learned Father Avedichian, proves their orthodoxy beyond all doubt. The same may be seen in the "Confessio Fidei Eccl. Arm.," addressed to Pope Pius IV, in 1564; in Tchamitchean, "Hist. Arm.," vol. iii. p. 521. We read these words in Schroeder's "Thesaur. Ling. Arm.," p. 329, "Quotquot Christiani crucem honorant omnes uniferunt cum Romanis credunt panis atque vini mutationem in Christi corpus et sanguinem. . . . et nos putamus quod sine Missa Christianus non detur." Adam Olearius asserts the same in his "Itinerarium;" and all modern travellers are unanimous in declaring the conformity of the Armenian with the Roman Church. Well does the writer of this note remember the honest indignation of the learned F. P. Aucher, — whose name has frequently occurred in this article, — when informed that Lady Morgan had asserted, that she was told by him, that although living under the protection of the pope, the Armenians at Venice were what the pope would call heretics.

† Greg. Illum. ad Leont. Episc. Cæsar. Eliseus. Hist. Sect. ii. 29, 48. Lazar. Pharp. Hist. Arm. pp. 59, 83. John. Ozienis. Orat. Syr., &c. &c.

Church a living, speaking, and infallible judge, to explain the same, and to determine in all doubts. The history of the Armenian councils would supply abundant proof of this; we need not, therefore, search the writings of individual authors, whom, however, it would be easy to collect. It will suffice to cite the declaration made by the council of Duin, in the year 648, to the ambassadors of the Greeks: "We receive no new traditions: the doctrines which were delivered to us by our patriarch, Gregory, and the three holy councils, these alone we hold fast."—(In Tchamtchean, *Hist. Arm.* ii. p. 350). Adhering thus to the doctrines of their pastors and bishops, and to the tradition of the fathers, the Armenian nation was not to be turned away from its faith; and in the most cruel persecutions, the Persians could devise no means which appeared to them more calculated to destroy the religion of the people, than to persuade them to listen no more to the teachings of the pastors—(*Eliseus. Hist.* sect. ii. p. 44). The people of Armenia received the Christian faith through the preaching of the holy Gregory; and, although the sacred Scriptures were made accessible to them, by a translation in their own language, about a hundred years after, they continued to adhere to the same rule of faith. Their bishops assembled in council, announced to them the dogmas of their creed,* and regulated the discipline of the churches.† Nor in later times have the Armenian people shown themselves untrue to this principle: the authority of their bishops, in teaching, is still in full vigour amongst them; and it is a subject of complaint with all modern Protestant writers, that the Armenians do not pay the written word of God that reverence and submission which is due to it *alone*. Herr Parrot laments, "that success had not attended the efforts of the magnanimous members of the missionary station, which had been established in Schuscha, on the other side of the Caucasus, at least in their attempts to print a translation of the New Testament in the vulgar tongue of the people of eastern Armenia, although they had earnestly sought to publish the manuscript of the holy council of Etchmadrin, with corrections and emendations."‡

With regard to the number of the sacraments, the belief of the Armenian Church has always been in unison with the Church of Rome, namely, that Christ instituted in his Church seven sacraments; and if proof of this belief be wanting, it may be found in the Armenian *Ritual*, of which a new edition was published at St. Lazaro, in Venice, in the year 1831. The Armenians have always believed, and believe that in baptism man is cleansed from sin and regenerated; that in confirmation, he receives the Holy Ghost; and in the sacrament of penance, after a sorrowful confession, the forgiveness of his sins;§ that the punishment due to sins, already forgiven in the sacrament, could be remitted by penitential works enjoined by the Church. In the earliest ages, the Armenian Churches employed the greatest care in the due administration of the sacrament of penance; and we see that many councils regulated the degrees of penance, and decreed the various canonical punishments for particular crimes.|| After all that has been said in this article, we need cite no more testimonies respecting the holy Eucharist, to prove that the Armenians agree with us in faith on this subject. We find them administering extreme unction as a sacrament; matrimony is ranked by them in the number of the seven sacraments; and they believe, that in ordination, in the three degrees of deacon, priest, and bishop, there are, sacramentally, conferred a true priestly dignity and power.¶

As in the sacraments, so in the honour and veneration given to the saints of God, the Armenian and Roman Churches are in perfect accord. That the Armenian

* See Schroeder. *Thesaur. Ling. Arm.* p. 254. Note in Symbolum.

† In the council of Shahapivan (447), the assembled nobles spoke to the patriarch Joseph, and to the other bishops, "You may confirm the order of discipline, instituted by the holy Gregory, by the holy Narses, by Isaac and Mashtoz, or you may institute a new order, and we will observe it with submission and pleasure."—*Apud Tchamtchean, Hist. Arm.* ii. p. 16.

‡ "Travels to Ararat," i. p. 100. See also Smith and Dwight, "Missionary Researches in Armenia," p. 209. London, 1834.

§ See Concil. Sis. (1342), of which the acts are published in "Canisii Lect. Antiq." tom. 7; "Confessio Fidei Eccles. Arm. ad Pium IV.:" the magnificent discourse, "De Pœnit." of Jacob. Nisib. and the historians already cited.

|| The councils of Shahapivan, in 447; of Duin, in 719; and of Part av, 768.

¶ See the councils and authors before cited. It is worthy of remark, that Lazarus Pharpensis distinguishes the *potestas ordinis* from the *potestas jurisdictionis*, in the case of the patriarch Joseph, before he had received consecration from the bishops.

Church has always honoured the blessed Mother of Jesus Christ and the other saints, proofs, in number, may be found in almost every page of their historians and sacred writers. Miracles are recorded, by which God himself has honoured his saints amongst men (Eliseus, Sect. viii. p. 265, et seq.); feasts were instituted in their memory; churches were built in their names; and, from the most remote periods, the most learned men of the nation composed hymns and canticles in their praise (Somal, *Storia Lett. passim*). In all difficulties the faithful had recourse to their intercession; and so deeply were the Armenians penetrated with the conviction of their power, that Lazarus Pharpensis attributes the preservation of the faith in Armenia to the prayers of the blessed Gregory.

This manifestation of respect to the saints was not confined to the honouring of their memory, or to the invocation of their prayers; it extended also to their relics.* Altars were raised, and the sacrifice of the Mass was offered over their relics,—and churches were built to contain them. Great virtue was oftentimes found in them to heal the sick and the infirm (*Laz. Pharp.* p. 179); and, to destroy the veneration in which they were held by the Christians, their Pagan persecutors were accustomed to break and consume them (*Ibid.* pp. 151, 200). Great caution was exercised by the bishops, that no false relic should be exposed to the veneration of the people; and, in the council of Shahapivan, it was decreed, “that if any person should bring with him from another place the relic of a martyr, he should obtain a certificate from the bishop of that place, and then, with the permission of his own bishop, should deposit it in the church,” (Can. 17); so that here all danger of fraud, of which we hear so many accusations from Protestants, was effectually prevented. What therefore, is more natural, than that the Armenians should possess and revere memorials of Christ and his saints, such as crosses, holy medals, and pictures? That they did so is attested by all their historians. Under the shadow of the Cross, the holy Gregory opened his mission of conversion, and wherever he came and preached the gospel, there he erected a cross, to show that Christianity had struck its roots into the soil. Nor has the present generation forgotten the practices of their fathers: and, with regard to pictures of the saints, the learned Tchamtchean has proved, in a separate dissertation, that it has been, from the earliest age, the custom of his Church to honour them (*History of Armenia*, ii. p. 1017).

From doctrines we might turn to observances of discipline, and we should find the same uniformity with our own Church existing. The Armenian historians relate that the holy apostle of Armenia, St. Gregory, introduced, as he was directed by pope Silvester, the observance of fasting amongst his new converts (*Zenob. Hist.* p. 23); and in the writings of their authors, and in the examples of the primitive members of the Armenian Church, we find explained the object and necessity of fasting and of abstinence. We will not fill our pages with accounts of all their usages and observances, to show how exactly they are in conformity with those of the Church of Rome. A glance at the works of their ancient writers, or a perusal of modern descriptions of the present religious condition of the Armenians, would immediately prove our assertion true.†

Despite all this, there have been found Protestants who have had the hardihood to deny the conformity in doctrine of the Christians of Armenia and the Church of Rome; and if in former times, Protestant writers were content with the assertion, that there had existed a perpetual dissension between the two Churches,‡ some who have come after them have advanced a step beyond their limits, and have claimed the Armenians as members of their own Protestant Church.§ But in this bold attempt they have forgotten, that not even the schismatical Armenians, notwithstanding their aversion to Catholics, have ever yet expressed the slightest affection to Protestants, or the slightest desire to form an union with them. We are at a loss

* Greg. Illum. Epl. ad Leont. Episcop. Cæsar. Jacob. Nisib. Sermon vi. de Devotiss. Zenob. Hist. pp. 14, 23. Faust. Byzant. iii. 10. Lazar. Pharp. Hist. pp. 63, 94, 178.

† See particularly Tournefort's "Relation d'un Voyage ae Levant." Amsterdam, 1718, vol. ii. ep. 20.

‡ Spanhemius, "De Ecclesiæ Græcæ et Orientalis a Rōmana et Papali in hunc diem Perpetua Dissensione." Opp. ed. Amstelod. tom. ii.

§ See accounts of the Protestant missions, and particularly "A Short Description of the Present State of the Armenian People." Petersburg, 1831.

to discover upon what grounds Protestants can desire to effect a conjunction with the Armenians. An entire freedom of belief, and a rejection of all ecclesiastical authority, were laid down as the foundation of Protestantism; but in many essential principles, the Armenian and the Protestant Churches stand in direct opposition to each other. But although this might appear to a Catholic an insuperable difficulty to an union, it is none to a Protestant. A discrepancy in belief,—as the number of the sacraments—cannot afford a sufficient cause for a separation, for even the first Reformers themselves could never arrive at an unanimous decision upon this number; and the only chance of an agreement upon this subject appears to be an entire rejection of all the sacraments. The belief in the real presence of the body and blood of Jesus Christ in the Eucharist, and for professing which Catholics are accused of no less a crime than idolatry, can appear, however, to the Protestant no reason for retiring from his Church; for we know that Luther, the father of the pretended reformation of faith, believed in this real presence, and that, as Dr. Milner* has shown, many distinguished bishops of the English High-church have believed the same, without ceasing, therefore, to be true and good Protestant Christians. But if Protestants do not, or cannot, expel from the communion of their Church, those who have renounced all faith in the great mysteries of Christianity—the Trinity and the Incarnation of the Son of God—certainly the honour given to the saints, or the respect paid to their relics and pictures, ought not to exclude any one from their society. But to a Catholic, this is a further proof of the impossibility of union amongst the various sects of Protestants; and so far, indeed, are they removed from that unity of belief which is claimed by their Confessions of Faith,† that their only unity is one of hatred and of enmity against the Catholic Church and its rulers. “Protestantism,” says a celebrated writer of the English Church, “is the abjuration of Popery.”‡

If this, indeed, be the essence of Protestantism, we will grant that it would not be difficult to find good Protestants even amongst the Armenians. For the hatred of the schismatics against the Catholic Church is great, and their fanaticism against the pope, the head of that Church, still greater,—greater in proportion to the state of ignorance and degradation into which they have fallen. But it is a great error to imagine, as some have done, that the denial of the supremacy of the Roman Pontiffs, forms part of the Armenian creed, and to appeal, when combating this point of Catholic faith, to the authority of the Armenian Church. In every age since their conversion to Christianity, there has existed amongst the Armenians, an uninterrupted tradition of the supremacy of the bishops of Rome, of which tradition we will here present, as briefly as possible, some idea.

It has always been the firm conviction of the Armenian Church, that Christ, before his departure from this earth, left with his apostle Peter, a real supremacy in his Church,§ nor has the conviction been less firm, that this superiority did not cease with the life of the apostle who had received it, but that it passed from him to his successors, the bishops of Rome.

There has existed, from the most remote ages, a tradition amongst the people of Armenia, that St. Gregory Illuminator, after he had effected the conversion of the nation, journeyed to Rome, to visit the pope, St. Silvester, and received from him the patriarchal authority over the provinces which he had added to the Church.|| We, however, give no great importance to this account; for, although Tchamtchean¶ endeavours to prove the truth of it, and produces authorities from the most ancient Armenian writers, still it appears to us to be in contradiction with known historical facts, upon which alone we would ground our proof. This, however, is certain, that this narrative has descended through a long series of generations, and is now believed by the Armenians; nor has the fanatical hatred of the schismatics against

* See “End of Religious Controversy,” by Dr. Milner, Letter xxxvii.

† Confess. Anglic. Art. 18. Conf. Leot. in 1568. Compare Calvin, Inst. iv. l. Beza. Confess. Fidei. c. 5.

‡ Dr. Burgess, “Protestant Catechism.” p. 12.

§ Jacob. Nisib. Serm. viii. De Pœnit. n. 6; Serm. xii. De Circum. n. 12. Isaac Parth. Epl. Can. cap. iii. Eznich. Epis. Golp. (sæcul. iv.) Confut. Hær. I. iv. Confess. Fidei Eccl. Arm. &c. &c.

¶ Avdall, History of Armenia, i. p. 162. ¶ In a separate Dissertation, in vol. i. p. 636.

the Pope yet been able to weaken the belief of the journey of St. Gregory. Eznik of Golph (fourth century) relates,—what we know, indeed, from other sources,—that Marcion, having been excommunicated by his father, travelled to Rome, to obtain there an order from the pope for his restoration; and Eliseus has preserved a document,—a letter from the Patriarch Joseph to the Emperor Theodosius,—wherein it is said, that “they have received the faith in Christ from the holy pontiff of Rome, who had enlightened the dark regions of the north.”* Moses of Chorene, together with all other historians, relates, that Pope Silvester presided, by his legates, at the Council of Nice,† and Celestine at the Council of Ephesus.‡ In the ninth century, we have the noble testimony of the Patriarch Zacharias. In his Discourse on the birth of Christ, he says, “Before our Saviour Christ was born, he gave the dominion of the world to the Romans, whom the prophet Daniel calls the fourth beast. Thus he prepared to establish the see of St. Peter and St. Paul, and the supremacy of the holy Church, to call the Roman empire to the Faith, that it might become the sceptre of the Christian confession against the enemies of the cross of Christ.”§ To these we must add the testimonies of Narses, who, in his Epistle to the Emperor Manuel, calls the Pope “the holy and supreme head of all archbishops, the Roman pontiff, and successor of the apostle St. Peter.”|| And in his Elegy on the Fall of Edessa, he writes,—

“And thou, O Rome, mother of the cities,
 Illustrious and honourable!
 Thou, the see of the great Peter,
 Prince of the Apostles!
 Thou Church immovable,
 Built on the rock of Cephas,
 Invincible to the gates of hell,
 And seal of the guardian
 Of the gates of heaven!”¶

Farther testimony cannot be desired. It is well known from ecclesiastical history, that the bond which united the two Churches was drawn closer; and so strictly did the Armenians adhere to their fidelity in this union, that the Council of Sis, in 1342, solemnly condemned the writings of Vartan and Mechtar against the pope.** We shall pass over the period which intervened until the Council of Florence, when, for the last time, the Armenian Church solemnly declared its adherence and subjection to the Church of Rome.

We should be led too far away, did we attempt to give *in extenso* all the declarations of union and of dutiful homage which have been made by the Armenian patriarchs to the Roman pontiffs since the time of the Council of Florence. We shall therefore confine ourselves to one or two brief extracts.

“Stephen the Fifth, who filled the pontifical chair of Etchmiadzin from 1541 to 1547, went to Rome on a pilgrimage to the shrines of St. Peter and St. Paul; here he was greatly honoured by the pope, for whom the Armenian patriarch had a particular regard. . . . His successor, Michael of Sebaste, despatched a messenger named Abgar to Rome, and gave to him letters of love and veneration to the pope for the purpose of settling some affairs of his Church. He also sent at the same time to his holiness a copy of the mutual communion of the two Churches formed in the days of the Illuminator; also a list of the convents, churches, relics of saints, and the names of the places in which they are preserved, in Armenia.††. . . . The patriarch Melchisadec (1593-1624) wrote, during the troubles which visited Armenia, while he ruled the Church of that country, twice to the pope, to signify his obedience to the Church of Rome. . . . David wrote also to the same effect; and the patriarch Moses wrote three times to the bishop of Rome, declaring his obedience to his Church.‡‡ Like his predecessors, Philip the patriarch professed his

* Eliseus, Hist. of Vartan, sect. iii. p. 123. † Hist. Arm. ii. 89. ‡ Ib. iii. 61.

§ See the passage in Aucher's English and Armenian Grammar, 1819. p. 261.

|| S. Narsetis Arm. Cath. Opera, studio J. Cappaletti, Presb. Venet. 1833, i. 202.

¶ See Aucher's Grammar, p. 311.

** Somal, Storia Lett. p. 113.

†† Avdall, History of Armenia, vol ii. p. 335.

‡‡ Avdall, loc. cit. p. 367, 373.

obedience to the bishop of Rome, in a letter which he wrote to Innocent the Tenth—Jacob the Fourth, the day before his death, in 1680, caused his profession of faith to be written, in which he expressed the most perfect submission to the See of Rome.* This profession of faith was deposited in the hands of the Vicar Apostolic, at Constantinople.† Nahapiet, having heard that many things injurious to the faith of the Armenians had been reported by interested and malicious persons to Pope Innocent the twelfth, wrote to that pontiff a declaration of the most profound submission to the head of the holy Catholic Church.‡ Innocent answered the letter of Nahapiet, two years later, stating to him the slanders that had been propagated against the Armenians, assuring him of his high consideration of him, and exhorting him to pay no attention whatever to what might be related to him, discreditable to the faith of the Church of Rome. On receiving this letter, Nahapiet wrote to Rome, expressing his submission to the papal authority in the following words: “We confess that the Pope of Rome is the true successor of St. Peter, the rock and head of all the faithful, the bishop of all bishops, and the universal teacher of the whole Church of Christ: we confess, too, that the holy Church of Rome is the mother of all Churches, to whom we acknowledge that we are bound to obey.”§

Alexander the First was solemnly elected patriarch at Etchmiadzin, in 1707, after the death of Nahapiet; and his first official act was to address the pope, in the name of the whole nation, to signify their obedience to his Church. This circumstance is the more remarkable, as, previously to his elevation, Alexander had distinguished himself as a violent opposer of all concessions to the pope.|| The patriarch Carapiet wrote likewise to Innocent XIII, in 1727, declaring his obedience to the Roman Catholic Church.¶

Not only patriarchs and bishops, but secular princes also, made frequent declarations of the same faith. We are indebted to the diligence of the learned St. Martin,—taken from us too soon, alas! by death,—for a testimony of this kind, which bears ample evidence of the belief of the Armenians on this subject. It is a letter, written in 1699, by the Armenian princes, “to the vicar of Christ, to the great and worthy inheritor of the see of St. Peter and St. Paul, the sovereign head of the orthodox faith,” wherein they complain to the pope of the vexations which they were compelled to endure from some of their clergy. The letter is too long to be given entire; we have therefore selected only the following brief passages, which, however, are sufficient for our purpose. “As all the words which go out of your mouth are agreeable to God, the Creator, the Omnipotent Father, we will receive your orders. We are all obedient to the orthodox faith of Rome, the faith of St. Peter and St. Paul, and of the sovereign pontiff the Vicar of Christ, also to the holy Catholic orthodox and Roman Church.”**

Uninterrupted as may have been the tradition of the Armenian Church on the primacy of the pope, we must not forget that, ever since the Council of Chalcedon, in 451, there has existed in Armenia a party, a sect most hostile to the true faith, and consequently to the Pope, and which has sometimes exercised the most revolting cruelties against the Catholics.††

Without yielding to that enthusiasm with which many *Armenianists* of the present day have been borne too ardently away, we still are confident that our treasures of knowledge would be greatly enriched by a study of Armenian literature; and we scarcely need the authority of St. Martin, to assure our Catholic readers, that Ecclesiastical and Patristical studies would derive the greatest advantage from an acquaintance with the works of Armenian authors.‡‡

* Avdall, 430.

† “History of Armenian Literature,” by F. Neumann, p. 247. This profession is found in the “Réponse Général au Nouveau Livre de M. Claude,” *Le Quien, Oriens Christianus*, i. 1415.

‡ Avdall, ii. 435, 436.

§ In Tchamatch. Hist. vol. iii. p. 726.

|| Avdall, p. 457; Somal, *Storia Letteraria*, p. 171.

¶ Avdall, ii. p. 479.

** *Mémoires sur l'Arménie*, Paris, 1819, ii. 479, seqq. He says, “J’ai trouvé cette lettre dans les Archives Pontificales, à l’époque où elles étaient à Paris, dans un registre de la secrétairerie d’état, qui contenait un grand nombre de lettres venues de l’Orient, sous le Pontificat de Clément XI, qui monta sur la chaire de S. Pierre en 1700.” *Ibid.* 486.

†† See Avdall. Hist. ii. 459, 481. In the winter of 1828, 10,000 Armenian Catholics were, through the instigation of the schismatics, banished from Constantinople. See “Constantinople in 1828,” by Charles M’Farlane, Esq.

‡‡ *Mémoires sur l’Arménie*, i. p. 10.

ALLOCATION OF POPE GREGORY XVI.

VENERABLE BROTHERS.—Since the commencement of our apostolic functions, we have been compelled, by the many misfortunes of the times, to announce to you from this very place a great many grievous and lamentable events; but that which we have to communicate to you in our present assembly, in the midst of the afflictions and of this mourning of the church, is of such a nature that it surpasses by far the bitterness of the evils for which we have hitherto lamented.

No one of you is ignorant of the fact, that the Russian bishops, and the entire of that illustrious nation who, after having received the Catholic unity with the Christian faith, had unhappily abandoned it, and followed the deplorable schism of the Greeks, retaining the use of its ordinary language, and the Greek rites; that this nation, I say, had more than once meditated, with the assistance of the Divine Grace, to return with sincerity and constancy to the Roman church. Thus, first in the general council of Florence, the archbishop of Kiow, metropolitan of all the Russians, subscribed with the Greeks to the celebrated decree of union; and, although the thing had soon after fallen to the ground on account of the troubles which arose, and by the hostile efforts of those who, rebels to the light, adhered most obstinately to schism, nevertheless, the bishops never ceased to keep the same object in view; and at length the happy day appeared when God displayed his mercy to them, and when it was allowed to the Russian nation again to enter the bosom of its mother, which it had abandoned, and to return to that holy city, founded by the Most High, and in which alone salvation can be obtained.

For, about the end of the sixteenth century, the Russian bishops, who were under the civil dominion of the pious Sigismund III., king of Poland, and grand duke of Lithuania, recollecting the concord and tranquillity which had formerly existed between the churches of the east and west—concord which their ancestors had maintained with care, under the government of the Holy See, without being constrained by violence or deceived by artifice—without suffering themselves to be led away by inconsideration, or seduced by temporal advantages, but solely illuminated by light from above, and yielding to the only knowledge of the truth—excited, in a word, by the sole desire of their own salvation, and of that of the flocks entrusted to them, after having deliberated on this affair in a general assembly, sent two of their colleagues to the chair of St. Peter, in the name of all the Clergy and of all the people; and, after having abjured their schismatical error, demanded to be admitted once more into society with the Roman Church, and be re-established in the ancient unity with her.

Many apostolic constitutions attest with what charity our predecessor Clement VIII., of holy memory, received them in the midst of the applause of the Catholic universe; what solicitude the Holy See showed for them, with what wise indulgence it treated them, and how it aided them in every manner. By these constitutions particular graces and great benefits were granted to this nation; the clergy were permitted to follow the sacred rights which they held from their relations with the eastern Church, and colleges were erected in many places, but particularly in Wilna, or else were supported by annual incomes, to educate the clergy of the Russian nation in holiness of faith and morals. Unfortunately, this union, so happily established between the Russians and the Roman Church, was exposed, in the course of time, to painful alterations; but it was always a matter of joy that the greater portion of them, guided particularly by the constancy of their bishops, continued to show themselves strongly devoted to the Holy See, and so attached to the centre of unity, that, notwithstanding the errors of a vain system of philosophy which insinuated themselves into those countries during the last century, and, notwithstanding false and perverse opinions, they did not deviate from the integrity of the doctrine of the Catholic faith.

But oh, unhappy change! Oh, calamity which never can be sufficiently deplored for the Russians!—those who had been given to them as fathers and pastors—those who ought to have been their masters and their guides to cling more closely to the body of Jesus Christ, which is the church—those very men have been, to the misfortune of the nation, the authors of the new defection. Behold, venerable brothers, that which troubles and afflicts us!—behold that which adds to the bitterness and

pains that come to us from all sides, and that which calls for tears rather than words! We avow that we could not at first prevail on ourselves to give credit to all that the public rumours related of this melancholy event. We reflected on the great distance of the places, and on the extreme difficulty which we experience in communicating with the Catholics of those countries. It is on that account that we have deferred giving public expression to our lament on the greatness of the evil.

But certain accounts having since arrived, and the circumstance having been expressly announced by the journals, it is a fact, unhappily, as incontestable as it is painful, that many of the bishops of the united Russians in Lithuania and White Russia, with a portion of the Clergy and of the people who are confided to them, have abandoned the communion of the Roman Church, whence is derived the unity of the priesthood, and have passed into the camp of the schismatics. Such has been their conduct in this iniquitous design, that they first introduced by fraud into the celebration of the offices the books which they got from the Russo-Greeks, and that they rendered nearly the whole form of worship conformable to the usages of the latter; so that the ignorant people were drawn, as it were, involuntarily into schism, by the similarity of the rites which were thus insensibly established. At length, by their orders, the parochial Clergy were convoked together several times, and circulars were addressed to them, in which, in the midst of impudent falsehoods, each of them was ordered to profess his adhesion to the Russo-Greek church, according to the formula which was then presented to them, in the mean time reminding those who refused that they forfeited that moment their place as pastors, and that accusations would be carried before a superior authority against them and against the other priests who refused after their example.

At length, after having employed other machinations, they arrived at such a degree of perversity, that they did not blush to declare in public their intention of adhering to the Russo-Greek church, and to unite their prayers, in the name of their flocks, in order to obtain the permission of the Emperor for that purpose. The result has answered their wishes; for all being prepared and sanctioned by the schismatic synod, sitting at Petersburg, the uniting to the Russo-Greek church of the bishops, of the clergy, and of the people of Russia which had been, up to that time, united to the church of Rome, has been decreed and celebrated with solemnity. It would be too painful to us to relate in this place all that made us foresee this result for a long time, and by what suggestion these degenerate pastors have been precipitated into this abyss of malice and perdition. Beholding their miserable fall, we can only exclaim in the words of the sacred Scripture, "The judgments of God are a profound abyss!"

You see, venerable brethren, by this cruel wound inflicted on the Catholic Church, what is the situation of our mind, and what is our inmost and most bitter sorrow. After that, venerable brothers, we cannot dissemble that the cause of our sorrow on the situation of Catholic affairs in the vast empire of Russia extends itself much further. We know how much our holy religion has been there, for a long time, overwhelmed with persecution. We have not, surely, neglected to apply all the cares of our pastoral solicitude to assuage them, and for the future we shall not spare any exertion with the powerful emperor, hoping still that, in his justice and in his elevated mind, he will receive with kindness our prayers and entreaties. To arrive at this termination let us approach with confidence to the throne of grace, praying all of us together, the Father of Mercies and the God of all consolation that he may look down with goodness on his inheritance, that he may console by his timely assistance the church, his spouse, who weeps bitterly for the loss of her children, and that he may grant in his clemency a tranquillity so long desired in the midst of so many adversities.—*Orthodox Journal, December 1839.*

FRANCE.

A colony of seven "Sisters of Charity" embarked a few days since for the Levant. Two are destined for Constantinople, the other five for Smyrna. Of the latter, there are two natives of Smyrna, of Persian extraction, who arrived in Paris about twelve months ago, to perform their noviciate.—*Ibid, Nov.*

THE
BENGAL
CATHOLIC EXPOSITOR.

‘One body and one spirit—one Lord, one faith, one baptism.’

No. L.]

JUNE 13, 1840.

[VOL. II.]

IMPRISONMENT OF THE REVEREND MR. O’SULLIVAN.

Most of our readers will doubtless have learned with mingled feelings of surprize, pain and indignation, that a Catholic Clergyman has been cast into prison by the Gentleman in temporary charge of affairs of Chandernagore, merely for doing that which he would have grossly failed in his duty not to have done. The Rev. Mr. O’Sullivan, a British subject, has been incarcerated in a French dungeon by order of the Administrator *ad interim* of Chandernagore for disobedience, and this disobedience amounts to nothing more than an honest refusal on his part to betray the trust reposed in him by Her Majesty’s Supreme Court of Calcutta. For this heinous crime however Mr. O’Sullivan, a Clergyman advanced in years, is now undergoing the punishment of a felon: immured in a damp dungeon while the Thermometer ranges about 100° of Farn. debarred even from the sight of friends, and bereft of the ordinary comforts of life. This question is now one, not between the authorities of Chandernagore and their victim, but between them and the Supreme Court, as well as the British Government. The result of this unjust proceeding will probably be to compel the Court to withhold the Charity from Chandernagore altogether, until due security be given that it will be distributed as provided for in General Martine’s Will. For this result the good people of Chandernagore will have to thank their own authorities.

It seems to us to be highly unbecoming in the Government of Chandernagore to evince so much eagerness in usurping to itself the appropriation of this Charity in direct opposition to the Testator’s Will; and we feel persuaded that there is not a real Frenchman in India who will not concur with us in thinking that the honor of the French name has been degraded so far as it could be at Chandernagore, by this unworthy transaction.

The Rev. Mr. O’Sullivan is not the only Curate who has been persecuted by the French Government for daring to do his duty. The Rev. Pere Guerin, who had served as Curé of Chandernagore under the auspicious administrations of Messieurs Cordier, Bedier and Niel, respectively, had for years fulfilled the injunction of the Testator without the least interference by any Officer of the Government: but since the assumption of au-

thority by the present head of the Administration, Mr. Guerin, a Clergyman deservedly respected for his eminent talents and qualifications, was compelled to resign the Curacy in consequence of the constant annoyance he was subject to on account of Martine's Charity—His successor the Rev. Pere Boulogne too soon felt the irksomeness of his position—The fact was that he could not conscientiously yield to others the trust reposed in him by the Supreme Court: he however went so far as to permit a clerk of the Government to be present at the distribution of the Charity, and readily paid the man for his attendance. This Missionary was discovered to be "too clever" for such a settlement, and the authorities recommended that his talents should be employed in a larger field where they would be better appreciated. Mr. O'Sullivan was named as his successor, and the sequel shows how his services have been requited!

Thus within the short space of eighteen months Chandernagore has had no less than three Curates: all of whom have suffered persecution for not yielding to the arbitrary wishes of an individual who can have no legal right to interfere in the disposal of General Martine's Charity.*

We subjoin the sentiments of the leading journals on the subject.

(From the *Englishman*, 11th January.)

We yesterday received a respectably authenticated detail of a 'fantastic trick' which has been played by the man dressed in a little brief authority, who is at the head of affairs in Chandernagore, and which appears to us to shave somewhat closely on the rights of a British subject, who should not be allowed to be imprisoned *arbitrarily* by any government on earth, without an effectual interference on the part of his own. In the present case, although the Governor General cannot exactly declare war against France, even if the treatment of the Reverend gentleman in question by the French Governor be ever so bad, yet we do not doubt that a strong, prompt, and dignified demand for explanation, and a protest or remonstrance, if such explanation be not satisfactory, would have the desired effect; and as the matter is before Government, we will not anticipate any result which will dishonour the English nation. In publishing the particulars of the case, we shall give them, not in our own language, but just as we have received them; because we are informed that it is deemed of consequence that they should appear this day, at latest, and because we are too much pressed for time (at this hour of writing) to put them into formal editorial shape, though we consider the case deserving of the editorial column:—

'We have to record the fact of a most arbitrary proceeding on the part of the acting administrator of the affairs of Chandernagore, or as he is officially styled *Officier de service*, who has unjustifiably incarcerated in jail the Reverend Mr. O'Sullivan, a British subject and a Roman Catholic Chaplain to her Majesty's troops at Chinsurah in the service of the East India Company. This reverend gentleman has for some months past afforded spiritual aid to the Catholics of Chandernagore under the direction of the Right Reverend Dr. Taberd, Vicar Apostolic of Bengal, who had been solicited both by the Prefect Apostolic of Pondicherry and the administrator pro tem, to provide a priest for that settlement. The Bishop not having a clergyman to spare for that special purpose, his Lordship desired Mr. O'Sullivan to attend to the wants of the Catholics of that place, when his other avocations at Chinsurah would permit; and it was agreed that the priest was to receive a certain allowance from the French Government for service he may render to the church there. By this arrangement he virtually became the Curate of Chandernagore, enjoying the same rights and privileges as his predecessors.

Last Sunday after the discharge of his duties at Chinsurah, Mr. O'Sullivan went to Chandernagore to distribute the monthly charity bequeathed by the late General Claude Martine to the widows and orphans resident in that settlement. Immediately

* Since writing the above we understand that Lord Auckland has demanded the immediate deliverance of Mr. O'Sullivan from imprisonment.

on his arrival, he wrote to one of the Magistrates requesting his attendance at the church to witness (as he had before done on several similar occasions) the proper distribution of the charity. The Magistrate came forthwith, and to the surprise of the priest demanded on the part of Monsieur *Officier de service* all the money in his possession belonging to the charity. Mr. O'Sullivan peremptorily declined, declaring that as he *alone*, and not the Administrator or any officer of the Government, was responsible to Mr. Grant of the Supreme Court at Calcutta, who entrusted the money to his charge for distribution to the poor of Chandernagore, according to the tenor of the last Will and Testament of the deceased, he could not suffer the money to go out of his custody without being guilty of a breach of trust. On this, Mr. O'Sullivan was conducted to the house of the great Monsieur, before whom he reiterated his reasons for not complying with the mandate of the Magistrate.

In consequence of this refusal, he was immediately committed by order of the said *Officier* to the common jail, his horse and buggy distrained, and the almirah in the church in which Mr. O'Sullivan had deposited the money, sealed with the seal of the court. The room where the Reverend gentleman is imprisoned is damp and dirty, and since Monday, all intercourse with him is prohibited, not even permitting the venerable Dr. Pezzoni, the late Bishop of Agra, who is at present staying at Chandernagore, to see him. Thus no person, whether lay or clerical, is admitted to give him any advice or assistance in this dilemma, thus debarring him from making known his distresses and wants, and we are not certain whether he is permitted to write to his friends without having the letters intercepted. On the first day of Mr. O'Sullivan's confinement, a gentleman of that place, well known as much for his hospitality, as for his charity, supplied him with victuals, a bed and other necessaries which the jail, or rather an apology for one, did not afford, but the comfort of a good meal was denied to him on the next day, and a humbler fare has since been served from a tavern by order of the Governor.

Can it be supposed for a moment that a Frenchman who glories in the cry of *vive la liberté* could be capable of imprisoning a British subject, a priest, on a Sunday, without trial or warrant, or even without a shadow of a crime, unless it be a crime to refuse servile obedience to an unreasonable demand of a man in temporary authority? The charges, advanced as a pretext for his being placed in durance vile, are that Mr. O'S. acted against the laws of the colony in having received a sum of money from the Supreme Court of Calcutta without the permission of the *Officier de service*; and that all charity monies distributed in the settlement must be subject to the inspection and become amenable to any rule the Governor may prescribe. No other Curates obtained such permission nor submitted to such surveillance; therefore why should Mr. O'Sullivan do more than his duty required, although he always took the precaution of requesting the attendance of a Magistrate to witness the distribution?

We are assured that the inhabitants of Chandernagore, both Catholics and Protestants, are highly indignant at the conduct of the '*Officier*,' and we are told that even the officers of the Government are almost unanimous in condemning the illegal proceeding of their Chief.

We understand that this affair has come officially before Lord Auckland, who will no doubt call on the authorities of Chandernagore for an explanation of this extraordinary and despotic conduct towards Mr. O'Sullivan, and demand his immediate liberation from jail.

We would urge that a strong remonstrance be forthwith sent to the Governor General of Pondicherry, to which place Chandernagore is subordinate, and if Chevalier Du Campierre is such a man as fame gives him credit for, he will assuredly cause an investigation into this and other freaks of the Chandernagore authorities, and mete justice according to every one's deserts.'

(From the *Bengal Hurkaru*, 11th January.)

Mr. O'Sullivan, a Roman Catholic Curé, and minister of the Catholic soldiery at Chinsurah, is at present the party empowered by the Trustees, (namely, the Supreme Court of Calcutta) to distribute the Martine Charity to the poor of Chandernagore. Last Sunday, this Gentleman proceeded to the above place, with seven hundred rupees in silver, to distribute, according to his instructions, when, the bait

being too tempting for the French Governor, he sent to Mr. O'Sullivan to demand him to deliver over the Martine Charity money to a messenger deputed to receive it; and not only did the French authority demand the money in Mr. O'Sullivan's possession, but he called upon the Curé to give security for the deliverance to him (the Governor) of other charity money (six hundred rupees) in the Curé's charge at Chinsurah. Mr. O'Sullivan very properly refused to listen to this extraordinary demand, and was, accordingly, delivered over to the Police and confined in the Chandernagore Gaol!! His almirah was sealed up, his buggy and pony taken away, and he himself left to repent of his contumacy in a damp prison—such are the facts of this extraordinary case, and brief are the comments they require. Mr. O'Sullivan is a British Subject, and Roman Catholic Chaplain to Her Majesty's Troops at Chinsurah—he was, when seized and imprisoned, in the act of complying with the injunctions of the Supreme Court—and is entitled to the protection of the British Government, and his immediate deliverance at their hands, from the bonds of the French authorities. We are writing far more temperately than our feelings prompt us to write; but we are convinced that our plain statement of this atrocious business, will be fully as effective as an outpouring of vehement, though just, indignation.

THE COMMERCIAL ADVERTISER AND THE URSULINE CONVENT.

In our last Saturday's issue we alluded to an article against Nunneries, in the *Eastern Star*, signed *Checkmate*, which we designated "an ebullition of bigotry and intolerance—the offspring of ignorance or malice." It had been rejected by every journal but the *Commercial Advertiser*, though the author had expressly wished that it should be copied into every paper of the Presidency. It was on this account that we censured the *Commercial Advertiser*, who, by admitting the article among his selections, had betrayed "a readiness to adopt and propagate its gross misrepresentations." The *Commercial Advertiser*, who is very indignant against us, declares "that he did not offer a single remark on the subject; and yet the Catholic Expositor charges him with bigotry—intolerance—grossly misrepresenting—ignorance and malice." It is evident that we bestowed these terms of reproach on the writer of the article in the *Eastern Star*; but if the *Commercial Advertiser* thinks, that they refer to him too because he printed the obnoxious article, we see no reason to dispute the correctness of his judgment. He asserts that "he did not offer a solitary remark on the subject." We never said, nor meant to insinuate, that he had. But he copied the article into his columns; and it was for this and this only, that we blamed his "readiness in adopting and propagating its gross misrepresentations." We are well aware, generally speaking, that the transcription of any article among the selections is no proof that an Editor adopts the sentiments of the article. But, with regard to the article of the *Eastern Star*, which contained statements the most injurious to the character of a particular order of persons,—which was written for the avowed purpose of turning the public against a work of charity which they seemed inclined to favour,—such an article we think, could not be printed by an Editor without his showing that he approved of its principles. At all events the *Commercial Advertiser* cannot deny, that, by copying the article in question, he "propagated" the statements which it contained, and nourished the spirit which it breathed. Now, did he judge those statements true or false? Not the latter surely; for his natural sense of justice would have forbidden him to circulate a

slander which was intended to do so much mischief: We at least (for we thought more highly of his character) could not suspect him of so gross a crime. We therefore inferred that he adopted the statements as true. What reason has he to be so incensed with us? Has he in his reply declared that he did not "adopt" them? No. If he had simply assured us that he gave place to the article as a mere cotemporaneous selection without attending to its contents, we would now retract our charge with far more willingness than we made it. But we are prevented from exercising this piece of courtesy towards him by the *Commercial Advertiser* himself, who, after complaining of our charge, takes care to close his attack upon us with an unquestionable proof that it was perfectly just. For he says, "*with advertence to the utility of forming an Ursuline Establishment, we have but one opinion, and that opinion is founded on the annals of History. We sincerely believe, that it not unfrequently happens that these institutions are the hotbeds of most detestable immoralities.*" This passage, we think, is sufficient to prove, that we conjectured rightly in asserting, that the *Commercial Advertiser* had adopted the sentiments contained in the article against Nunneries. We leave it to the public to decide on the extent of our injustice towards him, and on the propriety of the rebuke which he gives us in the admonition, viz. *to adhere to the truth—to eschew lying and evil speaking—to refrain from bearing false witness against our neighbour.* Truly it required no small effrontery in the *Commercial Advertiser* to tender to us this sage piece of advice! He is censured on a charge which he himself acknowledges and proves to be just, and then sapiently and modestly advises us "*to eschew lying.*" How hard is our condition! If we sit down silent under calumny, the accusations alleged against us are judged to be true; if we rise with spirit to deny them, we are told "*not to bear false witness against our neighbour.*"

The *Commercial Advertiser* has formed one opinion on Nunneries, which he thinks is founded on the annals of History. We know well whence it comes and can assure him the opinion is not true. Let him read Cobbett's History of the Reformation, written from the Statute book, and he will have a different idea of Convents and Monasteries. He asserts "*that Convents are not unfrequently the hotbeds of most detestable immoralities.*" We defy him to adduce one single instance of a Convent such as he describes. Convents are not hidden places; Protestants have always kept a watchful eye on them: three hundred years is a term long enough to test their character: corruption could not lie concealed if it were the natural produce of such places: let him then adduce one clear well-proved instance. He cannot. In no country is there a Convent the hotbed of immorality. It would fall of itself. In most places Convents are the gardens of the most exalted and heroic virtues. He appeals to Philosophy to prove that the result cannot be otherwise than he states. His argument might have some weight if it did not regard a divine religion which breathes a spirit above Nature. Here he must look to the fact; and the fact, we maintain, is as wonderful as it is undeniable. In defiance of the calculations of human theories, the lives of Convent-inmates are for the most part, not only irreproachable, but heavenly. On an impartial investigation of the subject, the *Commercial Advertiser* will discover that

There are more things in heaven and earth
Than are dreamt of in his philosophy.

DR. CAREW'S PASTORAL.

We beg to mention that our Vicar Apostolic deeply sympathizing with his brother Prelates at Madras in their present pecuniary embarrassments, had caused it to be notified last Sunday that a Collection will be made at the Principal Catholic Church to-morrow, in aid of the funds required to liquidate the debt incurred by the Mission under the spiritual care of the Right Rev. Doctors O'Connor and Carew. We trust that the attendance and collection will be such as to convince our brethren at Madras that our hearts are always alive to the dictates of charity, and that notwithstanding our own wants at this particular juncture, we can still spare something to relieve the wants of their respected Prelates, whose meritorious and zealous exertions are duly appreciated by every Catholic here.

We understand that the Reverend Dr. Olliffe will preach a charity Sermon after the Gospel of the Parochial Mass, when Dr. Carew's Pastoral will be read and the Collection made.

ORIGIN AND PROGRESS OF THE ANABAPTISTS OR BAPTISTS.

Continued from our last.

We finished our last article with an account of the difficulties under which the Anabaptists laboured during the reign of Queen Elizabeth; under her successor James I. they were still restrained by legal penalties and local persecutions. They even boast of a martyr to their tenets, who suffered during this reign. That Edward Wightman, a baptist, died at the stake in Smithfield, is a fact which no one cares to deny; but that he was burned merely for maintaining the invalidity of infant baptism, and not for maintaining blasphemous doctrines against Christianity, and treasonable principles against his King, is another circumstance, which the documents of his trial do not testify.

The Anabaptists would gladly persuade the world, that they are liberal in their principles, tolerant, and enemies to violence, especially in regard to matters of Religion. Their doings in Germany and Holland, which we have related in our former articles, give ample confirmation to the solidity of this claim. Let us now see what facts occurred in England, at the time that the Anabaptists first began to be tolerated and to gain a little power; we shall discover there something which will enable us to form a correct judgment on this subject. If we are able to trace events to their real origin, and must assign to effects their true causes, we believe that it was the working of Anabaptist principles, the first principles of Muncer, which produced great part of those calamities, which desolated England under the first Charles and which brought that unfortunate Monarch to the block.

When the false Independents in February 1645, obtained their victory in the contest, which they had with the Presbyterians about the Commander-in-Chief of the Parliamentary forces, the leaders of those patriots so called pointed the hatred of their followers in the first place against the Catholics. They ordered search to be made for Catholic Clergymen; they offered and paid rewards for their apprehension, and they occasion-

ally gratified the zealots with the spectacle of their execution. The Priests who suffered death during the course of the war amounted on an average to three each year. The parliamentary chronicles 249-327, testify, that after a solemn fast of the nation, the five Chaplains of the Queen, were apprehended and sent to France their native country, and the furniture of her Chapel at Somerset House was publicly burnt. The citizens were so delighted with the sight that they requested and obtained permission to destroy the gilt cross in Cheapside. The Lord Mayor and Aldermen graced the ceremony with their presence, and *Antichrist* was thrown into the flames, while the bells of St. Peter's rang a merry peal, the city waits played melodious tunes on the leads of the Church, the train bands discharged volleys of musquetry, and the spectators celebrated the triumph with acclamations of joy. But it was the property of the lay Catholics which the Patriots chiefly sought, pretending that as the war had been caused by their intrigues, its expenses ought to be defrayed by their forfeitures. It was ordained that two-thirds of the whole estate, both real and personal, of every Papist, should be seized and sold for the benefit of the nation; and that by the name of Papist should be understood all persons who, within a certain period, had harboured any Priest, or had been convicted of recusancy, or had attended at the celebration of Mass, or had suffered their children to be educated in the Catholic worship, or had refused to take the oath of abjuration; an oath lately devised by which all the distinguishing tenets of the Catholic Religion were specifically denounced. A still more important object was the destruction of the Episcopal Establishment, a consummation most devoutly wished by all the Saints both Presbyterians and Independents. Episcopacy therefore was abolished, an impeachment suspended over the heads of most of the Bishops, kept them in a state of constant apprehension; and the inferior Clergy, wherever the Parliamentary arms prevailed, suffered all those severities which they had formerly inflicted on their dissenting brethern. Their livings were sequestrated, and the profits assigned to other ministers, whose sentiments accorded better with the new standard of orthodoxy and patriotism.

The same was the fate of the Ecclesiastics in the two universities, which had early become objects of jealousy and vengeance to the patriots. Oxford, indeed, enjoyed a temporary exemption from their control; but Cambridge was already in their power. Soldiers were quartered in the Colleges, the painted windows and ornaments of the Churches were demolished; and the persons of the inmates were subjected to insults and injuries. In a very short period two Reforms were introduced. Thus the establishment gradually crumbled away, part after part was detached from the edifice; and the new reformers hastened to raise what they deemed a more Scriptural fabric on the ruins. Already in the month of June 1643, one hundred and twenty individuals had been selected by the Lords and Commons, under the denomination of pious, godly, and judicious divines, and had been summoned to meet at Westminster. Thirty Laymen, ten Lords, and twenty Commoners had been voted additional members to these divines.

Of the divines summoned a portion was composed of Episcopalians; these through motives of conscience refused to attend. The majority consisted of puritan ministers, anxious to establish the calvinistic discipline and doctrine of the foreign Reformed Churches; to these was op-

posed a small but formidable band of independent Clergymen who had taken the present opportunity to return from their exile in Holland, to preach the Gospel in their native country. The weight of number and influence was in favour of the Presbyterians. The Independents on the contrary were few, and could only compensate the paucity of their numbers by the energy and talents of their leaders. They never exceeded a dozen in the assembly: but these were veteran disputants, eager, fearless and persevering; whose attachment to their favourite doctrines had been riveted by persecution and exile, and who had not escaped from the intolerance of one Church to submit tamely to the control of another. In the House of Commons they could command the aid of several of the boldest men of the day, Cromwell, Selden, St. John, Vane, and Whitelock; in the capital, some of the most wealthy citizens professed themselves their disciples: and in the army, their power rapidly increased by the daily accession of the most godly and fanatic of the soldiery. The very nature of the contest between the King and the Parliament was calculated to predispose the minds of the people in favour of their principles. In a short time, the Independents were joined by the Antinomians, Anabaptists, Millenarians, Erastians and the members of many ephemeral sects, whose very names are now forgotten. These all made one common cause, and the professed object of their endeavours was to obtain unlimited freedom of conscience. The two parties of Presbyterians and Independents of which the Parliament was now composed, agreed on points of minor importance, but when they came to the most important subject of Church Government, the opposition between them grew fierce and obstinate. After 18 months disputing, nothing was accomplished by their assemblies, except the destruction of the English liturgy, the abolition of the Book of Common Prayer, and the establishment of a directory or new form of worship instead. In a short time after, at the violent instigations of the Commons and in consequence of the *blood-thirsty* fanaticism of the Independent Prynne, Archbishop Laud was condemned to suffer the penalties of treason. The execution of this old man, at the age of 72 years, is one of the most flagrant violations of justice that stains the annals of England. Had his adversaries been less influenced by religious rancour, had they been as tolerant as some would pretend: in fine had they not been filled with as strong a hatred against ecclesiastical, as they soon shewed against civil authority, they could have forgiven his conduct as Archbishop, and have suffered him to linger out his life in some place of security. Nothing but the bitterest religious animosity could have induced them to take away the life of a feeble, old man, whom misfortune had disabled from offering opposition to their will or affording aid to their enemies.

From dissensions on religious matters between the two parties in Parliament, the levelling spirit of Muncer, which animated the Independents equally with their allies the Anabaptists, produced dissensions on civil points. The Presbyterians sought the restoration of royalty, provided it could be accomplished with perfect safety to themselves and with the legal establishment of their religious worship, while the Independents sought nothing less than the total downfall of the throne and the extinction of the privileges of the nobility. In course of time the Presbyterians were gradually expelled from the army; the new officers were selected from those who had distinguished themselves by their activity against the

King, and the ranks were filled with privates of the independent doctrines. These men were animated with an enthusiasm of which at the present day we cannot form an adequate conception. Their time was divided between military duties and prayer; they sung psalms as they advanced to the charge and called on the name of the Lord, while they were slaying their enemies. Hitherto the Presbyterians had exercised the utmost intolerance towards the Episcopalians and the dissenters from the Church of England: now that the Independents and their party possessed the ascendancy, the chief merit of all the public transactions, of the continuance of the civil war, the loss of life, destruction of property and order, and in fine of the murder of the King and the total subversion of the English government rests with them.

(To be continued.)

CONFIRMATION AT THE PRINCIPAL CATHOLIC CHURCH.

Last Sunday the Sacrament of Confirmation was administered by his Lordship the Vicar Apostolic to one hundred and forty young persons and adults; among the latter we observed the new Converts and a great number of Catholics (Natives) of Bhowal. At half past six o'clock the Bishop arrived in procession from the Parochial House attended by several of the brothers of the Confraternities, covered by an elegant canopy supported by some of the Trustees, Wardens and other gentlemen. The worthy Prelate was received at the entrance of the Church by the Rev. Father Antonio de Santa Maria, the Vicar, and after the usual ceremony, was conducted to his Lordship's Chair, whence after being attired in Pontificals, holding the crozier in his hand, he proceeded to the Altar and commenced High Mass, in which he was assisted by the Rev. Dr. Olliffe and the Rev. Father Brandao, as Deacon and sub-Deacon; and by the Rev. Father Mascarenhas as Priest Assistant. The Choir performing the sublime and beautiful Mass No. 2 of Haydn in a manner highly creditable to all concerned. It is difficult to particularize which portion of the service was best sung, but we think the "*Kyrie Eleison*" and the "*Gloria in excelsis Deo*" were the most effective. After the Gospel, the Rev. Father Mascarenhas ascended the Pulpit, and having read the Epistle and Gospel of the day in English, delivered an appropriate and impressive Sermon, taking for his text, the words *The Lord is thy Keeper* from *Psalm CXX. v. 5*.—As a composition it was terse and elegant, and the delivery forcible, though not sufficiently audible to the large congregation. At the conclusion of the Sermon it was notified that his Lordship had granted an Indulgence of forty days to all who would assist at the Mass with proper devotion, and immediately after this announcement the Bishop imparted his Solemn Benediction to the assembly.

During the administration of the Sacrament his Lordship was assisted by the Rev. Fathers Olliffe, Mascarenhas Brandao and the Vicar, the Choir singing all the while "*Veni Creator*" with a solemnity well suited to the occasion, and at the conclusion of the ceremony those who had been confirmed, received the special Benediction of the Prelate. The service lasted more than four hours.

We cannot conclude this brief and imperfect account of the Confirmation without mentioning that for several weeks past, the Fathers of the Principal Catholic Church as well as those of St. Xavier's College have

been unceasingly and indefatigably employed in instructing and preparing that portion of the flock destined to be confirmed upon the present occasion.

We understand that to-morrow, Trinity-Sunday, and the Octave of Whit-Sunday, his Lordship will impart the benefit of Confirmation to the Catholic Soldiers of the Artillery stationed at Dum-Dum.

ON MISSIONS.

(Continued from page 344.)

The British Mission mentioned in our last was established in the year 597, the same century having also been productive in the successful labours of the Irish Monk Columkill among the Picts and Scots, whilst Germany was brought to add to the Christian world the Bohemians, Hungarians, and Boü; many Jews also in various parts of the world acknowledged the error of their ways and yielded to the truths set forth by the Missionaries sent by the Church among them.

The seventh century extended the limits of Missionary labours. The Nestorians in 637 carried a knowledge of Christianity into the vast empire of China, as appears by a monument discovered at Siganfu by the Jesuits who visited that quarter in the eighteenth century: whilst in Europe the pious efforts of Scotch and Irish Ecclesiastics were crowned with success in their Missions through Germany and the North, honoring the glorious cause in which they were engaged, alike by their humility, by their mildness, by their virtue, by their perseverance and by their piety—edifying these barbarous nations by their examples of a religious and holy life.

But we cling to the old associations of Britain and hence we will return to our notice of St. Augustine. The heart of Ethelbert soon opened to the voice of Divine Truth, his subjects were not long in following their Sovereign to the baptismal font—and this happy influence extended itself under the fostering care of the holy Abbot Mellitus into Essex, whose Sovereign Saberet was among the first to receive the Sacrament of baptism. The Britons of Wales having, from supineness and the sufferings attending long and harrassing wars, fallen into vice and disorder, St. Augustine finding his Mission so successful, and supported by authority from the Pontiff, sought to restore discipline among them. For this purpose he met their clergy at an appointed spot in Worcestershire; but the conference proving unavailing, the meeting was adjourned to a subsequent period. The Welsh clergy in the mean time sought the advice of a hermit famed for his wisdom and sanctity—the interview was curious and is thus recorded by ancient historians. The clergy consulted the hermit whether they should concede to the authority of the Saint, who required them to conform to the Roman computation of Easter, they still adhering to the old mode, which placed that feast a month later than it ought to be; to adopt the Roman rite in administering baptism; and to unite with the Missionaries in preaching to the Saxons. The hermit replied: “If the stranger be a man of God follow him”—“But how,” said they, “are we to know that he is a man of God?” “By his humility,” responded the hermit: but they being still unsatisfied, he instructed them thus, “When you repair to the appointed conference, observe the manner in which he receives you. If he rise at your approach, be sure that he is the leader whom God has appointed you to follow; but if he receive you seated, reject him for

“his pride.” With these vague and uncertain instructions they resorted to the place of conference; and St. Augustine accidentally remaining seated when he received them, the Welsh clergy pertinaciously refused to conform to his demands, and by their obstinacy induced the Saint to denounce them in these terms; “Know then that if you will not assist me “in pointing out to the Saxons the way of life; they, by the just judgment of God, will prove to you the ministers of death.” A prophecy after a few years but too truly fulfilled. Having laid the foundation of the general adoption of our holy religion throughout Britain, St. Augustine in the year 604 expired in the odour of sanctity.—Feeling all the paramount importance of the Christian religion, he laboured most devotedly for its advancement; his own life at the same time forming an example of every Christian virtue, it was hardly to be wondered at, that the establishment of the Church was so rapid and easy in his hands, especially as it appeared contrasted with the idolatry of the Saxons whose mythology was only fitted for plundering wanderers, savage and ignorant—its leading feature was blood-shed—its morals were contention—and the rewards it held out to its misguided votaries were plunder and the gratification of every evil passion. Such a barbarous system, however tolerated by a race who lived by plunder, whilst unsettled and wild rovers, was ill-suited to them when they fixed themselves quietly in their newly acquired conquest as settled occupants of the land, each by his own fire-side living on the fruits of his daily toil. To these therefore Christianity came truly as a religion of peace, of love, and of good order—and thus prepared, their minds speedily grasped the blessings of Divine Truth that taught them to know man as he really is, and opened to their view an All-wise, an All-enduring, All-powerful and an All-forgiving Redeemer—Teacher—Prophet—God—especially when described to them in the dignified and glowing words of the Saint, who expounded Him to these barbarous people in one of his aspirations to the Almighty whom he addresses “Thou who art infinitely great, infinitely “merciful, infinitely just; Thy beauty is incomparable, Thy strength irresistible, Thy power without bounds. Ever active, ever tranquil, “Thou sustainest, Thou fillest, Thou preservest the universe; Thou lovest without passion, Thou art jealous without pain; Thou shewest Thy “operations, but never Thy designs.—But what am I now saying to you “O my God! or what can be said in speaking of Thee.”

(*To be continued.*)

Selections.

THE “MORAL AGENT.”*

(A Chapter from “*Innisfoyle Abbey, a Tale of Modern Times,*”)

No one can possibly be ignorant of the general resistance to the tithe system, which distinguished the year 1832 in Ireland. The spirit of opposition to tithes had been manifested so long ago as the reign of King Henry VIII. and continued, at intervals, to exhibit itself with more or less violence, for the space of three centuries.

Notwithstanding the remote and secluded situation of the parish of Innisfoyle, the spirit of resistance soon reached it. The circumstances of the parish, similar

* Our readers will really recognize the character here portrayed.

to those of many other parts of Ireland, supplied an additional stimulus to opposition, had any been wanted. The rector was an occasional absentee, as he possessed a benefice in another part of the kingdom, which divided his residence with Innisfoyle; but his person was very efficiently represented by his curate, a reverend gentleman of the class who style themselves *par excellence* "evangelical Christians;" and whose zeal appears principally, indeed almost exclusively, to direct its energies against the religion of the Catholic church.

This gentleman's name was M'Gwin: although only a curate, he was in the enjoyment of a comfortable income, arising from the piety of a noble lord, who possessed some property near Innisfoyle, and who paid M'Gwin £400 or £500 per annum, for performing the duties annexed to the office of his lordship's "moral agent."

These duties consisted in assailing catholicity *per fas aut nefas*; and it is but justice to Mr. M'Gwin to acknowledge that he earned his hire with the most fearless and magnanimous unscrupulosity.

Penny tracts had been widely circulated through the district, containing woodcuts, which purported to represent certain Catholic ceremonies. Our readers may easily guess the description of letter-press annexed to these woodcuts, when we mention that one of them represented two heathen idols, hideous and mis-shapen, with the Catholic Eucharist between them.* Underneath was written, "Three idols, adored by three different classes of idolators." Another wood-cut represented the Eucharist gnawed by a mouse!!* We will not stain our pages by recording the ribald blasphemy that followed. These instances furnish a sample of the *animus* that pervaded the productions.

M'Gwin, too, was not idle. From time to time the Orange-press bore the fruits of his ceaseless industry, in the shape of three-column, four-column, aye, seven-column letters and reports of speeches, each of which seemed labouring to exceed its predecessors in the venomous rancour entertained by its author against Catholicity.

A leading characteristic of M'Gwin, in common with many of his tribe, was the earnest profession of the deepest piety, at the moment when he outraged charity and truth by some colossal falsehood. The assertion of the most stupendous fabrication was invariably followed by protestations of the meekest self-abasement; of devotion to the God of all truth, and to his holy and eternal Word. The reverend gentleman proceeded with zeal in his career, unchecked by any inconvenient qualms of conscience, and exulting in the commendations which were continually lavished by the Orange-press on his pious efforts. The Catholics of Innisfoyle regarded him with mingled feelings of aversion and contempt; which, perhaps, were in some slight degree, mitigated by their sense of the ludicrous,—a perception so peculiarly Irish; for it was next to impossible to observe, without a smile, the ridiculous contrast between his conduct and his public declarations. On an average, he published thrice a month, lamentations, epistolary or oratorical, over the frightful condition of the country, whose Popish inhabitants were trained by their priests in the most horrible and anti-social principles; principles which taught that the murder of heretics was never an offence, and might often be a virtue. The Rev. Mr. M'Gwin should, in common consistency, have at least, worn pistols in his belt, or procured the attendance of an armed guard in his various excursions among these barbarous people; especially, considering the very obnoxious position he assumed as their public accuser. But he walked about the parish in the midst of its *murderous* inhabitants, in conscious security.

"Peter," said Shane Mahony, one day to Peter Kelly, "parson M'Gwin is the biggest rogue in Christendom."

"I never had any better opinion of his reverence," said Peter; "but what has he done last?"

"Why, Peter," answered Shane, laughing, "nothing very new, to be sure—he prints in the newspapers that our clergy teach us it's no sin to kill Sassenaghs; and yet, for all that, he walks about the parish, quite at his ease, and unconcerned, morning and evening; and well the fellow knows that his own throat is never in danger from any of us."

* Fact. The writer saw these wood-cuts, or he could scarcely have credited the extent of infamy in which they could alone originate.

"Oh, is that all?" said Peter; "why that's the work his reverence is at this long time."

"It's a real murder," added Shane, laughing, "that his reverence should slander us in this way, without having the gain of it."

"How?—sure you would not kill him?" exclaimed Peter, with a look of alarm; "oh, take care what you're saying, even in jest; life's the gift of God,—it's precious."

"God forbid I should kill or wound him," answered Shane, sobered down to seriousness by Peter's manner; "sure you didn't think I was in earnest, did you? No; but what a conscienceless rogue he must be to belie us, when he knows in his heart there's no fear of us."

"Conscience!" echoed Peter; "where would the likes of *him* get conscience?" The foregoing conversation may afford the reader some idea of the light in which the "moral agent" was regarded by the inhabitants of Innisfoyle. It may be readily concluded that the controversial fervour exhibited, both in and out of season, by Mr. M'Gwin, did not soften the hostility they felt towards the system of tithes, a system by which they were both plundered and degraded.

"M'Gwin," said Mr. M'Sweyn, a dissenting divine, who enjoyed his intimacy, "what galling annoyance to the Papal Antichrist do you next propose?"

"I think, dear brother," replied M'Gwin, "that I shall next wound the man of sin through the Popish confessional. I mean shortly to address an epistle to a Popish prelate, exhibiting the enormous iniquity of the confessional of Peter Dens, which contains such elaborate details of indelicacies."

"But the Bible contains very elaborate details of indelicacies," answered M'Sweyn, "so that any attack you may make against Dens's Confessional, on *this* ground, may seem like a hit, by implication, at the Bible.

"That never will occur to the Papists," said M'Gwin; "besides, if it should, I can roar them down by crying 'Blasphemy!' And, moreover, I don't think I shall be answered at all: the popish Prelate to whom I shall address my letter, *of course*, will not answer me; and if *he* does, nobody else will."

"What else do you purpose to say?" demanded M'Sweyn.

"I will draw a frightful picture of the dark abominations of the confessional; and I will say that the poor unprotected female is '*bound under terror and constrained of necessity to eternal silence.*'"

"But you know from Dens's book," said M'Sweyn, "that, instead of being bound to silence, she is bound to *spe*ak, and to denounce the confessor to the bishop, should he seek to pervert the confessional to improper purposes."

"Well, and what of that?" cried M'Gwin, with a broad stare; "I know all that as well as you do, *but our party don't know it*; and to state the reverse, will help to keep the steam up. I protest, M'Sweyn, you astonish me! I never should have thought you were so scrupulous."

"Go it, Bob! go it, my old boy!" cried M'Sweyn, bursting into a loud laugh, and clapping M'Gwin on the back, "you're the very man we want. Scrupulous?—no; but I only wanted to try your mettle; you are steel to the backbone. Well, what else will you say?"

"I will say that Dens's Confessional does not inculcate repentance and amendment."

"But you know that it *does*," said M'Sweyn; "you have read the chapter *De Remediis Concupiscentiæ.*"

* See the Rev. R. J. M'Ghee's letter to Dr. M'Hale, against the confessional, printed on a broadside by Dr. R. Bleakley, Lower Sackville Street, Dublin; also his defence of that letter, printed on a folded sheet by Bleakley, and dated June 13, 1836. In proof that the falsehoods contained in these letters, and referred to in the text were *deliberately and wilfully* made, the reader may see Coyne's last edition of Dens, vol. vi. p. 292, for the bulls of Pope Gregory XV. and Benedict XIV., enjoining the penitent to *denounce* an offending priest in *THE VERY CASE* in which M'Ghee represents the penitent as being necessarily *bound to silence*. Also see vol. i. p. 296, for inculcation of praying, fasting, and avoidance of temptation, as remedies against the very sins for which M'Ghee represents the Confessional of Dens as providing *no* remedy; and finally, see vol. vi. p. 133, for a strict prohibition to priests to receive *ANY* REMUNERATION from their penitents for the sacrament of penance, which sacrament the unscrupulous M'Ghee *deliberately* represents as being "one of the priests' most fruitful merchandizes of the souls of men."

"Well, what of that again? I write for the Orangemen, you know, and *they* will swallow any thing that makes against Popery."

"But if any of them should peep into the original, and see the difference?" continued M'Sweyn, with a broad grin; "eh, M'Gwin?"

"Why, they'd like me all the better for telling a good bounce for them,—as thou full well dost know. It would show that I would stick at nothing, where their interests were concerned."

"Any thing else, my dear friend?" asked M'Sweyn, sanctimoniously.

"Yes, dear brother. If I am spared, I mean to tell them (Divine Providence permitting) that the confessional is one of the priests' most lucrative sources of traffic in the souls of men."

"Egad, I fear that would be a *leetle* too broad," observed M'Sweyn; "all the world knows the confessionals are always open gratis. No Papist, at least, will believe you."

"I know they won't,—of course they won't;—I don't want them, nor expect them to believe me. I write for the Tories and fanatics; *any thing*, you know, goes down with *them*, when sufficiently baited with abuse of Popery. You really provoke me, my dear brother, by your cavilling objections, although I know you only mean them in jest. Do not, I beseech you, say aught that can excite within my breast the mundane spirit of irritated feeling against a brother and fellow-labourer in the vineyard of the Lord. Next week I humbly hope (if I am spared) that my letter will appear in the newspapers, and inflict a mortal wound upon the Papal Antichrist."

"M'Gwin," cried M'Sweyn, eagerly grasping his hand, "you're invaluable! I trust they will reward you some day with a mitre."

"Dear brother, I thank you," replied M'Gwin, sighing, and with upturned eyes; "but alas! I am too conscious of my own unworthiness, my helplessness, my utter incompetence to fill a post of which the duties are so onerous; howbeit I trust (if I am spared) that Divine Providence will ever give me grace to 'cry aloud and spare not' in bearing my testimony against the soul-damning evils of the Church of Rome."

"Of course, M'Gwin, you won't omit to ascribe your anti-confessional epistle to the impulses of Providence?"

"Never fear, my boy! I seldom fail to lay on a good thick coat of piety. I'll tell you, too, a project that I have in view,—I will challenge Father Tom Maguire to a polemical discussion."

"The devil you will! But suppose that Father Tom should accept your challenge? Would not that be confoundedly awkward?"

"Pooh! not in the least."

"Why, how would you manage?—you surely would not meet him?"

"Not I, indeed! but I should do a better thing,—I SHOULD SAY THAT HE WOULD NOT MEET ME. I should write three-column letters in the *Mail and Record*, exhibiting the hidden reasons why he dreaded to meet me; I should show (Divine Providence permitting) how he skulked from having the iniquities of his anti-Christian system dragged forth into the light of day; I should post him as a shrinking coward in the columns of every conservative newspaper."

"But what if Father Tom, all this time, continued loudly to profess his perfect readiness to meet you?"

"Pooh! I should tell him that he lied! I should say his professions were mere *blustering bravado*; and you know our holy gulls would unanimously credit my assertions, in preference to his. And whether they did or not, they would, at all events, shout 'Victory! Victory! Victory!'"

* * * * *

While this pious colloquy passed, the speakers were quietly sauntering along a path that brought them down to the sea-side, at a spot where Peter Kelley and his friend Shane Mahony, with three or four assistants, were getting out their boat for a fishing expedition. As the reverend gentlemen wanted to go to the opposite side of the bay, they asked the young fisherman to take them across. A bargain was made: the clergymen took their seats in the boat, and the rowers pulled their oars for some time until a gentle breeze rising, they rested on their oars, and unfurled a

sail. The vessel skimmed smoothly over the green water, and M'Gwin commenced a conversation with Peter by asking if his father was engaged in the criminal resistance to tithes which distracted the greater part of this district.

"He would not pay them, please your reverence."

"Misguided man!" exclaimed M'Gwin, "so then *he* too is a robber of the clergy."

"Robber?" echoed Peter; "is it for refusing to let the parson rob *him*? If I asked your reverence to pay Doctor Bolus's bill for physicking my body, you would think it a hard case to be *made* to pay it; and *we* think it every bit as hard to have to pay your reverence for physicking the souls of the sassenaghs of the parish."

"Unhappy man," replied M'Gwin, "your blasphemous levity clearly indicates that the source whence you learned your pernicious notions, is yonder nest of ignorance and wickedness at Innisfoyle, over which that minister of Antichrist, Abbot O'Hara presides."

Shane Mahony's brow clouded at these words, but Peter only said,

"And who is Antichrist, your reverence?"

"The Pope of Rome," replied M'Gwin; "and your Church, poor man, is the great harlot, the mother of the abominations of the earth."

"Antichrist! Antichrist!" repeated Shane Mahony, "that's much the same as the devil, I suppose?"

"Yes, Shane Mahony; Antichrist is the servant of the *great red dragon*, and the priests of Rome are his ministers; and every Papist has the mark of the beast in his hand and on his forehead."

Shane mused in silence for some moments, and then said,

"I am an ignorant man, and unable to argue the matter with your reverence; but I'll ask you one plain question,—Has the devil a right to make priests in God's Church?"

"No," quoth M'Gwin, "he has not."

"Has the devil's servant, Antichrist, whoever he is, a right to make priests in Christ's Church?"

"No, certainly."

"Then the Pope can't be Antichrist," said Shane, triumphantly looking about him,—“for if Abbot O'Hara, or any other priest, turned Protestant parson *you would not ordain him again*; you'd think the ordination that he got from *Antichrist* quite good enough for You. you'd think that the commission to preach, and to baptize, that he got from the *great red dragon*, was quite good enough to entitle him to preach and baptize in your beautiful Church, that you tell us is so pure and so holy!"

"Yes," said M'Gwin; "but he first should read his recantation, abjuring the hideous idolatries and soul-destroying blasphemies of Popery."

"That makes no odds, my honest parson, *for it is not recanting that ordains him*: he gets no new ordination; it's the ould one he has all the while, and you all think it quite good enough to do your business. Upon my song, I think you must either be mad, or the mischief of a rogue: for, how any reasonable man can call the Pope Antichrist, and say at the same time that this Antichrist,—Christ's mortal enemy! has got a lawful right to ordain priests in Christ's Church, is more than I can understand."

M'Gwin replied, by a very voluminous denunciation of "the harlot," and an anxious wish that Shane would embrace what he termed "the *truth* as it is in Jesus."

"Has your reverence's friend there, Mr. M'Sweyn, got a hold of this truth?"

"Assuredly he has. He is my beloved fellow-labourer in the vineyard of the Lord; my dear and tried companion in rebuking, admonishing, and exhorting unto righteousness."

"He isn't one of your flock for all that; he is (if I don't mistake) what they call an *Independent*."

"Precisely, friend," said M'Sweyn, with a smile.

"Now, Mr. M'Gwin," resumed Shane. "if Mr. M'Sweyn turned over to your sect, and wanted to become a parson, you know that your Protestant bishops should ordain him before he could open his lips in your Church; for, although you say

he is your brother in the vineyard, and has got the truth, your bishops don't think his ordination worth a pinch of snuff. So it just comes to this,—that your dearly beloved fellow-Protestant, Independents, Prasbyterians, and the rest of them, though they're mighty good Christians, and have a good firm hould of the truth, are not able (according to your own account) to make so much as one true priest among them! Though you tell us, that Antichrist—the Pope—the great red dragon—the mortal foe of Christ,—that rose up out of hell, and will go back into hell, is just as well able as any of your Protestant bishops to ordain true Christian priests! Ah! the abbot told me all about it! And, besides all that, yourself must be a limb of Antichrist, if what you say is true,—for who made priests and bishops, pray, of your first reformers, Cranmer and the rest of them? Who but the Popish bishops that went before them? It's from *them* that you've got your own ordination, my man; so that if the Pope is Antichrist, yourself has got the mark of the baste upon your forehead and your hand."

Mr. M'Gwyn was proceeding to assure Shane that he was his very "devoted and affectionate friend in the Word of the God of Truth,"—for, as our readers have seen, he was flippantly familiar with the Divine name on all possible occasions;—but Larry Brady, one of Shane's volunteer assistants, who had, with difficulty, hitherto repressed his desire to speak, interrupted him.

Mr. M'Gwyn, I've read some of your speeches and letters, and you say we are all a pack of savages, and that our priests train us up to think it no sin to murder *you*. Now it's plain you don't believe one syllable you say; *for if you did, you'd be sorry to trust yourself among us as you do*. Here you are, sitting in this boat along-side of us,—and Mr. M'Sweyn, who is nearly as bad as yourself; you are always abusing and belying us, and what's to hinder us six Papists throwing you two sassenaghs into the deep sea, with your arms tied behind your back? Who'd be the wiser of it?—nobody saw you getting into the boat, under the lonesome rock, and the day is dark and misty."

"Unhappy man," said M'Gwin, feeling rather uneasy, "you would not surely damn your soul by killing us?"

"Is it damn my sowl you say? Sure you tell us we think it no sin! If what you say of us was true, we couldn't fear damnation from killing the likes of you; we'd think it was a good and glorious deed to kill the heretic. And now, sir, here is place, time, and opportunity convaynient," continued Larry, standing up in the boat, and squaring his athletic arms full in front of Mr. M'Gwin; "and now, sir, what is to hinder us from throwing you into the sea?"

There was a pause. M'Gwin grew pale, and looked alarmed.

"I'll tell you, then," resumed Larry, throwing himself back upon the bench, "the fear of God hindhers us, sir; and our religion, that you are always belying, hindhers us. Dhrown you, indeed! No, bad as you are (and you couldn't easily be worse), if I saw you dhrowning, I'd throw you a rope, or jump in and pull you out,—and well you know I would."

M'Gwin poured forth a voluminous rhapsody, somewhat similar to those with which he occasionally enlightened the meetings of the Bible Society, and which continued till the boat reached the opposite shore. He enlarged on the number of epithets applied to the Pope and the Catholic Church, (no matter by what party, whether friends or foes!) from the numeral letter composing which epithets, the apocalyptic number could be extracted; totally forgetting that inasmuch as the number in question could equally well be extracted from hundreds of *other* names, an accidental coincidence could never be rationally deemed a demonstration of identity; totally forgetting, also, that could the fact of identity have been established, he would only have succeeded in proving that the source whence his ordination was derived, was Satanic!

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. LI.]

JUNE 20, 1840.

[VOL. II.]

CONFIRMATION AT DUM-DUM.

Last Sunday, according to announcement, the Sacrament of Confirmation was administered in the Catholic Chapel at Dum-Dum by His Lordship J. L. Taberd, Bishop of Isauropolis and Vicar Apostolic of Bengal. Divine Service commenced at 7 o'clock. After the recital of the usual English prayers, and the reading of the Sunday's Epistle and Gospel, His Lordship celebrated High Mass, whilst the Choir, accompanied by the band, sang in their wonted devotional style, pieces selected from the Masses of various Composers. At the close of the Mass, an instruction was given on the nature of Confirmation, and the Holy Spirit invoked in the Hymn "Veni Creator Spiritus." During the administration of the Sacrament, when on most occasions some confusion is apt to take place, it was impossible not to admire the perfect order as well as the calm devotion of the Soldiers; the combined result of professional discipline, and of lively faith. Of seventy-two who approached to Holy Communion, there were fifty-six who received Confirmation.

Amongst these, besides former converts, there were seven new ones, of whom four the previous day, and three a short time before, had been conditionally baptized, and admitted into the Catholic Church. Their names are, Sergeant J. Gales, George Elkindson, George Curtis, John Curran, Thomas Gardiner, Mrs. Keating and Mrs. Elkindson. Long-continued prayer, instruction, and reading had thoroughly convinced them of the truth of the faith which they have had the grace to embrace. But the same motives—motives of conscience and salvation—which led them into *the one fold of the one Shepherd*—into the bosom of that Church *which is the pillar and ground of truth*, urged to them also the necessity of beginning to practise the duties and cultivate the high virtues of the Catholic Faith; to walk with Christ in newness of life; and to shine forth as bright examples of virtue to those whom they have left as well as to those whom they have joined. For as *without faith it is impossible to please God, so faith without good works is dead*. The observance of the Divine commands is as necessary for salvation as the belief of the Divine

mysteries. Not only must the understanding by faith be subjected in obedience to Christ, but the will regulated and corrected by the rule which he has set for our conduct. The belief and profession of the faith of Christ is but half the work of conversion—insufficient for the purpose of salvation. Eager to secure heaven which alone they have had in view, these new converts give promise, in their present dispositions, that they will work out their salvation with fear and trembling yet with hope full of immortality and joy.

The Divine Service continued for three hours; but the novelty and impressiveness of the august ceremony took off from the tediousness of its length, and beguiled the crowded audience into a belief, that it had been no longer than on an ordinary Sunday.

THE URSULINE ESTABLISHMENT.—Our readers will rejoice to see from the following list that the contributions are rapidly increasing.

G. A. Bushby, Esq. Co.'s Rs.	25	C. K. Robison, Esq.	10
Mrs. J. Grant,	16	Mr. J. Rozario,	16
J. Grant, Esq., M. D.	16	Capt. T. Sewell,	10
Major W. N. Forbes,	20	T. Smith, Esq., M. D.	25
F. J. Halliday, Esq.	16	D. Stewart, Esq., M. D.	20
Mrs. Loughnan,	30	Lient. Col. J. Stuart,	25
Colonel D. McLeod,	20	H. Torrens, Esq.	20
C. Morley, Esq.	10	A. Creighton, Qr. Mr. Ser-	
S. Nicolson, Esq., M. D.	10	jeant (Dum-Dum,)	25
P. O'Hanlon, Esq.	50	Serjeant T. McEnerney, . . .	3
J. St. Pourcain, Esq. (Chand-		Baboo Cowar Kallykissen Roy,	30
ernagore,)	200	Baboo Goverdhun Mullick, ..	10

From Tirhoot and Sarun.

J. W. Blyth, Esq. . . Co.'s Rs.	10	R. A. Fitzgerald, Esq.	20
H. W. Clift, Esq.	32	F. H.	16
J. E. Delpeirou, Esq.	10	K. Macleod, Esq.	16
G. Drummond, Esq.	16	Dr. McDonnell,	20
Jeffrey Finch, Esq.	100	J. J. Mellecksett, Esq.	20
Justin Finch, Esq.	32	W. Moran, Esq.	32
Jos. Finch, Esq.	100	R. Tathom, Esq.	16
Simon Finch, Esq.	100	J. Whiffen, Esq.	16
Fred. Finch, Esq.	50	E. and W. W.	50
Wm. Finch, Esq.	50		

Amount already published, 10,089-8

Total Co.'s Rs., .. 11,402-8

Owing to a thin attendance in consequence of the bad state of the weather, the collection made at the Principal Catholic Church last Sunday in aid of the funds of the Madras Mission, we regret to state, amounted to no more than one hundred and sixty-two rupees. We have however reasons to know that a private subscription is set on foot in furtherance of the same object.

RELEASE OF THE REVEREND MR. O'SULLIVAN.

We are happy to announce that the Reverend Mr. O'Sullivan has at length been set at liberty by the Authorities at Chandernagore and has returned to his duties at Chinsurah.

It is said that Lord Auckland caused a second remonstrance to be addressed to *Monsieur l'Officier de Service*, and at the same time directed Mr. Barlow, the Judge of Hooghly to demand the immediate release of the Rev. Gentleman—Mr. Barlow accordingly waited on Mr. Bourgoïn on Wednesday last and desired to be informed of the nature of the charges for which Mr. O'S. was imprisoned. Mr. Bourgoïn declined entering into any explanation, stating he had already communicated them to Lord Auckland: but he prudently ordered the release of Mr. O'Sullivan together with the money, as also the Buggy and Horse which had been destrained.

These measures will, we presume, convince the Chandernagore Authorities that Lord Auckland did not view the arbitrary imprisonment of a British Subject as so very trifling an affair as, we are informed, they affected to represent it. In His Lordship they may rely on always finding a firm and jealous protector of the rights and properties of British Subjects and one always prompt to resent a national outrage. The *Hurkaru* deprecates the existence of such a paltry Government as that of Chandernagore in the midst of our possessions, but we think that it is attended with some advantage. The arbitrary and tyrannical freaks of power, which are occasionally exhibited by our neighbours, tend to move the most thoughtless amongst us to a due appreciation of the blessings of our own Government.

We regret to learn that the Reverend Gentleman's health has suffered seriously from the closeness of his confinement and the dampness of his dungeon.

Since writing the above, the following letter from Mr. O'Sullivan has been handed to us for publication.

TO THE RIGHT REVEREND DOCTOR TABERD,

*Bishop of Isauropolis and V. A. of Bengal,
Calcutta.*

MY LORD,

Mr. Barlow, Judge of Hooghly, under the instructions of Lord Auckland, proceeded to Chandernagore yesterday to demand my immediate liberation from jail, and also the restoration of the money from the sealed Almrah, my Buggy, Horse, &c. To this the Administrator consented, more from necessity than choice I am sure, and I was set at liberty at 3 o'clock yesterday evening in the presence of the Judge, who insisted I should accompany him to Chinsurah in his carriage. As I did not wish to detain Mr. Barlow, I left Chandernagore without seeing either Doctor Pezzoni, or my kind benefactor Mr. St. Pourçain, or even paying some jail expences, but I am resolved to go this evening and see all these affairs arranged.

I deem it a matter of course to proceed early in the beginning of next week to Calcutta, to thank your Lordship personally for your kind and active interference with the authorities on my behalf, and also to receive your Lordship's instructions and advice regarding the destination of the

money once more in my possession. I am at present labouring under a severe cold and hoarseness contracted in my late damp residence, but hope to be soon well.

Believe me to be thankfully and sincerely your Lordship's most obedient humble servant,

ANDREW O'SULLIVAN,

Chinsurah, 18th June, 1840.

CONVENTS AND THEIR OPPONENTS.

The *Commercial Advertiser*, throwing off the "unmingled contempt" with which he threatened in future to regard us, gallantly came forward on Thursday last to prove his assertion, that "Convents are not unfrequently hotbeds of immorality." He cites, with much gravity of learning, five instances of such Convents on the authority of Clemongis, Lenfant, Bruy, and Councils both German and French. This host of witnesses is certainly formidable! But we could ourselves have quoted these instances and their authorities, together with all that he has in store, with the same ease that he has done, by referring to any of the common "No Popery" tracts, where every kind of filth has been carefully raked together in order to throw odium on the Catholic Church. Waiving at present the amount of credit which is due to the above cited authorities, let us see with what success by means of their aid he establishes his point. He has affirmed that Nunneries *are not unfrequently hotbeds of immorality*, defaming by this assertion the unspotted reputation of thousands of holy Virgins, now resident in Convents. But how does he prove his injurious assertion? Listen ye masters of logic! "Nunneries *are not unfrequently hotbeds of immorality*" because three or five centuries ago Convents of such a character *may have existed!!!* Convents *are now* often abominable places of iniquity, because they *have been* so in some instances in times past!!! This is visiting the sins of the father on the children with a vengeance! Surely it was enough for the *Commercial Advertiser* to defame the character of the most saintly Catholics, without insulting the understanding of the public with such a mockery of proof as this;—enough to outrage our feelings, without shocking every sentiment of delicacy by an exposure of crimes which, if true, were irrelevant to his purpose! If we deemed such an argument as this at all valid, we could retort it with dreadful force on the present race of Protestants. But would it be just to charge them with the worst of crimes, because Cranmer and Henry 8th and Elizabeth, and Somerset and Luther and Calvin and Æculampadius and Beza and Muncer and Knox, the founders or modellers of Reform, were guilty of the most abominable excesses? But the *Commercial Advertiser*, though a bad reasoner, is after all a prudent man. He knows the danger of attacking the fame of existing Convents. The example of Parson Gathercole stands before him as a warning. His zeal against Popery is not so hot as to lead him on to the attack in face of imprisonment and fine. With much prudence therefore he flies off to ages past, where Fiction can invent as she pleases, and Falsehood boldly assert without danger of the law. Passing over in silence the cited extracts (it is useless here to enter into the truth or genuineness of them) we are ready

to admit that corruption did in some places find entrance at a former period within the sacred Convent-inclosure. But as soon as vice showed its horrid form within the walls, the Catholic Church exerted its authority to eradicate it. The very Councils quoted by our cotemporary prove the truth of what we assert. If the Catholic Church had permitted such things to exist, the *Commercial Advertiser* would not now be able to adduce against us the severe censures in which she has condemned them. Some Nunneries have lost their spirit, and those, which now exist, may lose it too; but the Convent, which incurs this shame, will instantly be censured, and if not reformed, will cease to be. The disgusting detail of Papal vices on which the *Commercial Advertiser* gloats with delight, may afford gratification to his vitiated taste but no support to his assertion "that Convents are not unfrequently hotbeds of immorality." We defied the *Commercial Advertiser* to adduce a single instance of such a convent now existing. Our words were most clear. In direct opposition to his assertion, we said, *in no country is there a convent the hotbed of immorality.* In reply, he holds up some German Convents of the 16th century, and the vices, greatly exaggerated, of Popes in the 10th century. He has not brought forward one instance, such as his own assertion and our defiance required. And he cannot. Protestants unite with Catholics in bearing testimony to the high character of spotless purity, which distinguishes the convents of France, England, Ireland, and America. But though defeated, his position is advantageous. Unwilling to be entangled in a Theological controversy, he can retire as soon as he has attacked, declaring that he treats us with feelings of "unmingled contempt."

NARRATIVE OF SIX MONTHS' RESIDENCE IN A CONVENT.

The *Christian Advocate* has fittingly chosen the present moment to commence the republication of *Miss Rebecca Theresa Reed's narrative of six months residence in a Convent in America.* The Editor is of course ignorant that the whole is a tissue of falsities, exposed long ago by the *Dublin Review*; a service which the same *Review* had previously rendered to the "awful disclosures" of *Maria Monk.* As we know that truth alone is his object, we shall not apologize for occupying a large space of our present and next number in reprinting the following from the *Review*, merely to gratify him and his readers.

In the preceding number of this journal, we were enabled, by the exhibition of unimpeachable documents, to demonstrate that the "awful disclosures" of *Maria Monk* concerning what she was pleased to call the "Black Nunnery," at Montreal, derived all their authority from the visions of a maniac. It was our good fortune to put an extinguisher upon her book, and upon the hopes of those fanatics who had it reprinted in London, with a view to prejudice our religion. *Miss Reed's* narrative has been got up for a similar purpose; and it so happens that we are in possession of materials, which we can furnish a complete answer to every statement it contains, of a character calculated in any way to reflect discredit upon the convent of which she was an inmate, or upon the Church of which she professed for some time to be a member. It will not be thought that we undertake an unnecessary, or an unprofitable labour, in noticing this work, contemptible as it may seem, when we state that the circulation of *Miss Reed's* stories, orally, or in writing, before they were printed, were chiefly made use of as a pretext for that public excitement, which led to the destruction of the convent that was the object of her vituperation; that upwards of fifty thousand copies of her libel have been since sold in America; that it has been reprinted in Glasgow, with an elaborate preface and postscript

by Mrs. Henry Grey; that three editions of it with an introduction have been published in London, and that there is scarcely a tract society throughout the empire which is not active in propagating it throughout all classes of the community.

A Convent of the Ursuline order was, it appears, founded in Boston in the year 1820. It may be useful to premise that the great object which the ladies connected with that order have in view, next to a secluded and religious life, is the education of young females, without distinction of rank, or of religion. Those who can afford to pay a moderate pension, are received into the institution as boarders, and are instructed not only in the ordinary branches of knowledge, but also in those accomplishments which bestow a grace upon society. The children of the poor are received in a separate chamber, are sometimes clothed and fed, and are uniformly taught those arts by which they may be enabled to procure for themselves a decent livelihood. Religion necessarily forms the basis of all education conducted upon Catholic principles. In the Ursuline institution this essential department of knowledge is attended to with the most exemplary care. But the pupils who are not Catholics are never required or expected to hear any instructions, or to be present at any services, appertaining to the Catholic faith. The rules of the order forbid any attempt to make proselytes, and we shall have occasion to observe that this rule was inviolably observed by the ladies, whose conduct Miss Reed has thought fit to complain.

One of the vows of the Ursuline sisters is poverty. That is to say, individually they surrender to the institution whatever property they possess, and they have therefore no motive for trading in education as a mode of acquiring wealth. Hence it happens that they are enabled to afford a sound and virtuous education to females of the higher classes at a charge usually lower than is imposed at boarding schools, which are established with a view to pecuniary profit. They very properly take care to incur no expenditure which their income may not be sufficient to discharge; and if they save from time to time any sums beyond the requisite expenses of their institution, those sums are devoted to the extension or embellishment of their schools, the foundation of new establishments, and to works of charity of every description.

The utility of an Ursuline nun, with reference to the order itself, being dependent upon her ability to assist in giving instruction, it is understood that no lady has, properly speaking, a vocation for that order, unless she be possessed of talents, acquirements and industry, suitable to the labours which by her vows she promises to perform. Those who desire to embrace a life exclusively religious and cloistered, may easily find institutions in perfect harmony with their wishes. But an Ursuline, besides being a nun, must be a school-mistress—she must be able to give practical instructions in one or more of the branches of female education: in the languages, geography, arithmetic, writing, reading, and the usual routine by which young minds are trained up in those accomplishment befitting their station in life. Music, drawing and dancing, are generally taught by professors expressly engaged for the purpose. It happens, therefore, very generally, that the Ursuline sisters, from their experience in the business of education, are much superior to those ladies in their neighbourhood who open boarding schools as a mere commercial speculation; and this superiority, together with their great personal respectability, and their economical charges, as well as the state of seclusion from temptations often fatal to young minds, in which their pupils are kept, are almost certain to obtain for their establishments very extensive patronage wherever they happen to be founded.

The convent at Boston was remarkably successful in this respect—so much so, that the sisters were enabled to purchase a piece of land in Charlestown near that city, where they erected a handsome building, and whither they removed their community in the year 1826. Before they took possession of it, it was a barren hill; but by the care which they bestowed upon it, they speedily converted it into a very beautiful residence, which attracted general observation, and, as we shall have occasion to see, excited not a little jealousy (to designate the passion by no meaner name) in the bosoms of those scholastic speculators of the neighbourhood whose fortunes were in a less prosperous condition. Threats issuing from interested sources, and animated by religious fanaticism, were muttered soon after the convent was erected, that it would be long before “that building should come down” Such was the sense of religious liberty prevailing among persons, who have separated from the Catholic Church upon the ground of independent private judgment! Such was the sacred regard paid to the rights of property, in a republic whose constitution knows no religious distinctions!

The government of the Ursuline order, like those of almost all the Catholic monasteries, is based upon strictly democratic principles. The Superior is chosen by ballot—by ballot she may be deposed, should she conduct herself in a manner to bring down upon her the disapprobation of the sisterhood. She is therefore bound to “good behaviour,” not merely by religious obligations, but even by her personal feelings, if her feelings be at all interested in the matter. It is impossible that she can long abuse her authority with impunity, because it is always in the power of those who give it to take it away, and confer it upon another, without being obliged even to explain their reasons for so doing. Mrs. St. George Moffat was the Superior at Mount Benedict, as their new residence was called, while Miss Reed was there. She had held that office for seven or eight years without any attempt being made by her sisters to remove her from the presidency—a pretty clear proof, we apprehend, that her administration was in every respect agreeable to those who would have most deeply felt any undue exercise of her power.

A romantic young lady who has a disposition to lead an indolent life—to find every thing necessary to a comfortable existence provided to her hand,—to rise when she pleases,—to hurry over a few prayers,—to saunter in flower gardens, recline in roseate bowers, read poetry, indulge in reveries, and pour out her thoughts in music,—will unquestionably be wofully disappointed if she hope that she can realize any such visions as these in an Ursuline convent. It is impossible that a religious community can be long held together, unless all the members of it be subjected to a discipline of the most inflexible description. It is the want of a power to establish any such discipline, and of a sanction to maintain it which has baffled all the efforts that have been hitherto made to found Protestant convents. There is no principle whatever in the Protestant faith, against which any person professing it may not consistently rebel, whenever it suits his disposition to withdraw from any restraint it may impose upon his passions. Hence it happens that the moment a Protestant community is formed, it becomes obvious that the members of it must be governed by some rules that those rules are found speedily to demand sacrifices of will and liberty which are productive of inconvenience—that, springing from no religious principle which may not be easily disavowed, such regulations become destitute of authority—that disorder follows, and that the association vanishes almost as soon as it is formed.

In a Catholic monastic institution, the case is very different. There the discipline emanates from religious principles, which know no change. No female is called upon, amongst the Ursulines, to take the final vow, until she has had ample opportunity of becoming acquainted with the laws which she is afterwards to obey. Her entrance into the community is the result of her own free choice. But, once a member of it, she must conform to the established system of government, or cease to be of the sisterhood. She finds that the rules point out her occupation for every hour in the day—that, while devoting herself to a religious life, she must also render her talents and acquirements beneficial to society, by instructing the ignorant—that she must act upon a well-regulated system, which no impulse of pride, or selfishness can alter: and that unless she chooses to conform to the rules, it would have been much better for her to have remained in the world.

To us, moving abroad through the active scenes of existence, the regulations laid down for the preservation of order in a religious community, secluded from secular affairs, may occasionally appear unnecessary, and sometimes even absurd. But when we give opinions *ex cathedra* upon such questions, we ought to be quite sure that we understand what we are talking about. A conventual life is essentially different from ours. The very celibacy which it imposes brings along with it numerous exercises, framed for the purpose of subduing the passions, and holding them in perpetual bondage. The daily routine of life, in every station, consists for the most part of little things. In a convent the most minute things, the very movement and demeanour, are made the subject of regulation; and it is obvious, that if the rules be infringed upon the smallest point, the principles of obedience, upon which the whole fabric rests, is destroyed. To single out, therefore, from the general scheme of monastic government, the regulations which appertain to minor actions, and to ridicule them as absurdities, would only betray ignorance of the sound policy which has given them birth. We are not called upon to submit to them. Those who do submit to them act upon their own choice; and we have no right to condemn them, unless we assume that they have no right to live after any fashion save that to which we ourselves are accustomed.

One would think, from the triumphant and ostentatious manner in which Miss

Reed's story has been trumpeted at both sides of the Atlantic, that she had been some person of distinction, whom the Ursulines of Mount Benedict were ambitious to convert, and that she was possessed of a large fortune which they were desirous of adding to their own. Two simple facts, however, dissipate these notions. She is the daughter of a farmer, who has lived chiefly in Milk-row, Charlestown—a man in very reduced circumstances, with a large family, for whom he had no means of providing. It is clear, from the statements of the girl herself, as well as from the admission of her friends, that she was, from infancy, of a weak constitution—that, as she grew up, she exhibited a nervous and hysterical disposition—that her education was almost wholly neglected—that she sauntered about much amongst her friend, indulging in romantic fancies, and disinclined, even had she been competent, to enter upon any course of industry, which might enable her to live without the assistance of charity. Nothing could be more ludicrous than the supposition that such a female as this was sought for, by the Ursulines, or that she could ever be received into their order. It will be seen that after much solicitation upon her part, assisted by the entreaties of others, she was admitted into the convent, solely as a pauper, and for a very limited time, with a view to her instruction in needlework, or whatever she was capable of learning,—that she might be eventually in a condition to earn her own subsistence, and to resist those temptations which threatened otherwise to lead her to destruction. For the service which the Ursulines wished to confer upon her, they have been repaid by her calumnies.

The very title of her first book, "Six months in a Convent," is a falsehood! The records of the Convent, confirmed by several circumstances, which we shall afterwards mention, shew that she did not enter the convent until the 11th of September, 1831, and that she left it on the 18th of January, 1832. Therefore she was at Mount Benedict exactly four months and seven days. But "Four months in a Convent" would not have been a sufficiently attractive title. It might have been considered by the public an inadequate period of time, for the acquisition of all the experience in the mysteries of Mount Benedict, which half-a-year might be more reasonably supposed to bestow—and, therefore, mere matter of fact being unworthy of notice—the period was, without any hesitation, extended.

In her very first page there is another mistake, to call it by no harsher term.

"In the summer of 1826," she says, "while passing the Nunnery on Mount Benedict, Charlestown, Massachusetts, in company with my school-mates, the question was asked by a young lady [in the United States every body is a lady or a gentleman], who I think was a Roman Catholic, how we should like to become nuns. I replied, after hearing her explanation of their motives for retirement, 'I should like it well,' and gave as my principal reasons, their apparent holy life, my love of seclusion, &c. The conversation which passed at that time, made but little impression upon my mind. But soon after, the *religieuses* (the Ursuline Sisters) came from Boston to take possession of their new situation. We were in school, but had permission to look at them as they passed."—p. 9.

The fact is, that the Ursulines went to their new habitation at five o'clock in the morning, long before the commencement of school hours; it was therefore impossible that Miss Reed and her lady companions could have seen them from the windows of their day-school, in the way she has mentioned. The mis-statement is not unintentional. It is given with great particularity, in order to induce the reader to believe that this scene, and not her poverty, first suggested to her the idea of obtaining free quarters at the Convent.

"One of the scholars," she continues, "remarked that they were Roman Catholics, and that our parents disapproved of their tenets. The young lady who before asked the question, how we should like to become nuns, and whose name I have forgotten, was *affected even to tears* in consequence of what passed, and begged them to desist, saying, "they were saints; God's people; and the chosen few;" that they secluded themselves that they might follow the Scriptures more perfectly, pray for the conversion of sinners, and instruct the ignorant in the principles of religion." *This conversation, with the solemn appearance of the nuns, affected me very sensibly*, owing probably to the peculiar state of my feelings. The impressions thus made remained upon my mind several months; and at the age of *thirteen years and four months*, I asked my parents if they were willing that I should become an inmate of the convent. This proposition my parents were inclined to treat as visionary; but they soon discovered themselves to be in an error. Nothing of consequence was said upon the subject; but soon after, owing to the delicacy of my health, and other reasons, it was deemed expedient for me to visit my friends in New Hampshire; and being fond of retirement, this arrangement accorded very well with my feelings."

The whole of this scene is characteristic. A few girls get into a corner, and talk of the Ursuline Nuns until one of the parties at least, becomes convinced that she sees the holy sisters passing by in processional order; then straight she goes

home to her parents, and asks them to let her be a nun! To the word "ignorant," in the above passage, this learned writer appends a note, in which she says:—"By ignorant," is meant that they term *heretics*." If this were the true interpretation, it would follow, that, according to our acceptation of the term, there could be no such being as an ignorant Catholic; had there been no dissenters in the world, then the Ursuline Order, and the entire fabric of our system of education would have been superfluous. This is a precious specimen of that sort of knowledge which Miss Reed and her auxiliaries display throughout their publications. We shall add another paragraph framed in a similar style

"While in New Hampshire I spent many pleasant hours, which I think of with delight. *Memory* oft brings to view and faithfully delineates those hours of retirement and happiness which I *imagined* I should spend, were I an inhabitant of a cloister."

That is to say, the memory of this romantic dame! recalls not the hours she had spent in a cloister, for she had not yet commenced her "six months" in a convent; but those happy hours she fancied she would have spent had she been an *Eloisa*! The idea is quite consistent with an intellectual constitution, in which a girlish imagination, or rather a sort of nympholepsy, seems to have superseded the ordinary faculty of reason.

Miss Reed admits that she is not much of an adept in historical matters. "While writing his narrative," she declares, "I often lament my little knowledge of history; for, had I been more acquainted with it, I do not think I ever should have united myself to an institution of this nature." We can assure her, that she might have been spelling, or reading history all her life, without finding in it a single justifiable sentence to the prejudice of the Ursuline order. The reader cannot fail to remark with what coolness she asserts herself to have been "united" to an institution of which she never was, and never could have been a member. The spell, however, it seems, was upon her, and she could not extricate herself from its influence. She could not prevail on her parents, who, like herself, were Episcopal Protestants, to say much on the subject; but she was resolved on making the acquaintance of somebody who would introduce her to the Superior. She soon after happened to form an intimacy with "Miss M. H., a domestic," or, as we should say, a maid of all work, in a family residing in Milk-row. This girl wanted a place, and applied to her friend Miss Reed, to take her in for a while, which she did. On the very evening of Mary's arrival, Miss Reed, going into her room, found her saying the rosary on her beads. She then accidentally learned that Mary was a Catholic and yet this is the person whom Mrs. Henry Grey, in her "Concluding Remarks," (p. 123) is pleased to represent in Italics as, "a young lady who came to her (Miss Reed) from a great distance, in the absence of her sister, begging to be allowed to stay for some time, as she had not a place, and who," she adds, "there is every reason to believe was one of their emissaries;" that is to say, one of the emissaries dispatched by the Jesuits to seduce this most important personage to the Catholic Church. Mrs. Grey, as we shall soon see, is never at a loss for "a reason to believe," any thing she wishes to be true. In power of imagination she even exceeds her heroine.

The following is Miss Reed's account of her first interview with the Superior of the convent:—

"The first pleasant day, I asked her (Mary) to accompany me to the Superior, which she did, and appeared by her questions to know my motive. She introduced me to the Superior in the following manner:—we were invited by a lay sister to sit; who, after retiring in a few moments made her appearance, requesting Miss H. to see her in another room. Soon after, the Superior came in, and embraced me with much seeming affection, and put the following questions to me:—how long since the death of my mother; whether I ever attended the Catholic church, or know any thing of the principles of their religion; what I had heard respecting them; of their order; my views of it; what progress I had made in my studies; whether I had attended much to history; knew any thing of embroidery, drawing, or painting, or any other ornamental work; whether I had ever assisted in domestic affairs? After which questions, taking my hand, she said, 'Oh, it feels more like a *pancake* than any thing else.' She inquired in what capacity I desired to enter the institution, whether as a recluse or a scholar; whether I had done attending school, &c. I replied that I did not consider my education complete; that I wished to go into the school attached to the nunnery on the same terms as other pupils, until I had made sufficient progress to take the veil, and become a recluse; that my father was averse to my becoming a *nun*, but I was of opinion that he would concur with my Episcopal friends in not objecting to my becoming a *pupil*."—pp. 13, 14.

This passage may be looked upon as an example of Miss Reed's fanciful recollections. The facts are these:—Previously to December, 1830, Miss Reed frequently addressed the most suppliant requests to the superior for an interview, all of

which were refused, as the Superior wished to have nothing whatever to do with her. She then told a piteous tale to the portress of the convent, saying that she was a destitute and persecuted being; that her father had driven her from his house; that her brothers and sisters who lived in Boston, had cast her off; and that, if she were not received in the convent, she had no place but the street. She was still unsuccessful. She next applied to the Rev. Mr. Byrne, a Catholic clergyman, residing in Charlestown, at whose request the Superior consented to see her twice in the course of nine months; during each of these visits, Rebecca solicited most earnestly to be admitted as a "servant," a capacity which she had previously attempted to fulfil elsewhere. A servant's place in a convent, where there were about forty boarders, is no sinecure. The superior thought her, from the manifest feebleness of her frame, incapable of going through the drudgery of such a place; but Rebecca assured her that she both "could and would be able to wash, iron, scrub the floors, and do other laborious work. We suppose, that after stating thus much, it is unnecessary for us to add that the Superior did not "embrace" her, and did not put to her so much as one of the questions which she pretends to give in detail. As to the similitude of the "pancake," the merit of it entirely belongs to Miss Reed. The flattery of the compliment which she has paid to herself is so refined, that it altogether eludes our preception; for we have been long under the impression, that, however delicious a hot pancake may be to the taste, to the touch it is the very reverse of acceptable.

As the case stands now, the reader observes, that, at all events, Miss Reed's first visit to the convent was her own act. She was impatient to be introduced to the Superior before she knew any body who could perform that office for her; she was most anxious, according to her own representation, to find refuge, under one character or another, in that institution and she met with nothing at first but the most decided refusals. We leave the world, therefore, to judge of Mrs. Henry Grey's accuracy, when she states in her "Concluding Remarks," (p. 123) that "Miss Reed had been marked out as a prize, and was under the spell of their (the Jesuits') sorcery long before she was aware of it." A precious prize indeed to an Ursuline Sisterhood, was a pauper, and an "outcast" from her father's house, who could not even earn a scanty pittance by her own exertions! If Mrs. Henry Grey knew any thing of the Sisters of St. Ursula, she would have readily understood that such a person would have been a drone in the hive.—a nuisance to be avoided instead, of a treasure to be desired.

The first advice which the Superior gave Miss Reed was to return to her father to beg his forgiveness, and to be in future to him a dutiful daughter. Her reply to this was, "that he would not allow her to step her foot in his house, and that he did not care where she went." The fact was, we believed precisely so. She was in a state of entire destitution—so much so, that the Catholic Bishop of Boston, Dr. Fenwick, interfered in her behalf, feeling that if left in that unprotected condition, she might be exposed to perils of more than one description. Under these circumstances, Mrs. St. George was prevailed upon to make an offer to her father of giving her six months' schooling, and she accordingly wrote him a letter to that effect, which he had not even the civility to answer. Upon this circumstance being mentioned to Miss Reed she observed, that "no answer was to be expected from her father—that he was a violent man; that he wished to discard her for ever, but at as she was eighteen, she was at liberty to decide for herself."

Dr. Fenwick also, according to the statement of Miss Reed herself, was reluctant to take any step in her favour, without the sanction of her friends.

"At this time I thought the Superior and bishop the most angelic persons living, and, in one instance, gave way to anger, in consequence of hearing a few words spoken against them. On being told that my mind still remained the same, the bishop remarked, 'I will pray for you,' and recommended to me the advantages of continuing under the instruction of the priest, and said he should like to see my father or sister.

"After the interview with the bishop, I returned to my father's, who was much displeased with the steps I had taken, and bade me renounce all connexion with the Catholics, or leave my friends. This he said in a moment of excitement. But, being so much attracted by the apparent holiness of the inmates of the convent, and viewing this as the only true Church, I wished to become a member of it."—p 18.

Such were the proceedings of the Bishop and the Superior on this occasion; nevertheless, these are the persons whom Mrs. Henry Grey and her admirable associates have thought fit to designate, in her "Concluding remarks," (p. 133) as "kidnappers,"—as "entrapers of poor girls!"

(To be continued.)

Selections.

THE REVD. MR. O'SULLIVAN.

From the Harkaru, June 19.

It would appear that the Rev. Mr. O'Sullivan still remains in prison in Chandernagore, under the order of the French Governor, notwithstanding the remonstrance of the Governor-General of India. This affair, consequently, begins to wear a very serious aspect, and may, eventually, lead to results that entered little into the contemplation of the French Governor of this insignificant settlement; and may not, improbably, prove the proximate cause of doing that, the policy and expediency of doing which has long ago been sufficiently understood; namely, of getting rid of these little foreign nooks and corners, in the continent of Hindoostan, which do no credit to their metropolitan state, and, with respect to us, are but pauper receptacles of smuggled salt, or desperate creditors. With regard to the imprisonment of Mr. O'Sullivan, a British subject, whilst engaged in the performance of a solemn and important trust and duty, we can scarcely suppose that the Governor of a little paltry settlement, like that of Chandernagore, existing by sufferance in the heart of the British Indian territory, would dare to set at defiance the power of Great Britain, even in as far only as that power is delegated to Lord Auckland, unless he conceived himself to be armed with some legal authority so to do. We do not affect to be conversant with the local laws of Chandernagore, but as that settlement is the colony of a civilized country, we must suppose that they bear some analogy to the laws of other civilized nations. We must conclude, that the Governor of Chandernagore is neither an Amarrath nor a Muley Abderhaman, nor even a Governor of Lin, and we can only judge of the measure he has adopted in the imprisonment of Mr. O'Sullivan, by comparing it with an hypothetical case taking place at Calcutta. Let us suppose that a Revd. French gentleman had come to Calcutta with the intention of executing a similar trust, to that committed to Mr. O'Sullivan, viz. that of distributing the funds of a charitable bequest among the objects of the testator's benevolence, and that he were, whilst engaged in this duty, to be seized by order of the Local Government, and put into Calcutta Jail, in order to compel him to transfer the funds legally placed in his hands, to a nominee of the Bengal Government. We put this case hypothetically, and well we may; for our readers will perceive, that so monstrous an occurrence is impossible. On what ground, then, we should like to know, does the Governor of this little petty pauper French Colony, assume to do that towards a British subject, which the Governor General of all India, would never dream of doing towards a French subject? It cannot be justified; for, should any tyrannical bye-law of this French Colony exist, which would give any colour of authority for a French Colonial authority, to interfere with the due and legal execution of a charitable bequest within his Government, yet this can be no justification for the conduct of the Governor of Chandernagore in the present instance; for, if he had such a right, and if he could legally demand that the charitable funds should pass through his hands, (which, by-the-way, we conceive, to be impossible in the present case) his cause was plain and clear. He should have given notice of such his claim to the Master of Her Majesty's Supreme Court, who would have brought it to the notice of the Bench, and the matter then would have become a question between the British Court and the French Governor. But this functionary, (to compare small things with great) has acted towards poor Mr. O'Sullivan precisely as the House of Commons acted in the recent privilege squabble, towards the Sheriffs of Middlesex. Mr. O'Sullivan is, in fact, in a situation identical with the Sheriffs. They were directed by the Court of King's Bench to pay over a certain sum of money to a certain party, which they were in the act of doing when the House *puckerlowed* them, and say, "Pay over the money to our nominee, and not to the nominee of the Court." So is the case of Mr. O'Sullivan. He is between two fires; for, if he do not pay the funds in question, as directed by the Court, it will *puckerlow* him, by attachment for a contempt. We hope he will show the same firmness as the Sheriffs of London, and, we doubt not, that he will as well triumph in the end, by obeying the legal authorities of his country in defiance of a tyrannical and cowardly mandate. We agree with the *Morning Chronicle*, that the House of Commons acted in a cowardly manner by seizing the Sheriffs, the mere Ministers of the Court itself; but this they were afraid to do. Now, we regard this conduct of Chandernagore, as both insulting to the British Government, and cowardly towards Mr. O'Sullivan. If the French Governor do possess the right he claims, it should have been made the subject of negotiation, and should have been either formally established, or formally declared invalid. But, we repeat, that we do not believe any such right exists, or can be justified by any legal quirk or quibble whatever. At any rate, if Chandernagore is a colony that exacts such submission from British subjects, who enter its precincts for the sole purpose of bringing into it treasure, which comes out of British territory, we can only say, that is an additional reason for doing away with such a wart on British India. We said above, that we conclude, that a Governor of a French colony is not a Governor Lin; but it would appear, that the Chandernagore Governor out-Lins Lin. The latter

only imprisoned the British merchants, because, as he asserted, they brought opium into China, and took sycie silver out of it; but, poor Mr. O'Sullivan, is imprisoned for taking in not opium, but sycie silver for the benefit of the colony. It may be said, that the money belongs to the colony; and so it does; but when a man makes a gift he has the right to prescribe the manner in which it shall be taken. General Martine, did prescribe this manner, which being in no degree illegal or harmful, the Governor of Chandernagore acts worse than the dog in the manger, if he refuse to allow a benefit to flow to the French subjects of Chandernagore, by interfering with the mode of distribution prescribed by the testator. On the whole, we can discover no justification, for this gross outrage on the liberty of a British subject, who, whether his act were right or wrong, was acting under the orders of a British Court of Justice; and *that* alone ought to have been an ample protection against personal insult or outrage. The insult, in point of fact, is offered to Her Majesty's Supreme Court; for Mr. O'Sullivan is suffering imprisonment solely in his character of ministerial officer of that Court. If any party is wrong, as connected with the administration of the charity as regards Chandernagore, it is the Supreme Court, and not Mr. O'Sullivan; who was only an ambassador for charitable purposes, and if ever that character ought to be deemed sacred, it surely must be so when engaged on such a mission.

The *Englishman* suggests a summary process of *Habeas Corpus* to be served on the jail of Chandernagore, to be sued, not out of a Court of Star Chamber, but, as the Eastern luminary would say, a Court of Tar-Chamber; in other words, that a gathering should take place at the Sailors' Home, or other quarter where Tars do congregate, and that a select score or so should proceed *instanter*, on a little excursion up the river, and drop in *by chance* at Chandernagore, and see the lions of that renowned city, among the rest, to inspect the interior of its jail, with a view, we presume, to obtain some useful suggestions for the use of our Prison-discipline Committee. We doubt not that Jack would like nothing better than the excursion, and that he would very soon make a very satisfactory "return" of his proceedings, to the friends of Mr. O'Sullivan; and, really, if French Governors in little holes and corners of this great continent, will play such pranks, Jack Tar of Great Britain, a chartered liberation as far as pranks are concerned, might very well be excused, if he acted on the suggestion of the *Englishman*, and not only proceeded to execute their "*Habeas Corpus*" upon Mr. O'Sullivan, but having, as generally is the case, where half-a-dozen sailors are collected together, a bit of a sea lawyer among them, were on *his* further suggestion, to proceed to what he would call "a substitution of service," which they might execute by making the Governor of Chandernagore the *locum tenens* of Mr. O'Sullivan in the Donjonkeep. But, whether or no, the ears of this mighty Governor of Barrataria, be saluted by the pretty considerably respectable sound of three cheers from the lungs of a band of British Tars, preliminary to a daring deed; the matter must be more gravely considered, and the relative position of this little settlement, towards India at large and British subjects, who happen to enter those French "territories!" must be put on a clear understanding. We have taken this occasion to speak very freely on the subject of these little foreign colonial establishments in India, because this is by no means the first instance of insult and annoyance offered to British subjects by the present Governor of Chandernagore, that has been then brought to our notice. It falls not within our function to pass strictures on the fiscal or financial system pursued in the little settlement of Chandernagore, we have therefore said little of the measure of excluding beef and mutton, the produce of British territory, in order to work some paltry operation on the local revenue (*revenue pro pudor!*) But this we must say, that if the French Government, nor its colony, can afford to pay their Governor, sufficiently well to keep him decently without having recourse to paltry operations upon the beef-and-mutton market, to the vexation and annoyance, as well as the cost of *leshabitans*, they must leave such Governor open to very awkward surmises, respecting his motives, when he claps an ambassador of charity into jail, because such agent of benevolence will not betray the trust that has been reposed in him.

From the Englishman, June 18.

THE REV. O'SULLIVAN.—We regret much to hear, that notwithstanding the notice taken of the matter by the press, the Rev. Mr. O'Sullivan has not yet been released by the Governor of Chandernagore. Even the letter of the Governor General is said to have produced no effect upon the mind or purposes of *Monsieur l'Officier de Service*. An appeal to the Supreme Government of Pondicherry is, we hear, in preparation, and will soon be dispatched, but in the mean time the poor Padre languishes 'in durance vile.' There is but one course for the friends of Mr. O'Sullivan to adopt. Let them collect together a body of seamen from the different ships in the river, arm them after a fashion and just shew them *where Monsieur Crapaud* has lodged their countryman. The Chandernagore Bastile will not long retain its tenant after that.

TEE-TOTAL SOCIETIES IN IRELAND.

(From Tait's Magazine for April.)

If, two short years ago, any one had been bold enough to assert that, by any thing short of supernatural agency, the lower orders of Irish could be induced suddenly to form habits of sobriety, he would have been thought a visionary enthusiast, wholly unacquainted with the manners and habits of the nation: but had he gone on to predict that, in the course of a few months there would be found, in the province of Munster, thousands and tens of thousands of whisky drinkers, who, without other motive than a conviction of the evils of drunkenness, would yet be willing, nay, eager, to perform a pilgrimage to the shrine of temperance, and enrol themselves in the ranks of a Total-Abstinence Society, he would at once have been classed with the eccentric gentleman who desired Mrs. Nickleby to bottle her tears, label them best quality, and stow them in fourteen bin, with a bar of iron on the top to keep the thunder off. Yet this apparent impossibility has been accomplished by one man, in the short space of twenty months; a man, too, without the adventitious aid of wealth and power, and who yet bids fair to accomplish a moral and social revolution unparalleled in the pages of history. Our readers will readily anticipate that we allude to Rev. Mr. Matthew, Roman Catholic clergyman of Cork; who, early in 1838, established a Total-Abstinence Society in that city, which, on the 20th January, 1840, numbered 500,000 members. This rapid increase is sufficiently remarkable in itself; but it calls for our deepest attention, if it can be shewn to proceed from a great national movement; a voluntary effort on the part of the people, which develops some of the most peculiar features of Irish character.

That such is the case, we doubt not to be able to prove. We have paid strict attention to the mode of propagation of this Oinophobia, and have been lucky enough to witness its earliest symptoms in more than one habitual drunkard. We have watched its progress till it reached the crisis of "Going to Cork," and have come to the conclusion that a great majority of those who have received the temperance pledge from Mr. Matthew, took the step in consequence of observing the improvement visible in the health and circumstances of friends and neighbours who had joined this society; and that in comparatively few instances was any persuasion attempted by superiors, either lay or clerical. To make this more clear, we will give a sketch of the origin and progress of the society, which it will appear that the most approved methods of recruiting for societies have been neglected in this instance; that there have been no eloquent itinerants holding periodical meetings to "agitate" in the cause of temperance; no circulation of studied addresses to captivate the imagination of the unwary drunkard: but that, when once fairly set on foot, the society was left to make its own way, and that its extraordinary success is to be attributed to the personal influence of the reverend founder on all those who went to him, and the peculiar character of the population, which at once prompted them to give up their besetting sin, when the contrast between drunkenness and sobriety was placed fairly before their eyes.

The first attempt to establish a Total-Abstinence society in the south of Ireland, was made in Cork, by some members of the society of Friends. This was attended with little or no success; and they solicited Mr. Matthew to commence one on similar principles, rightly judging that twenty years' zealous performance of the duties of his office, which had gained for him the enviable reputation of being the poor man's friend, was the best of qualifications for an apostle of temperance. The reverend gentleman was not sanguine of the success of his undertaking. We have it on his own authority, that, at the commencement he should have thought himself fortunate in obtaining 500 members. A public meeting, however, was held, and, on the 10th of April, 1838, the society formed on the widest possible basis; the only form requisite on admission being a repetition of the following pledge:—"I promise, so long as I shall continue a member of the Tee-Total Temperance Society, to abstain from all intoxicating liquors, unless recommended for medical purposes, and to discourage, by all means in my power, the practice of intoxication in others;" Mr. Matthew adding—"May God bless you, and enable you to keep your promise." At first, but few converts were made, and those chiefly due to Mr. Matthew's influence with the lower orders, whose confidence he had previously gained: but a great improvement taking place in the health of those who had discontinued the use

of spirits, it was immediately supposed that some healing power was possessed by the reverend gentleman, of which the tee-totaller received the benefit. This gave a great impetus to the society; and the halt, the maimed, and the blind, crowded to Cork to take the pledge and be healed. Mr. Matthew at once set his face against this delusion, and the society was left to rest on its own merits: but there remains a strong impression that the pledge administered by Mr. Matthew is superior in efficacy to that administered by others. We have questioned many tee-totallers on this subject, and their answer has uniformly been—"We have seen notorious drunkards reclaimed by going to Cork; men who had resisted the most serious appeals from their own clergy, and broken most solemn vows, taken voluntarily against drinking; and, therefore, we should prefer walking a hundred miles to take it from him to staying at home and taking it from any one else." We are told that this is rank superstition, but we confess our inability to discover why a man is not equally free to select a physician for his moral imperfections as for his bodily ailments: why, to bring it nearer home, the poor Irishman should not sling his shoes across his shillelah, and walk to Cork, just as reasonably as the rich Englishman should put four horses to his chariot and drive to Leamington; or why there should be more superstition in promising Father Matthew to abstain from whisky than in promising Dr. Jephson to renounce *sautés, salmis, et "hoc genus omne."* The rapid increase of this society soon began to attract public attention, and several applications were made to Mr. M. to visit various towns, for the sake of making converts. These he uniformly refused, alleging that all who were in earnest would come to him, and that the fatigue and privations incident to a long journey, especially if made on foot, would be likely to impress the occasion of it deeply on their minds. The first exception to this rule occurred when he visited Limerick to preach a charity sermon; on which occasion troops were obliged to be called out, to prevent loss of life, from the mere pressure of the thousands who crowded to take the pledge. Mr. M. was subsequently requested, by his ecclesiastical superiors, to visit Waterford and Clonmel, as the numbers of country people who flocked into Cork were, in many instances, overreached and plundered, by designing individuals, who professed to accommodate strangers. It thus appears that, after the first establishment of the society, no further measures were required, on the part of Mr. Matthew, than the enrolment of the crowds who daily presented themselves for admission. To make this clear, we will allow the tee-totallers to speak for themselves, merely premising that, in all the cases we shall bring forward, the witnesses were examined by ourselves; some casually, when in our employ, as guides, boatmen, &c.; others when in their shops, or engaged in their trade or business, as tailors, shoemakers, &c.; and that the drift of our questions has always been to discover the immediate cause of their health and circumstances:—

1. John Fleming, aged forty, guide and bugleman at Killarney, took the pledge, June, 1839. After receiving money, never could rest till he had spent it; and, when he could not drink it all himself, used to treat others. Joined the tee-total society in consequence of having sold his bugle and enlisted when very drunk. Was imprisoned for taking money on false pretences, he having taken the money to enlist when too old to enter the service. When released, was persuaded by his sister-in-law, who keeps a whisky shop, to go to Cork. Walked there, and drank two glasses of whisky and two pints of ale on the road; walked back next day, drank milk, and found the road shorter. Used after drinking, to sleep badly, and eat no breakfast: now, sleeps uniformly well, and can eat any thing. Has, in the course of the summer, paid many pounds of debt previously incurred, besides living on a superior diet. At first, the publicans offered to treat him to whisky, punch, &c.; now, no one thinks of proposing it to him. Is much better in health, and never feels the want of spirit either when wet or cold.

2. John Collins, turned seventy, boot and shoe maker at Killarney. Went to Cork, August 7, 1839. From his childhood, was in the habit of drinking whenever he could get the price of a glass of whisky. Used to take the money for his children's breakfast, and buy whisky, leaving them and himself without food. Had four sons, whom he taught to drink as well as himself; and, when they came home at night drunk, used to fight his sons, and kick and beat his wife. When in want of drink, has taken a boot that his sons had mended, and which the owner was waiting for, and pawned it for the price of a glass. When he had nothing else to

pledge, would take the shirt off his back, wash, and pawn it. His eldest son tried to persuade him to go to Cork, having been there himself; but he said it would kill him in a week. At last he consented; and his son sewed up a shilling in a corner of his coat to pay for his medal; but, when he had spent all he had, he cut off the corner of his pocket with the shilling. Met, in Cork, several Killarney people, who knew him, and gave him a trifle; but he always spent it, and got so drunk that he could not find the way to Father Matthew. At last, after eight or nine days in Cork, a friend took him there. The next day he tried to walk from Cork, (fifty-eight miles,) taking nothing but a little sour milk, (as he never had any appetite unless he drank whisky) thought he should have died, but felt quite content, though sure that a glass of whisky would cure him. Felt faint and weak for three weeks; since that, has never found the want of drink; is better in health, lives well, and on the best terms with his family. Used to have potatoes, perhaps dry bread, very often nothing; now, has meat once a day, and tea or coffee for breakfast; the same again before going to bed.

3. Francis Donoghue, aged forty-one, druggist, Killarney, a freeholder for the county of Kerry, took pledge, July 8, 1839. Drank hard; was committed to Bridewell for a street row twice. The second time, was supplied with liquor by his friends; got drunk, and set the Bridewell on fire; drank himself mad, and was in the lunatic asylum for some time, but recovered, and drank again. When a patient came to him to have a tooth drawn, or to be bled, he would offer them a glass of whisky, as he always had a large bottle before him. Drank himself into difficulties, and pawned every thing he had. In the first week of abstinence, felt the want of a glass; after that, has never missed it. His circumstances are improving, and his family bless the day on which he went to Cork. Is apothecary to the Killarney society; nearly 500. Only four have been ill, for six months; none of them have suffered from leaving off spirits.

4. Denis MacCarthy, aged fifty-seven, boatman at Killarney, took the pledge, 2d September, 1839. Began to drink as a waiter. Used sometimes to drink as much as a quart of whisky in the morning. Put money in his shoes at night, when going to bed, lest his wife should find it. Lost his appetite latterly, so that, perhaps, he would not eat more than once in forty-eight hours; but lived on whisky. His face became as red as a rose, and he found that two glasses in a morning would make him stupid and drunk. This told him his constitution was going; and he went to Cork, with six others of the greatest drinkers of the neighbourhood. Could now eat, three or four times a-day any thing set before him. Is convinced he was as great a drinker as any man in the country, but has never felt the want of it since he spoke the words.

5. Timothy MacCarthy, aged thirty, carpenter at Killarney, took the pledge, 11th July, 1839. Began to drink at nine years old; stole a note from his mother, to spend in drink, when not more than ten. Drank so hard, that he frequently couldn't taste food for six days in the week. When he first heard of the tee-totalers, he was very glad; but thought it could not apply to confirmed drunkards like himself. Used to be mad when drunk; knocking down every body he met in the street; sometimes tried to kill himself. Taken up by the police for a drunken row, and whilst on his way to prison, kicked a man who passed; broke the watch in his fob; then caught up live ashes in the Bridewell, with his naked hands, and threw them into the bed, and nearly suffocated himself. When he saw that old drunkards had been to Cork, and were reclaimed, he set off, spent fifteen shillings all but fourpence on the road, chiefly in drink, and went to Father Matthew more than half drunk; Mr. M. recommended him to wait till next day, but he refused, and declares that, from that moment, he never has felt the slightest wish to drink. Has recovered his appetite, and is in constant work, at high wages.

6. John Brien, age thirty-nine, bel hanger at Killarney, took the pledge, 8th June, 1839. Before he took the pledge, was drunk, more or less, every day. Wonders, now, how he could have got through his business: lost many of his employers, and got involved, so that no one would credit him; generally had some of his clothes in pawn. Thinks no one drank from such pure love of whisky as himself. Lost Lord Kenmare's employment, and then determined to go to Cork. When his neighbours heard of his going, they shook their hands, and said—"If Brien gives up drinking, we'll think something of Father Matthew's new system.

He'll never get back from Cork without getting drunk." When he came back sober, they said—"He can't hold out a fortnight." At the end of a fortnight, they gave him six weeks; and, seeing him still sober, they went themselves.

7. John Leonard, age fifty-four, tanner at Limerick, took the pledge, August, 1839. Health was impaired by drinking; wages spent in whisky. He and his wife both drank; and, though his wages were good, he had no furniture of any kind, not even a pot that he could boil a dozen potatoes in. Had broken woves taken voluntarily. Went to Cork with his wife; has since improved greatly in health, circumstances, and diet. Does not associate, more than necessary, with former companions, and is never pressed by them to resume his former habits.—N. B. This man and his wife are now uncommonly well dressed, and their house very comfortable, with all necessary articles of furniture.

8. James Wood, age forty-five, farmer, took pledge, 15th July, 1839. Farmed forty-eight acres, (seventy-eight English acres) for which his rent was only £29. If he had been steady, ought to have saved £600 before the lease dropped; but he spent all on whisky, and would have spent as much more if he had it, and could not renew his lease; never had a coat to his back, at last, a friend of his, a farmer, of the name of Mackay, went to Cork. He (Wood) thought him too great a drunkard to be reclaimed, and waited three months; when, finding that he still remained sober, he followed his example. Is now a broker, and, though his employment is rather precarious, is far more comfortable in his circumstances than when he had this very cheap farm.—N. B. Very well dressed.

9. Michael Downes, age sixty, horse-breaker and racing-jockey, Limerick, took pledge, November, 1839. Went to Father Matthew because he couldn't prevent himself from drinking. Has earned, as a jockey, twenty guineas in three days, and drank it all, and would fast four days in the week, because he had spent his money. Had pains and aches, and always felt uneasy till he could get to the whisky. Is now perfectly comfortable without it; and, after he had been at Cork, had no more idea of taking whisky than vitriol.

10. John Hogan, age sixty-seven, cooper, Limerick, took pledge November, 1839. Had drank hard for many years: for twenty years had never breakfasted; had no shoes; and not even a bundle of straw for his children. Eleven years ago, joined a temperance society, and kept to it for eight years. When the cholera came, he was very ill of it, and, on recovering, was recommended wine negus, which he thought so nasty, that he put whisky into it to qualify; and, from this time, for a year, drank as hard as ever. He then, 1836, took a vow against drinking, which he has strictly kept; but, nevertheless, took the pledge from Father Matthew, and joined the present society.—N. B. Very well dressed.

11. Stephen Lyddy, age sixty-eight, navy-pensioner, and labourer, Limerick, took the pledge, July, 1839. Drank hard. Thought no more of three pints of whisky than of a drink of new milk. Went to Cork because he had friends who had left off drinking in consequence of going there. Has never felt the want of it from the day he left it off; never thinks of it; and is much better in health. Does not associate much with his former companions in excess.

12. John Normile, age forty-six, navy-pensioner, Limerick, took the pledge, July, 1839. Had frequently made vows against drinking, and always broken them. Had not a coat, and scarcely a shirt, to his back. Is now well-dressed. When invited by former pot companions to join them, gives them a sly look, and tells them to be off.

13. James Colman, age forty-eight, (N. B. looks sixty,) clothpresser, Limerick, took the pledge, September, 1839. Made an old man of himself by drinking. Injured his health so, that he could eat no breakfast through the week, except whisky. Took an oath against drinking, broke it, and then ran away to Cork. On his return, had no idea of taking whisky, and felt no want of it, though he took plenty going. Has meat, now, every day in the week. Three or four of the family have tea every morning for breakfast.

14. William O'Brien, age fifty-one, sawyer, Limerick, took the pledge, July, 1839. Had scarcely even a coat to put on; the best he had was always at the pawn-broker's shop on the Monday morning. Has taken nothing stronger than new milk since he came from Cork, and feels himself twenty-five instead of fifty-one.

15. Pat. Macnamara, age sixty-four, fisherman, took pledge, July, 1839. Drank

hard for forty years. Kept his family cold, hungry, and naked. Went to Cork for the preservation of his soul, his health, and his children. He and all his brother fishermen, who have taken the pledge, find that they can bear wet and cold better without spirits than with. Whisky gave him false spirits; and when that was over, was worse than if he had taken nothing.

A perusal of these facts will at once suggest the question—"Will it last?" If the suffrages of the public were to be taken on the question, it would probably be decided that the present enthusiasm in the cause of sobriety is a mere temporary ebullition of popular feeling, which, like a paroxysm of hysteria, in the animal frame, will soon exhaust itself by its own violence. Yet, in spite of such a decision, our own opinion would remain decidedly in favour of its permanency. That there will be individuals who will relapse into habits which, by long indulgence, have become a second nature, is what must be expected; but, that the large majority of those who take the pledge will persevere in a course of which they have experienced the benefit, both in their health and circumstances, is, we think, highly probable, and will appear so on an examination of the motives operating on those who have abjured the use of spirits. We will first consider the motives, from within, which stimulate the drunkard to return to his drunkenness. The chief of these are the thirst and exhaustion consequent upon hard labour; a desire to escape for a time from care and sorrow, natural to those who live in destitution and misery; and last, but not least, the physical want of an accustomed stimulus, producing faintness, and depression of spirits, with an eager longing for the seductive poison, whose deadly effects its victims deplore but cannot resist. These are powerful motives, and bind the drunkard as with chains of iron; but let him once take the pledge, and they daily and hourly lose their force. The hard-working man is taught to quench his thirst with harmless drinks, and recruit his strength with an improved diet; the miserable wretch, who flew to his bottle as his only solace, now finds his small pittance increased by the saving of his drink-money, and has to erase from his list of woes, the emaciating disease, too surely produced by making whisky the substitute for food and clothing. Lastly, the habitual drunkard, whose constitution is enfeebled by long-continued excess has the great shock to encounter at the outset. The first few weeks of his abstinence will test severely his faith in his new creed; but, granting that he has strength of mind and body to resist temptation for a twelve-month, let him have passed through a summer's heat and a winter's cold without a relapse, and we have little fear, when once the force of habit is destroyed, that, with constantly increasing strength, he will yield to constantly diminishing temptation. Our case, however, is incomplete, until we take into account the "pressure from without." With professed drinkers, the taunt of brother debauchees on any symptom of moderation, the solicitations of friends to do honour to the occasion at weddings, wakes, &c., frequently lead to excesses as much beyond their inclinations as their means. But, let it once be known that they have, as the phrase goes, "been to Cork," and importunities soon cease. Respect for the pledge is very general even among those who have not taken it themselves. But this is not all. A large portion of the tee-totallers belong to some local society, established in town or village in which they reside, and a salutary surveillance is thus exercised over the weaker brethren; the society, for its own sake, wishing to keep up the character of each individual belonging to it; whilst those outside the pale are watching to catch them tripping; so that it is nearly impossible for a professor of abstinence to indulge in the slightest relaxation of discipline in public, without its being noised abroad; whilst, if he take refuge in his own cabin when he meditates forbidden indulgence, he must first buy the whisky, which would alone be sufficient to condemn him, and then run the gauntlet of his wife and family, who, having once found the benefits of his improved habits, cannot be expected to rejoin them without a struggle. These considerations, though perfectly valueless if offered as theory alone, almost amount to demonstration, when confirmed on all material points by numerous witnesses; and we can assure our readers that the above mentioned cases are a fair sample of the numbers we have questioned on the subject, amounting, on the whole, to several hundreds.

It will readily be supposed that the abstraction of half a million of drunkards from the population must exercise a very decided influence on the statistics of the province; and, accordingly, we find a considerable falling off in the duties on spirits

during the past year, and an increase in those upon tea and other excisable articles. We could also refer, with the greatest satisfaction, to police reports, and addresses of magistrates at petty sessions. But we are aware that the great diminution in crime observable in the south of Ireland, for the last twelve months, is by many, attributed to the absence of all political excitement; and we therefore prefer to confine ourselves to those facts which cannot possibly be attributed to any other cause than tee-totalism. Of this kind are the following details, communicated to us by Dr. Bullen, surgeon to the North Infirmary in Cork, one of the largest hospitals in Ireland; an hospital which, during the last eleven months, has received 12 8 in-door, and 14,500 out-door, patients. Dr. Bullen states, that cases of casualties, consisting of personal assaults consequent upon drinking, after payment of wages on Saturday night, have, within the last nine months, been reduced to one third of their former average amount. That the cases of wives brought to the hospital in consequence of brutal beating or kicking by their husbands, which formerly averaged two a-week, have, within the same period, nearly ceased. That the casualties arising from falls from scaffolding, injuries by machinery, &c., have been reduced fifty per cent. He also states that, in the course of his extensive practice, though frequently meeting with *delirium tremens*, and other dreadful complaints brought on by excessive drinking, he has not met with one case of disease referable to the sudden and total disuse of spirits. At the last renewal of licenses, in the city of Limerick, eighty publicans and venders of spirits abstained from applying for a renewal. In the small town of Killarney, fourteen have given up dealing in spirit; and we are happy to find that in most cases they have established soup and coffee shops, bake-houses, and other similiar accommodations for the poorer classes which will materially assist in diminishing the temptation to a relapse. At Cork, in addition to a great diminution in the applications for spirit licences, sixteen publicans have been declared insolvent, all of whom attributed their failure to Mr. Matthew's success. Similar details might be collected from almost every town south of Dublin: but, as the progress of the society was for the first year, comparatively slow (at the end of twelve months, about 7,000 members had been enrolled,) the effect of so good a change in the morals and habits of the people will not be fully apparent in the statistics of the country for at least twelve months to come.

Among the objections urged against tee-totalism, we have met with none which are not answered by the foregoing brief account of its principles and effects. But, as it has been frequently insinuated that Mr. Matthew is deriving a large income from the spread of his society, it may be as well to state, that no charge whatever is made for administering the tee-total pledge. If the newly admitted member apply for a card and medal, qualifying him to become a member of the branch society, in his own district or county town, the whole charge made is only thirteen pence; which cannot be considered exorbitant, when we consider that, out of it must be defrayed the cost of the medals, (made at Birmingham,) their carriage, printing cards, salaries of clerks, and books of registry. Mr. Matthew is not a wealthy man, and cannot afford to do more than devote his whole time gratuitously to the furtherance of his great object; and the charge of 1s. 1d. has been calculated at the lowest possible rate which can enable the society to defray its own expences.

In conclusion, we beg to offer a few remarks on the national advantages likely to result from the spread of temperance. No one, with the eye of a farmer, can travel through the counties of Tipperary and Limerick, and, in short, the whole province of Munster, without remarking the great natural capabilities of the soil. A mild moist climate, with innumerable springs, at various elevations, offering the greatest facilities for artificial navigation, point it out as eminently fitted for the breeding and rearing of cattle; whilst the lower lands are equally adapted to the growth of wheat. Yet, with these great natural advantages, what is the present aspect of the country?—Small shapeless fields, in which no implements can be worked to advantage; land of first rate quality covered with stone, and so saturated with water, that no crop can be grown without devoting a third of the land to deep furrows, for the sake of elevating the remainder into comparative dryness. These are but as fraction of the errors which might be pointed out. But it is foreign to our purpose to write an agricultural treatise, and we turn at once to the remedy which is luckily as self-evident as it has hitherto been unattainable. Capital applied to agriculture, and bringing in its train the mechanical and scientific improvements of

the sister kingdom, would in a very few years, double, nay, treble, the produce of this fertile portion of the island; whilst the great amount of unappropriated water-power, and the low rate of wages, offer every inducement to the manufacturer. But what capitalist, it will be urged, will risk his wealth in a country where life and property are notoriously insecure? Our answer is embodied in the foregoing pages. If we are correct in our anticipations of the permanency of habits of sobriety once formed, it cannot be unreasonable to suppose that, the most fertile source of turbulence and crime being removed, a corresponding amelioration will take place in the morals and habits of the people, and a field of safe and profitable investment be thus opened to British capitalists, which, it is to be hoped, they will not be slow to occupy.

But, should these anticipations be only partially realized, or even should no further results ensue than those which we have shewn to be actually in existence, it is surely no small thing that thousands of families should have passed from a state of want and strife, to one of comparative comfort and peace; and we confess that we heartily covet the feelings with which Mr. Matthew must regard the fact, that half a million of his fellow-countrymen bless the day on which they became acquainted with the **TEE-TOTAL TEMPERANCE SOCIETY.**—*Bengal Hurkaru.*

ALARMING FACTS.

(*From the Protestant Magazine.*)

Last year Popery formed a great association called the Catholic Institute, to assist her political designs. In the present year they have made attempts to introduce Popish priests into the poor-houses and prisons of England, and the Popish Bible as well as priests into the national schools.

If the Lord be yet entreated for his land; and vouchsafe to pity his people (?) we shall find some moment at which to arrest the serpent's progress, and hurl him far beyond the barriers that may be rebuilt. Here now is one of his coils unwound, for the contemplation of the incredulous. The *Times* newspaper has long joined the ranks of Conservatism, and has even of late advocated occasionally the principles of more than political Protestantism. Yet see how willily the snake is using this for 'vantage ground. In the past month the following paragraph appeared under the head "State of Sicily;" in the form of a communication from a correspondent, dated Palermo, July 27 [here followed an extract from the article in our last number, titled "The Sicilian Monks."] Any remark on the assertions contained in this choice specimen of shameless lying, would be but an insult to the readers of the Protestant Magazine; but mark the depth to which we have fallen, when a popular journal, the avowed organ of British Conservative and Protestant principles can be induced thus to prostitute its columns.

Oh! Protestants! awake! awake!
Gird on armour, be not lax;
Foes our Throne and Altar shake—
CUM ROMA NULLA PAX."

Popish Bells. The *Gateshead Observer* informs us that the banks of the Tyne have been made to resound with the chiming of the bells of a Popish Chapel. Centuries have passed away since Popery has dared or been permitted thus to lift up her voice in the streets, and to summon the inhabitants of this land to her idolatrous rites in this public manner. The instance before us is a fresh proof of the audacity of Popery. In the *heart-sickening sounds* of the bells of a Popish Chapel we hear the tone of defiance to the Established Church, and of insult to the Christian feelings of people of England.

(*From "The Hocus Pocus Gazettee."*)

A Papist female, named Connolly, living in Monmouth-street, was delivered on the 20th instant of twins.

We understand, that a Popish baker drives a considerable trade in St. Giles's.

We are sorry to inform our readers, that the clergymen of a certain Church not a hundred miles from Langholm-place, are in the practice of purchasing Catholic sermons—and that many ministers of the establishment actually pass off such Popish trash as their own productions.

We are, moreover, constrained to add, that a well-known dignitary was seen to enter the shop of Mr. Dolman, the Catholic publisher, in New Bond-street; and that another was observed to come out of the same with a copy of the Romish Mass-book under his arm. He had the effrontery even to exhibit this mark of the beast to a lady in the Burlington Arcade.

We are assured on the highest authority, that a Papist is in treaty for a gin-palace in one of the best situations in London; and that the proprietor, a lukewarm Protestant, tempted by filthy lucre, is about to accept his offer, in preference to that of an excellent Methodist, a member of the Bible Society, who sings hymns every morning and evening.

It grieves us to state, that the wife of a Presbyterian minister was seen to enter the shop of a notorious Papist in Ludgate-hill, and purchase a pound of tea.

The Duke of Wellington has actually ordered a saddle and bridle from a Popish saddler in the Strand; and Sir Robert Peel has invited a certain well-known Catholic baronet to pass a day with him at Drayton Manor.

The Papists have already one printing-press in London, and are about to set up another. There are Protestant printers (nominal, of course) who do not hesitate to print for them. But the printers are not so much to blame as the Protestant paper-makers, who furnish them with the paper. The Protestant Association should publish the names of all the stationers who supply the Papists with paper.

It is said, that a good deal of Popish money is invested in railroad and steam-boat companies, and that Papists hold Bank of England stock.

We have heard it reported on the highest authority, that one of the scullions in the royal kitchen is a Papist. We know as a fact, that one of the boys connected with the royal stables was seen coming out of a mass-house.

One of the most alarming signs of the times, is the familiarity which now exists between Papists and many thoughtless Protestants. A friend informs us, that he has undoubted information that one of these was actually observed to take a glass of wine with a person who makes no secret of his being a Papist.

It is lamentable to record, that a dentist in—Lane, who passes for a pious man, has contaminated himself with Popery, by extracting the tooth of a Popish female.

All true Protestants will regret to learn, that a Popish youth is likely to gain the chief prize in a Protestant establishment; and that a Protestant gentleman of orthodox principles, is at present receiving instructions in mathematics from a Papist.

As a melancholy proof of the departure from Protestant principles, it may be mentioned, that a member of the Reformation Society, whose name we shall for the present suppress, purchased a suit of clothes from a Popish tailor, well knowing the said tailor to be a Papist. His excuse was, that he got better and cheaper clothes from this man than from Mr. Snooks; but he should have recollected, that Mr. Snooks pays a guinea annually to the Bible Society, and attends every religious meeting at Exeter Hall.

It is whispered, that some Papists mean to apply for a share of the 30,000*l.* voted by parliament for educational purposes!!! Where will the impudence of these people end. Only the other day, one of them had the hardihood to assert his unwillingness to contribute to the support of the Protestant clergy.

Such are a few of the fruits of the Emancipation Act.

To counteract some of the mischiefs before stated, we are happy to learn, that Mr. Colquhoun, the member for Kilmarnock, is preparing a half-penny publication. And that a distinguished professor at Cambridge, is at present engaged in collecting materials for a work in answer to the Rev. Dr. Wiseman's last work, which will be sold at the low charge of one penny.

We stop the press to announce the heart-rending intelligence, that the Popish clergy of Scotland are creditors of the Marquis of Huntly to the extent of no less than 22,000*l.*, and that these wily Jesuits have a mortgage over his lordship's estate of Glengarry for that sum. We hope, should the Tories get into power, that they will issue a royal commission to inquire into the circumstances of the accumulation of such vast wealth. Bank robberies have been very common since the passing of the Emancipation Act. *Verb. sap.—Catholic Magazine, Nov. 1839.*

THE
BENGAL
CATHOLIC EXPOSITOR.

'One body and one spirit—one Lord, one faith, one baptism.'

No. LII.]

JUNE 27, 1840.

[VOL. II.

ON MISSIONS.

(Continued from page 382.)

The beginning of the eighth century was distinguished by the Missionary labors of an English Father of good family known in history as St. Boniface, who being authorized by his Holiness Gregory the Second to go forth among the unfaithful in Germany, preaching with infinite success amongst the Thuringians, the Hessians and in Friesland, raising new and extensive Sees in those lands over which he held Archiepiscopal sway for a long period, and where, as the reward of all his labors for their welfare, he received the crown of martyrdom, being murdered in 755 by the Frieslanders, for whose conversion he had resigned the comforts of his home and the enjoyments of the land of his birth, acquiring, among the good, the eminent title of the Apostle of the Germans: other holy men following the footsteps of this Apostle labored in the conversion of the Germans of other parts and raised the standard of Christ in Bavaria, Alsace and Helvetia, whilst St. Herbert carried the blessings of his Divine doctrine into Brabant. Another English Missionary, by name St. Lebrinus, labored with no less zeal than earnestness to spread the truths of the Church among the warlike and half-savage Saxons, but for a long period his preaching was attended with but little success, until the victorious Charlemagne, overcoming this powerful tribe, resolved to use every exertion to break down their idolatrous superstitions, and add glory to the conquest of his arms, by extending his victories over their souls, converting the opponents of his sword into brothers in the Church; after many failures he succeeded in his holy purpose, inducing even their two most rebellious chiefs, Witkind and Albian, at last, in 785, to make a public and solemn profession of the Christian faith, and firmly establishing the holy Church throughout their nation. Altogether few events occurred more propitious to Missionary labors and to the advancement of Christianity than the glorious reign of Charlemagne, whose life, even whilst most troubled by rebellious and political disquietudes, seemed devoted to the most zealous endeavors to disseminate and extend the true faith amongst unenlightened and barbarous nations. His son Louis availed himself of the protection sought by Harold, a petty Prince of Jutland, to follow in the footsteps of his noble

Progenitor, and only yielded the protection sought, on the condition that he would admit the ministers of the Church to preach the true faith within his principality, and St. Ansgarius and St. Rembert, being sent into Holstein pursuant to this engagement, preached with great success and added new glories to the crown of heavenly grace, the former Saint extending also his zealous efforts into Sweden, the Episcopical charge of which he retained for many years, constantly laboring in the promotion of Christ's holy Church, confirming and strengthening the converts in their belief, and founding new Churches in regions hitherto lost in idolatry and superstition, until he concluded his glorious course in 865, expiring in the odour of sanctity. The ninth century is further distinguished by the founding of a Christian Mission among the Russians, but little success appears to have attended this early beginning amongst this barbarous race. Little can be said of the style adopted by the Missionaries in preaching to their converts: that extreme simplicity that marked the addresses of the early Fathers had in some measure given place to a more learned disquisition on doctrinal subjects, although many were still found who delivered most eloquent discourses on the principles of morality and holiness of life, so suitable to support the spirit and elevate the feelings of the penitent; one of the distinguishing characteristics of the time too was a love of allegory and the desire of finding in every portion of the scripture an allegorical as well as a scriptural meaning, often carried to too great an extent, and ill-calculated to improve and enlighten the minds of the doubting or ignorant converts.

(To be continued.)

The Right Reverend Dr. Pezzoni has returned from Chandernagore, no doubt heartily disgusted with the authorities of that place for their unjustifiable treatment of the Rev. Mr. O'Sullivan. Chandernagore is consequently left without a Priest to administer to the spiritual wants of the Catholic inhabitants, and we fear it will be long before another Clergyman will be found to do the duties of a Curé there. Dr. Pezzoni will, we understand, leave this place immediately for Agra, where his services are required.

TO OUR READERS.

Farewell to our journal's second volume, which expires with our present issue. May its faults (and it had many) sleep gently with it in the grave, and its virtues (if it possessed any) be entreated in the hearts of our subscribers. Those who have been pleased to admire, as well as those who have thought fit to condemn, will find matter of congratulation in this notable event. The former will rejoice that Vol. II., has happily terminated its career; the latter that it will be replaced by another, which will far excel it both in matter and form. However, before it sinks into the silent tomb, it deems it a duty to thank its kind readers for their support, and to beg pardon, for any delinquencies of which it may have been guilty. At the feet of its subscribers, whose mercy it knows to be equal to their generosity, it humbly casts itself, trusting for forgiveness, not so much to its own merit, as to that of its nobler offspring, which it

leaves as its successor. For Vol. III., which succeeds, will be found to surpass its sire in shape and size and grace and every noble lineament which can dignify a journal. Though it feels conscious of having effected much good, yet, indifferent to its own fate, it cares not whether it be consigned to an unhonoured grave, or whether, bound in calf and raised to the book-shelf, it display its name sparkling on the back in letters of gold. But for Vol. III., to which it has given birth, it feels the deepest anxiety. So great is its concern for the well-being of its son, that its last dying request is, that the same favour, which it has itself enjoyed, may be extended to its successor, whose merits will render it more worthy of encouragement. Who will refuse the dying prayer of the old journal Vol. II.? Adieu to its shade! It has breathed its last: the fire which warmed it is quenched! May peace rest with its ashes!

THE FEAST OF ST. ALOYSIUS.

(From a Correspondent.)

Sunday last, the 21st, the Feast of St. Aloysius, was a day of high festival at St. Xavier's College; and it was celebrated with all that circumstance whereby our holy Church loves an image and to hallow the warm feelings of devotion and religious joy. The Right Rev. Dr. Taberd officiated at the solemn High Mass, assisted by the Rt. Rev. Rector of the College; the Choir, sustained with very great talent and taste by a sweet-toned organ in the difficult execution of Haydn's sublime Mass No. 2, and in the performance of a triumphant Mottetto—*Quis ascendet*—composed upon the words of the Offertory of the Feast, gave effect to those ecstatic strains that are so powerful to enchant the sense and fling the rapt heart to heaven.

The devotional College Chapel was gaily adorned: the four great pillars that define the Sanctuary were tastefully decorated with wreaths of evergreens; the picture of the Saint "in whom God is wonderful" was suspended near the ceiling among emblematic wreaths of snow-white flowers and full festoons pendent from the capitals. Beyond, on one side, a chair had been placed for the celebrant Prelate, and covered with crimson damask; on the other, the reliques of the Saint were exposed in a beautiful reliquary; in the centre, the altar shone with its many votive lights; rich porcelain vases displayed bouquets of finest flowers between the six gorgeous bronze-gilt candlesticks that flank the graceful Tabernacle. His Lordship read the Liturgy from a splendid Missal; the Chasuble he wore, the Chalice of sacrifice and the Ciborium from which he dispensed the holy Eucharist—beautiful specimens of Parisian workmanship and taste—all burned with gold.

After the intonation of the Gospel, one of the junior Professors of the College delivered from the altar a beautiful panegyrick of the Saint, upon the words "Thou hast made him a little less than the Angels, thou hast crowned him with glory and honor." Ps. VIII. 6., in which he eulogised particularly, and recommended to the imitation of his auditory, his angelical innocence, purity, and penance.

The mind was struck to behold the decorum and piety of the Students especially, and of the rest of the Congregation as well, throughout the whole solemnity: it was most edifying to observe the air of devotion and

modest recollection with which nearly all the former and a good proportion of the latter approached the Holy Table to receive the Lamb of God. This day terminated, and crowned "The devotion of the six Sundays;" a devout practice consisting, besides other good works, in Confession and Communion on each of the six Sundays immediately preceding the Feast, and recommended to the use of the Faithful generally by Clement XII., who enriched it also with most copious Indulgences. Benedict XIII. inscribed the name of Aloysius in the *Fasti of the Saints* in order "to offer to the imitation and veneration of young persons particularly, a youth most conspicuous for his innocence of life:" and he appointed him the especial Patron of Students. (*See his life by Father Cepari, S. J. or in Butler, 21st June.*)

The solemnities of the day ended as they had begun, with prayer. At half past six, the Congregation had again assembled to join in the Litany and other prayers; after which, two full-chorus Anthems were chaunted. The Service concluded with the solemn Benediction, during which, a *Tantum Ergo* was performed which breathed through its majestic strains sincerest feeling of deep adoration and divine love. The "Act of Dedication" was then repeated by all present: and at the close of the ceremony, the Priest brought forward the reliques of the Saint, which each one, approaching to the Communion rails, reverently kissed, and then modestly retired.

Selections.

NATIVE FEMALE EDUCATION AND THE URSULINE NUNNERY.

With reference to our article of last week, regarding the condition of Native Females, and the absolute necessity of their ceasing to be pitiable prisoners before any successful attempt can be made to educate them, an esteemed friend has called our attention to the projected Ursuline Establishment, under the expectation that these secluded sisters, until native females are gradually relieved from thralldom, might be made excellent instruments for communicating knowledge to the upper classes; chiefly from the likelihood of these ladies being permitted access where scarcely any other person may approach. Our friend stated, further, that one particular native gentleman had declared, he would have no objection whatever to trust his daughters to the charge of a sisterhood of respectable Nuns, while to no other school in Calcutta, where every one is exposed to promiscuous gaze, could he think of committing them.

We conceive the hint to be worthy of being taken into consideration by those native inditers, who will write for the prize. It is evident that native young ladies, if they are to be taught at all, must either receive instruction at home, or be sent to schools. As for teaching them at home, we are afraid this can be only eligible to the rich and opulent, and is accompanied with so many difficulties, that we suspect no satisfaction could ever follow. The chief point in teaching native young females should be, to make them un-learn—to tear up, and, if possible, exterminate the false and prejudiced notions they have already received; which kind of education has always been found, under any circumstances, far more difficult than any other. The *Zenana* we consider to be a locality very ill adapted for such purposes, and, therefore, conceive that, if native gentlemen could be induced to send their daughters to a school, even if they still refused them the full liberty permitted in Europe, this, as a first step, would certainly be a great deal gained; and if the idea of a Nunnery were more congenial to their views than any other kind of

seminary, the projected Ursuline establishment might thus become the happy means of laying the foundation of great ultimate good. We do not think there is any chance, at least in the present generation, of respectable natives sending their children to public schools, and, should be happy, therefore to find that there was any consistent and eligible alternative.

We do not feel the horror, which some profess, at the thought of Catholic establishments for female education, called Nunneries; being convinced from the best information, that on the continent of Europe, they afford by far the most superior means for communicating useful and solid instruction; nor do we admire the taste of the Editor of the *Commercial Advertiser* in raking up stories of dreadful deeds, said to have been committed in convents, during the dark and dismal ages of universal ignorance and superstition;—these were sad times, which, as well as the records of early Protestantism, were much better left under the mantle of oblivion. But this is not our theme. We deprecate severely the war of religious recrimination which is at present going on in Calcutta, and shall not, therefore, by prosecuting the argument further, run any risk of making ourselves a party to it.—*The Weekly Examiner*, 20th June 1840.

NARRATIVE OF SIX MONTHS' RESIDENCE IN A CONVENT.

(Concluded from our last.)

There was another "kidnapper" employed in this affair, whom we shall introduce to the reader. While Rebecca, after having quitted her father's house, was living upon the charity of her neighbours, she had the courage to solicit the protection of a Mrs. Graham, to whom she was a perfect stranger. Mrs. Graham was a Scotch woman of good character; she kept house for her brother, who was a bleacher in Milk Row, and both were in religion Presbyterians. As they lived by their daily labour, the request of Miss Reed that they would be so good as to supply her with board and lodging for nothing, appeared somewhat extraordinary. However, it seems that the sad tale which Rebecca told of her unhappy condition, induced these good people to take her into their house for awhile.

"Perhaps it will be proper to state some of Mrs. G.'s conversation. After hearing from her a pleasing account of the life of a nun, &c. I mentioned I should like to become one, and would, if I could prevail on my father and friends to consent; but unless I could, I must despair, as they would not be willing to advance the *money* which would be needed to go there. She replied, 'It is not *money* that will ever induce them to take you; it must all be the work of God. She asked me what my Church friends said on the subject. On my telling her they were reconciled to my entering the institution, particularly *as a scholar*; that they liked the seclusion of the convent, &c.; Mrs. G. stated she could see not the least objection to my following my own inclination. I then took my leave, promising to see her at my friend Mrs. H.'s. The next time I saw her, she advised me to leave my father's house, and all, for the sake of Christ. She said she would procure me ornamental work, which would support me, independent of my relatives, &c., which she did. I thanked her most heartily, and told her I thought I should be happy, if I were certain of going to a cloister. She gave me her word that I should. I then took up with her advice and left my friends, I thought for life, as I had no doubt but that I should soon enter the convent; resolving to leave all for the love of God, and to consecrate the remainder of my days to his service."—p. 19.

Miss Reed adds, that Mrs. Graham was an 'Episcopalian.' It is sufficient for our purpose to know that she was not a Catholic. Her statement that "it was not *money*" which could ever induce the Ursulines to admit her to their sisterhood, was perfectly correct; and she must have made it from her knowledge, however acquired, of the real character of their sacred institution which has no pecuniary purpose in view, nor any purpose whatever save the service of God. As a general rule, it is required that young ladies devoting themselves to that order, must bring to it a certain portion, sufficient for their own support during the ordinary period of life. But where the convent already possesses funds ample enough for the maintenance of an additional member in their community; and where a case occurs of a young female of unquestionable piety and talents, anxious to dedicate those talents to the objects which the order has been established to accomplish, but happens to be without any fortune, the rule has, to our own knowledge, been more than once dispensed with.

The reader has seen that, according to the evidence even of Miss Reed, Mrs. Graham was not a Catholic when she had pity on the wanderer. Let us now contemplate the portrait which Mrs. Henry Grey gives of this "Good Samaritan."

"Mrs. G. was a famous diplomatist under their direction, with the mask of a Protestant name. She was probably a recent convert to the Romish cause, allured perhaps by the unbounded *dispensation for telling lies* enjoyed by Priests and Abbesses, and extended, we infer, through them, by holy church, for godly uses, to others of her faithful children. She had desired to serve the church in any wise, and brought to it, as first fruits of her fidelity in her new profession, all the spoils she could draw, by St. Peter's wily net intrusted to her hands, from the old."—*Concluding Remarks*, pp. 123, 124.

If Miss Reed have any natural feeling in her breast, we presume that she must bitterly lament being the object of such advocacy as this—composed as it is of assumptions not merely founded in the most gratuitous falsehood, but coloured by inspirations which come from any source but that of the Christian system. We should be glad to learn from Mrs. Henry Grey or her colleagues, in what part of the ordinances of our Church she has found "a dispensation for telling lies." We should be still more happy to discover upon what grounds she can assume to herself a similar dispensation, without compromising her character as a female, without dishonouring the sect, we care not what it is, to which she belongs.

Miss Reed occupies several pages in describing minute observance connected with the discipline of the convent, to which it is unnecessary for us to allude. It would not be worth the space they would require to notice all her errors and exaggerations upon these points, because even if every thing she records were truly represented, there is nothing in them to reflect discredit on the convent. She states that the Superior was absolute mistress of the entire establishment, and was treated by all its members with the most profound respect. What was there wrong in this? By the constitution of the order, the Superior, freely chosen, is its head, and as such it is her duty to govern it. Miss Reed mentions frequently that the sisters expiated trivial faults by kissing the ground. Faults of disobedience, of infringing the rules, usually arise from an impulse of pride, which such humiliations may tend to correct. They are at least innocent, even if they be not effective. Such prostrations are very common in the East. No Mahometan begins or concludes his orisons without frequently kissing the carpet on which he kneels. It is a very natural mode of expressing a feeling of self-abasement—of sorrow for lapsing into error of any description. In Miss Reed's pages some of the rules of the community may appear to Protestant readers ludicrous; but not more so than the army regulations to an unmilitary eye, or than the formulæ of the Methodists or the Quakers to persons not conversant with their habits. Miss Reed, for instance, was shocked to find that the religious were not accustomed to idle away their time looking out at the windows, and assures us that there was a rule against it. There was no such rule, simply because it was unnecessary. In no well regulated family need a young lady be told that she is not to be perpetually sauntering at the windows.

Miss Reed is indebted to her inventive faculties for the following rules:—

"6. To wear sandals and haircloth; to inflict punishment upon ourselves with our girdles, in imitation of a saint.

"7. To sleep on a hard mattress or couch, with *one* coverlet.

"8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced."—pp. 30, 31.

There are no such rules as these known to the Ursuline order. The public may form their own judgement of the extent to which the alleged seventh rule was enforced by the following anecdote. One cold day, the Superior asked Miss Reed how she had slept the preceding night. She answered that her feet had been cold. She was then asked to specify what bed-clothes she had; to which she replied, "Cotton and flannel sheets, five blankets, two comforters, and a counterpane." So much for the "one coverlet!" Mr. Foster, of Charlestown, who supplied the establishment, can attest that the community sleep on excellent mattresses, such as many persons living in the world would prefer to feather beds. Each member of the community had sheets, pillow-cases, four blankets, a comforter, and a counterpane. Miss Reed had all these, and one blanket in addition; yet she complained of cold feet, and has the front to write, or at least to leave it to be inferred, that she had but one coverlet!

The ninth rule is amusing :—

“ Never to gratify our curiosity or exercise our thoughts on any subject, without our spiritual director's knowledge and advice.”—p. 31.

He must have been indeed a *spiritual* director in the literal sense of the term, who could be endowed with a knowledge capable of informing him of all the thoughts, in which the mind of any of his penitents might indulge between the intervals of confession !

“ 11. If a religieuse persist in disobeying the Superior, she is to be brought before the Bishop of the diocese, and punished as he may think proper. Never to smile except at recreation, nor even then contrary to religious decorum.”—p. 31.

We may state, without fear of contradiction, that no member of the Ursuline community at Mount Benedict was ever brought before the Bishop for faults of any kind. Nor is there any rule against smiling, nor even laughing, and that very heartily too, as every body knows who has ever sat for ten minutes in the presence of Ursuline nuns. We ourselves have been much in their society, and we can very truly say, that ladies of a more cheerful disposition it has never been our good fortune to meet in the world.

The twelfth rule is capital :—

“ Should the honoured mother, the Superior, detect a religieuse whose mind is occupied with worldly thoughts, &c. she should immediately cause her to retire to her cell, where she could enter into retreat.”—p. 31.

The Superior must assuredly have been of more than mortal mould, if she were expected to possess the faculty of penetrating the thoughts of every member of the community. After reading this rule, we want no further proof of Miss Reed's veracity.

The following description of the ordinary routine at Mount Benedict contains a mis-statement in almost every line :

“ Next morning being holy-day morning, the bell rang at three, instead of four, as it usually does, for meditation in the choir. While the *angelus* was ringing, at five A.M., we were called to attend complin and prime, until half-past six ; then litany to the saints. After litany, the bell rang for diet in the refectory, every morning, except Friday ; on which day we assembled for confession to the Superior.

The manner of *confession* to the Superior is as follows : the room is first darkened, and one lighted wax taper placed upon the Superior's throne ; and she is considered as filling the place or station of the Blessed Virgin. After taking their places in the greatest order and silence, the religieuses respond. Then the lecturess reads from a book called Rules for the Ursuline Orders, by Saint Ursula, about complaining of the cold, our clothing, food, &c. &c. They sit on their feet during the reading, a posture *extremely painful*. The reading finished, the Superior whispers to the sisters to approach her separately, which they do ; each one in her turn approaches, and repeats the following ; ‘ Our Mother, we acknowledge that we have been guilty of breaking the rules of our holy order, by lifting our eyes while walking in the passage ways ; in neglecting to take holy water on entering the community and choir ; failing in respect to our Superior, and veneration to our Father ; failing in religious decorum, and in respect to our vows—poverty and obedience ; for which we most humbly ask pardon of God, penance and forgiveness of you, our holy mother.’ As each one finishes, the ‘ Holy Mother’ gives her advice and penances, and her blessing ; they then kiss her feet, and sometimes make the cross with their tongues on the floor ; then making their inclination, they retire to the choir to perform penances.”—pp. 32, 33.

By the “ next morning,” Miss Reed here means the morning after she entered the convent. She stated in the first edition of her narrative, that she entered it on Sunday, the 5th of August, 1831. A reference to the Calendar for that year shews that the 5th of August fell on a Friday. The date was accordingly changed to the 7th in the subsequent editions. There is a fact, which cannot admit of dispute, connected with this matter. Miss Reed refers in her narrative to a conversation which she had with the Superior sometime before she had permission to become an inmate of Mount Benedict, concerning a paragraph which appeared in the “ Boston Jesuit.” Her brother, who had heard of her conversion to the Catholic Church, happened to meet her on a bridge near Boston, and told her, with that degree of liberality and good feeling which the Protestant right of private judgment appears to have produced in his mind, that very little would induce him to throw her over the bridge into the water. A paragraph describing this rencontre was inserted in the “ Boston Jesuit” of the 6th of August, 1831. According to her first account, therefore, she was an inmate of the convent *before* the paragraph appeared ; according to her amended statement, she entered the convent the very day *after* it was published ; although the whole tenor of her narrative shews that she was not received into that establish-

ment for weeks after. She states (p. 21), that she stood sponsor for Mrs. Graham's daughter, *while in Charlestown*. The record made of the baptism of the child in question, shews that it took place on the 4th of September, 1831. Consequently, she was still in Charlestown, and actually living with Mrs. Graham, nearly a month after she states that she became an inmate of the convent. Further—the Rev. Mr. Byrne is in possession of three notes relative to Miss Reed, bearing date 12th August, 2d September, and 11th September, 1831. In the note dated 2d September, the Superior writes:—"I think it best that Miss Reed should make her confession and communion before she enters;" and in that of the 11th of September, she says:—"If she (Miss Reed) has made it (her first communion) to-day, will you be kind enough to direct her to come here immediately after high mass." These contradictions would render Miss Reed's testimony not worth a rush in any court of justice. As she had called her narrative in the first instance, "Six Months in a Convent," it would have been extremely awkward afterwards to change the title to "Four Months in a Convent." It would have shocked even the most credulous, and have frustrated the purposes of those who were interested in the destruction of the school. Therefore the *lie* has been persevered in. We recommend it to the pious protection of Mrs. Henry Grey.

"The next morning," she states, "being holiday morning, the bell rang at three instead of four." The "next morning" was not a holiday, The bell did not ring at three, but at four o'clock, as it uniformly does the whole year round, holidays not excepted. "At five, A. M. we were called to attend Complin." Every Catholic knows that *Complin* is not recited in the morning. There is no "Confession" made to the Superior. Any of the sisters who wish to ask her advice with reference to the performance of her duties, states the points on which she is liable to err, as a daughter would to a mother, and receives from her experience and affection, such suggestions as may be useful towards guarding her against relapses into such faults. The darkening of the room, the lighting of the taper, the throne, the personation by the Superior of the Blessed Virgin, are the mere pictures of a sickly imagination, having no foundation whatever in fact. The community did not sit upon their feet; whenever they sat down they sat upon chairs. It is not even true that the posture in question would have been extremely painful to persons, who, according to the statement, must have been accustomed to it. The Mahometans and tailors, who do adopt it from choice, think it the reverse. Upon a whisper being given by the Superior, each of the sisters "in turn approaches her, and says,—*Our mother, we acknowledge that we have been guilty,*" &c. So that each individual sister proclaims that *all* have been guilty of the same transgressions! Mark, according to this narrative, this formula is gone through whether the errors alluded to be committed by all, or by one, or even if they be committed by nobody. Thus the Ursulines of Mount Benedict are placed in this happy position. If they do not confess that they have been guilty, they violate the rules of the convent; if they do confess that they have been guilty, when the truth they are innocent, they declare a falsehood! Can Mrs. Henry Grey relieve her heroine from the inconveniences of this precious fabrication? The kissing of the Superior's feet, and the elegant occupation of the tongue which is said to follow it, we need hardly add are to be classed amongst the productions of Miss Reed's exuberant fancy.

The pupil of charity was scarcely a week in the convent, when she began to find that a monastic life was not precisely the sort of life which she had expected to find it. She acknowledges (p. 37) that she was "remiss" in the performance of her "duties," but that she was treated with every indulgence, "The Superior asked me how things appeared; if they appeared as I thought they would; if I liked my food, &c. Feeling a repugnance to answer her, she said, 'recollect yourself.' I told her I liked all *pretty well*, except my couch. The next day my couch was exchanged for a better."—(p. 37.) So this lackadaysical damsel, who had been for nearly eighteen months living upon the kindness of friends and even of strangers, already finds that she only likes the fare of mount Benedict *pretty well!* She admits (p. 39) that, on account of the feebleness of her constitution, she was released from some of the severer duties, which the other pupils were expected to perform, amongst which she enumerates the necessity of attending "midnight matins," and "midnight mass," which she assures us are always said at night during

Lent and on Christmas. The matins of the convent are said every morning between seven and eight o'clock; there is only one midnight mass throughout the whole year, and that is at the earliest commencement of the festival of the Nativity. The girl can hardly write a page without falling into blunder, the result, not merely of a defective memory, but of a desire to make a book suited to the taste of American readers, who seem disposed to the marvellous, especially in religion. Miss Reed was not at Mount Benedict at all during Lent, as she quitted it on the 18th of January; and in 1831, Lent did not commence until the 16th of February.

"Soon preparations were made for my taking the vows of a religieuse: a Novena (nine days devotion) being said for me, and for my perfection in religious life, and prayers for the conversion of my friends. About this time my sponsor, the priest, visited the convent, and talked, as I then thought, like a godlike person. My reception was to take place privately, because we wished to keep my father ignorant of the manner in which I had been received; and because he might hear of it, should it take place publicly; as he before said I was not eighteen, and he could prevent my going there. They said he could not prevent me, as I was now of age. I was perfectly happy at this time, and presented the Superior with some lines of poetry, which gave her proof of my sincerity and contentment."—(p. 42.)

It is an old adage, that a dealer in falsehood ought to be possessed of an extremely good memory as the first essential to success. At page 38, Miss Reed states that Dr. Fenwick had told her soon after she became an inmate of the convent, that her sister had been to see if she had taken the veil, or had any thought of taking it, and to this part of the text she adds this note:—"I have since learned it was my sister and another lady. They say he told them I had not taken the veil, but hoped I soon would do it." Thus we find it recorded in one page, that the bishop openly proclaimed her intention to take the veil, and in another that her reception for that purpose was to "take place privately," in order to keep her father ignorant of it. Can these contradictions be reconciled with truth? Further, either she was of age to act for herself, or she was not. If she was, why fear the interference of her father? If she was not, why did he not prevent her from going into the convent? He had ample notice of her wishes on the subject, both from herself and the Superior; and her sister was apprised, as she alleges, by the bishop, of her intention to take the veil.

The simple state of the case is this, that she never took the veil at all—that no preparations were made for that purpose—that no intention of permitting her to take the veil ever existed in the mind of the Superior—and that the ceremony is asserted to have taken place in private, contrary to the general usage, which requires it to be in public, because if she had not so represented it, there was not a child in the school who could not have proved the allegation to be a falsehood.

A few pages further on she gives the following account of her actually taking the vows:—

"Not long after this, at private confession, I was questioned very particularly in regard to my views of remaining there for life. I told my confessor, that I was convinced that order was too austere for me, and immediately burst into tears. He endeavoured to comfort me, by saying I was not bound to *that* order for life; I could go to *another* order. I asked him if I might see my friends. He answered, 'Yes.' After receiving a promise from him that I should go to any other order I chose, I consented to take the *vows*. He gave me to understand that I need take no other vows than I should at the convent of the Sisters of Charity. My reception took place the next day. I refused the white veil, because the Sisters of Charity did not wear it, and it was omitted. The choir was first darkened, and then lighted with wax tapers. The ceremony commenced with chants, prayers, responses, &c. A book was placed in my hands which contained the vows I was to take. As near as I can recollect, the following is the substance of them:—

"O, almighty and everlasting God, permit me, a worm of the dust, to consecrate myself more strictly to thee this day, in presence of thy most holy Mother and Saint Ursula, and all of thy saints and martyrs, by living two years a *recluse*, and by instructing young ladies after the manner of Saint Ursula, and by taking upon myself her most holy vows of poverty, chastity, and obedience, which, with thy grace and assistance, I will fulfil."

"They all responded 'Amen,' and repeated a long office in Latin. I still continued to wear the black garb, which the bishop blessed; also a long habit and a string of rosary beads, which were also blessed by the bishop. He wished to know one day, how Miss Mary Agnes did, after taking the *white* vows; to which the Superior replied, 'Very well.'"

One would have thought that a lady who had made the vows, would at least have recollected the day on which she had taken so important a step in her career of life. We have here no date specified. She had previously said, "when the bishop next visited the community," he made such and such observations. She proceeds, "not

long after this, at private confession," &c., as just quoted, and, then she declares, "my reception took place next day." On what day? In what month?—"I refused the white veil." We can only say that she could not have been a novice of the Ursuline order, without wearing the white veil. It is clear from the description she gives of the substance of the vows, that she was ignorant of them; and when she talks of "white" vows, it is apparent that she must have written the passage upon the suggestion of some person who had never been within the walls of an Ursuline institution, where such vows are utterly unknown. We repeat that she took no vows at all. The very questions which she acknowledges the Superior had put to her, and the exemptions which were granted to her from the ordinary duties even of the pupils, demonstrate that in the opinion of that lady, Miss Reed would have been a very unfit subject for the Ursuline order.

"While in the convent," says Miss Reed, "I asked once or twice for a Bible, but never received any, and never saw one while there."—(p. 69.) The object of this statement is palpable—to foster the vulgar notion that Catholics are not allowed to read the Bible. The fact is, however, that every pupil who entered the convent, of whatever religion, was required to bring with her a copy of the sacred volume, and if Miss Reed had chosen to peruse one, she might have had her choice of some thirty or forty.

We extract the following passage, chiefly on account of Mrs. Henry Grey's commentary upon it:—

"One day the Superior asked me what it was that lay so heavily on my mind, as the mother-assistant had previously found me in tears while at our examination of conscience. I excused myself, by replying I was thinking of my dear mother, which, though true, was not the cause of my grief. She then left me, but not without distrust, the eyes of the community being upon me. The next time we met at recreation, one of them remarked she hoped there was not another *Judas* among them. I endeavoured to betray no emotion, but they still mistrusted I had other views; for while sitting at my diet in the refectory, I observed my food was of a kind that I had never seen before. It consisted of several balls of a darkish colour, about the size of a nutmeg, of a bitter astringent taste; what they were I never knew. I ate them as I did my other diet, and strove to exhibit no fearful sensations."

We have here a pretty clear confession of Miss Reed's habit of dissimulation, which indeed she exhibits in almost every page of her narrative. It is asserted that she partook of a species of food which she wishes the reader to infer was poisonous, and yet she has lived to tell her story! This must be the representation upon which Mrs. Henry Grey has thought fit to comment in the following mild and christian-like language:—

"Lady Superior Mrs. President Moffat was being hardened by power, practice, and opportunity, for the perpetration of any crime that came within the line of her profession. A poisoner and a murderess, her daily occupation, without imbruing her hands in blood, lay in inflicting suffering, destroying health, and procuring disease and death! The life of a fellow-creature, especially of a protestant, was to be held of no account at any time in comparison of the interests of the *craft*. The convent dogs (blood-hounds) kept to scent the course of a fugitive, the search made in the canal after Miss Reed's escape, show minds familiar with dark imaginations, and accustomed to expect the deeds of desperation they provoke. Some dispositions congenial with the Superior, and adapted to co-operate with her in carrying on the discipline of the place, might learn to bear the yoke, lightened by transferring its pressure to others; but every tender mind and delicate frame must have sunk under it. These saint-makers, damning their own souls in their zeal to save others, imposing burdens they will not touch with one of their fingers, remind us of the executioners in the Inquisition. It was their business to extort confessions from the prisoners, and due exhortation was given to that end; but lest under the pressure of torture the victim should confess what was not true, he was also admonished to be on his guard, and not confess if he were innocent, for that Mother Church would esteem him a martyr if he died for the truth even under her own holy hands. No fears assailed these emissaries of hell at being the sacrificers of the Church's martyrs!"—*Concluding Remarks*, pp. 131, 132.

Now, the poisoned balls were no other than balls of minced meat fried in butter! There were no dogs whatever kept at the Convent; nor was any search made for Miss Reed in the canal on the day of her "escape." So much for the basis upon which Mrs. Henry Grey founds her eloquent invective: let us add that language such as she uses in this passage, very little accords with the natural expression of a benevolent heart, or a well-instructed mind.

We now approach the close of Miss Reed's career at Mount Benedict. We shall permit her to tell her tale in her own words, and if they be not sufficient, in the opinion of any dispassionate judge, to display her true character, and set the

seal of falsehood on her entire narrative, we must admit that the mob were justified in burning down the convent

"I attended to my offices as usual, such as preparing the wine and the water, the chalice host, holy water, and vestments, &c. One day, however, I had forgotten to attend to this duty at the appointed hour, but recollecting it, and fearing lest I should offend the Superior by reason of negligence, I asked permission to leave the room, telling a novice that our mother had given me permission to attend to it; she answered, 'O yes, sister, you can go then.' I went immediately to the chapel, and was arranging the things for mass, which was to take place the next day. While busily employed, I heard the adjoining door open, and the bishop's voice distinctly. Being conscious that I was there at the wrong hour, I kept as still as possible, lest I should be discovered. While in this room I overheard the following conversation between the bishop and the Superior:—The bishop, after taking snuff in his usual manner, began by saying, 'Well, well, what does Agnes say? how does she appear? I heard distinctly from the Superior in reply, that, 'According to all appearances, she is either possessed of insensibility or great command.' The bishop walked about the room, seeming much displeased with the Superior, and cast many severe and improper reflections upon Mary Francis, who, it was known, had influenced me; all which his lordship will well remember. He then told the Superior that the establishment was in its infancy, and that it would not do to have such reports go abroad as these persons would carry; that Agnes must be taken care of; that they had better send her to Canada, and that a carriage could cross the line in two or three days. He added, by way of repetition, that it would not do for the Protestants to get hold of those things, and make another 'fuss.' He then gave the Superior instructions how to entice me into the carriage, and they soon both left the room, and I heard no more.

"The reader may well judge of my feelings at this moment, a young and inexperienced female, shut out from the world, and entirely beyond the reach of friends, threatened with speedy transportation to another country, and involuntary confinement for life, with no power to resist the immediate fulfilment of the startling conspiracy I had overheard. It was with much difficulty that I controlled my feelings; but aware of the importance of not betraying any knowledge of what had taken place, I succeeded in returning to the refectory unsuspected. I now became firmly impressed, that unless I could contrive to break away from the convent soon, it would be for ever too late; and that every day I remained, rendered my escape more difficult.

"The next day I went to auricular confession, not without trembling, and fear lest I should betray myself; but having committed my case to God, I went somewhat relieved in my feelings. At a previous confession I had refused to go to Canada, but at this time, in reply to the bishop's inquiry, I answered that I would consider the subject; for I thought it wrong to evince any want of fortitude, especially when I had so much need of it. I did not alter my course of conduct, fearing, that if I appeared perfectly contented, I should be suspected of an intention to escape.

"It was my turn during that week to officiate in the offices. While reading, I felt something rise in my throat, which two or three times I attempted to swallow, but it still remained. I felt alarmed, it being what I never before experienced.* At recreation I was asked what ailed me, and replied that I could not tell; but I described my feelings, and was told I was vapourish.

"They were very desirous that week to know if my feelings were changed. I said they were, and endeavoured to make it appear to them that Satan had left me; but, in reality, I feared I should never escape from them, though I had determined to do so the first opportunity.

"I was in the habit of talking in my sleep, and had often awoke and found the religieuses kneeling around my couch, and was told that they were praying for me. Fearing lest I should let fall some word or words which should betray me, I tied a handkerchief around my face determining, if observed, to give the appearance of having the teeth-ache, and so to avoid detection. For some days I was not well, and my mind, as may naturally be supposed, sympathised with my body, and many things occurred that were to me unpleasant, which I shall pass unnoticed.

"But what I have now to relate is of importance. A few days after, while at my needle in the refectory, I heard a carriage drive to the door of the convent, and heard a person step into the Superior's room. Immediately the Superior passed lightly among the passage which led to the back entry, where the men-servants or porters were employed, and reprimanded them in a loud tone for something they were doing. She then opened the door of the refectory, and seemed indifferent about entering, but at length seated herself beside me, and began conversation, by saying, 'Well, my dear girl, what do you think of going to see your friends?' I said, 'What friends, ma Mère?' Said she, 'You would like to see your friends, Mrs. G., and Father B., and talk to them respecting your call to another order.' Before I had time to answer, she commenced taking off my garb, telling me she was in haste, and that a carriage was in waiting to convey me to my friends. I answered, with as cheerful a countenance as I could assume, 'O, ma Mère, I am sorry to give you so much trouble; I had rather see them here first.' While we were conversing, I heard a little bell

* I have since named the circumstance to a physician, who says it was fear alone.

ring several times. The Superior said, 'Well, my dear, make up your mind; the bell calls me to the parlour.' She soon returned, and asked if I had made up my mind to go. I answered, 'No, ma Mère.' She then said I had failed in obedience to her; and as I had so often talked of going to another order, with such a person as Mary Frances, I had better go immediately; and again she said, raising her voice, 'You have failed in respect to your Superior; you must recollect that I am a lady of *quality*, brought up in opulence, and accustomed to all the luxuries of life.' I told her that I was very sorry to have listened to any thing wrong against her dignity. She commanded me to kneel, which I did; and if tears were a relief to me, they were then. She stamped upon the floor violently, and asked if I was innocent, why I did not go to communion. I told her I felt unworthy to go to communion at that time.* The bell again rang, and she left the room; and in a few moments returning, desired me to tell her immediately what I thought of doing; for as she had promised to protect me for ever, she must know my mind. She then mentioned that the carriage was still in waiting. I still declined going, for I was convinced their object was not to carry me to Mrs. G. and Priest B., to consult about another order, but directly to Canada. I told her I had concluded to ask my confessor's advice, and meditate on it some little time longer. She rather emphatically said, 'You can meditate on it if you please, and do as you like about going to see your friends.' She said that my sister had been there, and did not wish to see me. Our conversation was here interrupted by the entrance of a novice. The Superior then gave me my choice, either to remain at Mount Benedict, or go to some other order, and by the next week to make up my mind, as it remained with me to decide."—pp. 89-94.

To anybody acquainted with the laws either of the United States or of Canada, this story must appear ludicrous. The Superior might have been called upon at any time by Miss Reed's friends to produce her in person; or to account for the mode in which she was disposed of. What controul could be exercised over Miss Reed to prevent her from crying out "in the carriage that was to cross the line," that she was removed against her consent? In what part of Canada could she have been confined without the knowledge of the authorities, and who would have ventured to confine her there at the instigation of the Bishop of Boston? Such a tale as this might do very well for a novel, the scene laid in France or Spain in the middle ages; but to imagine that such things could be even attempted in the United States, or in Canada, in the year 1831, is so ridiculous, that we defy even a Bostonian fanatic to believe it.

After all the preparations that were made for the deportation of Miss Reed—cunningly as the conspiracy had been managed by the Superior and the Bishop, nevertheless we see that a simple refusal on the part of our heroine to enter the carriage, put an end to the whole scheme! She would not go! We should have thought that persons so wicked as she represents the Superior and the Bishop to be, would have easily found the means of compelling, or persuading her to depart, if they had been bent upon it. Her mere negative upsets all their plottings—the experience of the Bishop, and the Superior's deeds of darkness, are outwitted by a girl of eighteen—frustrated by a monosyllable! It seems strange that they who are supposed to have had the power of restraining her person in Canada, could not even prevail upon her to enter a carriage at Mount Benedict!

The story of Miss Reed's "escape" from the convent is of course romantic; had it not been so, it would have excited no attention. She was at liberty at any moment she pleased to tell the Superior that she wished to return to her friends, and we believe that the Superior would have found very little difficulty, but on the contrary very sincere pleasure, in consenting to her request. Had the young lady chosen to go away, even without communicating her intention to any body, she might have effected her purpose without running the slightest hazard of disappointment. The gates of the convent were always open, or at least unlocked, during the day; Miss Reed might have passed through them, but that would not have answered her purpose. Lydia Languish scorned the idea of a marriage without an elopement; Miss Reed could not walk out of the convent without making every body believe that she had "escaped"—that she had fled from dungeons, assassination, and all sorts of horrors, such as Mrs. Henry Grey loves to paint. The generations who are to succeed us, will require very ample and cogent evidence to induce them to believe, that absurd, inconsistent, foolish stories, circulated by Miss Reed

*"My eyes were opened; I found myself in an error, and had been too enthusiastic in my first views of a convent life. I was discontented with my situation, and was using some deception towards the Superior and the religieuses, in order to effect an escape; therefore I did not feel worthy to attend communion."

after she left Mount Benedict, led in the nineteenth century to the destruction of that establishment. Nevertheless, to the disgrace of the age, above all to the disgrace of a republic, in which the freedom of religious opinion is guaranteed by law, the history of the United States must record the fact, that a beautiful edifice, devoted to the education of females, was burnt down by a lawless mob, and that the lives of all its defenceless inmates were exposed to imminent danger, in consequence of the circulation of the gross falsehoods got up for the purpose by Miss Reed and her associates.

For the character which the Ursuline Convent bore down to the moment of its demolition, we might refer to many most respectable individuals, who have had their children educated in that institution; we shall, however, content ourselves with the two following letters, addressed to a committee formed in Boston for the express purpose of investigating the reports which had been propagated there to the prejudice of that establishment.

“ *Milton Hill, September 4, 1834.* ”

“ TO RICHARD S. FAY, ESQ.

“ SIR:—In compliance with the wishes of the Investigating Committee of Boston, to hear the sentiments of the parents and guardians of the children who were placed at the Ursuline Community, upon its merits as a school and as the abode of quiet, unostentatious virtue; and to know whether sectarian doctrines have been taught to the children, and whether they ever heard or saw any cruelty or unkindness inflicted upon the children, or by the Ursulines upon each other; I reply, that I was entirely satisfied with the school, and believe it to have been administered kindly, morally, and intelligently. For more than a year previous to placing my children at the Institution, I examined anxiously every source of information respecting it. I learned from all the persons whom I had an opportunity to consult, whose children or friends had been placed there, that there was every cause of perfect confidence in that Community. I have known, from various parts of the country, former pupils, who have spoken of it with affection and respect—and I have, from my own observation, been perfectly satisfied that the pupils received the utmost care from the conscientious solicitude of the Community. I believe that their retired and regular habits of study form, in the pupils, a pure and solid character. I have understood that no attempt was made to influence their religious tenets: the children were permitted to attend worship in the chapel, or to decline it, if their parents wished. I have never known any punishment but loss of rank in the classes, or admonition. I have been satisfied that the discipline was mild and parental; and from the testimony of the pupils, the Ladies of the community live in perfect unity and harmony. From all that I have seen, and weighing all that I have heard, it would be my earnest wish that my children might be educated by them.

“ I may be exceeding the wishes of the Committee, to express any further comments upon the late outrage upon the Ursulines. I had but one child present at the firing of the Convent; my two elder children were absent with me on a distant journey: had they been present, the shock upon the delicate temperament of one of them, might have been fatal. The self-devoted intelligence of the Lady who presides over the Institution, during that frightful night, deserves from every mother the deepest gratitude and respect. It is this rare merit which has so eminently qualified her for the responsible station she holds there.

We do not belong to the Catholic Church.

“ With respect, your obedient servant,

“ LYDIA SMITH RUSSELL.”

“ RICHARD S. FAY, ESQ.

“ DEAR SIR:—I have delayed answering your note of the first instant, in order to give my family an opportunity to express their opinions of the Ursuline Institution and its merits, and as they are herewith enclosed, I shall make no comments. If you wish my own opinion, I can only say that, until I was acquainted with the school, I had the same prejudice against it that seem too generally to prevail now; but since I have placed my two daughters there, I have had occasion to visit the Institution frequently; and my wife has visited it more often than myself, and we have always returned from it with the highest opinion of its merits as a school for the education of young ladies, as they seemed so amiable and happy and perfectly contented. On the Saturday previous to the riot, my wife visited the school, and my eldest daughter expressed fears to remain, and wanted to return home, on account of the reports, that the buildings were to be destroyed; her fears were quieted as being without a cause, and on Monday night it proved too true. I have always found it to all appearance, a place of unimpeachable virtue, and have never heard of any questions asked respecting religious test, and I am fully persuaded that they use no such in the school, whatever may be their peculiar mode of worship among themselves. As to cruelty to the pupils or teachers, I have never heard any thing; and if people knew the teachers,

they would not harbor such a thought. I sent my children to this school because I had heard of its merits, and I have not been disappointed. My daughters have made great improvement, and are now anxious to return to school. I am not a *Catholic*, nor do I expect to be. I sent my children because I thought and still think it stood among the first schools in the country, and the country will suffer by its loss.

“ THOMAS WHITMARSH.”

Wednesday Evening, Sept. 3rd, 1834.

To these letters we might have added eight or ten others, written in a similar spirit; but the two which we have selected, proceeding, as they do, from Protestant parents who appear to have instituted the fullest enquiry into the character of the Convent, before they entrusted their children to its care, are so manifestly penned in the language of truth, that we should deem it superfluous to cite another sentence on the subject. Such then, according to testimony which cannot be questioned, was the real character of the Ursuline Convent at Mount Benedict—an institution administered “ kindly, morally, and intelligently,” deserving the “ confidence” of the public, honoured by the “ affection and respect” of the pupils of every faith, who had been educated by its community: an institution which, if we are led to believe Mr. Whitmarsh, was among the “ first schools in the country,” and the loss of which he looks upon as a national calamity. Nevertheless, this is the Institution of which Mrs. Henry Grey—a lady living at Edinburgh, who appears to have had no knowledge whatever of the convent, except such as she acquired from what she is pleased to call the “ Scripture-like” narrative of Miss Reed—has ventured to speak in the following terms:—

“ We might be led to question the probability of this story if it did not come before us in the shape of well-attested fact. We marvel, first at the presumption, and then at the temporary success, of this gang of jesuitical impostors. We wonder that Americans, tenacious of freedom, and jealous from youth to age of encroachment on their personal or national independence, should have harboured for a season such a nest of working insidious deceivers. The burning down and razing to the foundation the tenement that sheltered their nefarious proceedings, which took place on the 11th of August, 1834, was an act due to outraged religion and offended humanity.”—*Concluding Remarks.* p. 107.

In the subsequent part of her discourse, after justifying the destruction of the convent, in language not very natural in a woman, who must have known that when it was attacked by a furious mob, it contained upwards of fifty of her own sex, from seven, to sixty years of age, without a creature to defend them, Mrs. Grey proceeds to charge the Institution with “ impurities,” (p. 109) although she confesses that Miss Reed’s narrative did not bear out any such accusation. She adds that, when the convent was destroyed, “ the state was rid of a scandal, and a pest-house of mischief, that promised to be fruitful only in crime and misfortune.” Upon phraseology such as this, we need offer no commentary. It is not the language of a mother, nor can it be countenanced by any person who has ever read to advantage a single chapter of the New Testament.

The Preface to the “ Supplement” unequivocally betrays the true cause of the excitement which led to the unmanly attack upon Mount Benedict.

“ The question at issue, and which must now be decided, is not whether the Roman Catholic religion shall be tolerated by our laws, and its professors enjoy precisely the same civil and religious privileges we do—in the affirmative of this we all agree; but whether that religion shall be encouraged and fostered, and propagated by Protestant presses, Protestant money, and Protestant public opinion; and especially, whether the monastic system of cloister education, seclusion, celibacy, and corruption, shall become prevalent amongst us. Shall it become fashionable, exclusive, and aristocratic, for Protestants of wealth and standing to educate their daughters in nunneries, to the neglect of our own schools; or shall it hereafter be held in public estimation as a discredit for Protestant parents to place their children within the dangerous, secret, and imperceptible influence of such institutions?”—p. 2.

Here we plainly perceive that jealousy of the superior character which the Ursulines had acquired for bestowing a sound education upon their pupils—(a character which attracted to their establishment the children of Protestants, of “ wealth and standing,” or, as we should say in this country, of the upper classes of society who, for reasons best known to themselves, declined to confer their patronage upon the boarding-schools of their own persuasion,) was the real origin of that hostility, of which this institution has been the victim. Instead of attempting to rival the Ursuline system of education, by establishing one upon similar, or

if possible, upon better principles, the school speculators of Charlestown and Boston, found it much easier to raise a tumultuary force, and burn down to the ground the edifice which they looked upon as an obstacle to their own success. The course which they adopted was a cowardly one—that, after all, will prove ineffectual. Ursuline Schools are rapidly spreading throughout all parts of the United States; and the incendiaries and the fanatics, as well as their meaner instigators will find, that they must have recourse to some other weapons, than those of the Vandal, before they can enter into competition with the pure and noble-minded women, who have given up their hearts, and, if necessary, are ready to sacrifice their lives, to the Institution which they serve.

Not the Ursuline Establishment only, but seminaries of every kind, superintended by Catholic teachers, as well as the religion itself, do we behold taking possession of the most intelligent portion of the people of the United States. We extract from the Preface to the "Supplement" now before us, the following particulars. To the patrons of Miss Reed they are offered, as incitements to alarm and persecution—to us they afford satisfactory evidence of the good sense which prevails amongst the well informed classes of the republican community, and of the impotence of those effects which the most violent of the sectarians are now making in that country, to arrest the march of genuine religion.

"It is but little more than forty years since the first Roman Catholic see was created by the Pope in the United States. There are now in the United States 12 Roman Catholic sees, (including an arch-diocese at Baltimore.) comprising all the states and territories in their "jurisdiction." There is a Catholic population of 600,000 souls, under the government of the Pope of Rome, an archbishop of Baltimore, 12 bishops, and 341 priests. The number of churches is 401; viz:—

Louisiana	27	Connecticut	3	Kentucky	27
Alabama	10	Rhode Island	5	Missouri	18
Florida	3	Massachusetts	12	Illinois	10
Georgia	21	New Hampshire	2	Arkansas	3
S. Carolina	11	Delaware	3	Indiana	9
N. Carolina	12	N. Jersey	6	Maine	2
Maryland	56	N. York	45	Vermont	1
Virginia	11	Michigan	15	Tennessee	1
Dist. Columbia	4	Ohio*	27	Mississippi	1
Pennsylvania	57				

The number of Mass Houses is		Seminaries for young ladies	30
about	300	Schools of Sisters of Charity	29
Catholic College	10	Academy for coloured girls, at Baltimore	1
Seminaries for young men	9	Female Indian School, Michigan	1
Theological Seminaries	5	Total Catholic Institutes for education of Protestants and Catholics	118
Novitiates for Jesuits	2	Catholic Newspapers	7
Monasteries, and Convent, with Academies attached for young ladies	31		

The writer, after producing this formidable catalogue of Catholic Churches and seminaries, enters into a course of argument, with a view to shew that Protestants ought not to send their children to Catholic Institutions. If the reasons which he gives are deemed valid by the parties to whom they are addressed, opinion will ultimately decide the question, in a peaceable and rational manner. We can have no objection to fair discussion upon any point whatever connected either with our Church, or our system of education. We cannot but admire his simplicity, when he assures his readers that, if Protestants ceased to allow their children to frequent Catholic seminaries, that moment "the system of cloister education is at an end," for, he adds with great naiveté, "Popery is opposed to educating its own (children), except as a decoy for educating Protestants, or as a means of teaching its hierarchy and gynæocracy (the priests and nuns) how to keep others in ignorance"! We have little apprehension as to the effect that may be produced upon any intelligent mind,

* "The first Catholic clergyman was stationed in Ohio in 1818. The State has now 27 churches, 20 clergy, 1 Roman Catholic college, 1 convent, and 1 school."

by such a writer as this, who does not even know that the education of the rising generations within her own bosom, has been in all ages, an indispensable part of the discipline of the Catholic Church.

Upon the "Supplement to Six Months in a Convent" it is scarcely necessary for us to make any remark. It is a wretched attempt to reconcile the inconsistencies of Miss Reed's first narrative, and to face out the falsehoods with which that precious "Scripture-like" (!) composition abounds. A single specimen will shew the sort of mind which Miss Reed possesses, and the attaching to truth by which it is distinguished. In a plain, straight-forward overwhelming answer to that incendiary publication, the Superior had emphatically denied that Miss Reed had ever taken the vows. The following is Miss Reed's reply to that denial :—

"The Superior denies that I took any vows, as related in my narrative, but she does not deny that the book which was put into my hands at my reception contained the promises or vows which I have repeated as having then received. She may, perhaps, call the vows by some other name, but I first heard the bishop talk about the "white vows," and the Superior speak of the "black vows." I do not suppose that is the proper name, but it was used because a white veil is used on one occasion, and a black veil on the other."—p. 65.

If Miss Reed had been "received" into the community, or, in other words, if she went even privately through the ceremony by which the novitiate is commenced in an Ursuline convent, the bishop must have been present on the occasion, the sisters must also have been present, the day would have been recorded, at least in her own memory, and after that period she would have worn the white veil. Now she does not appeal to the testimony of the bishop, or of any of the sisters; she cannot mention the day when this alleged ceremony took place, and she admits that she never wore the white veil! She does not even re-assert that she did take the vows!

But for the injury inflicted upon the property of the convent, and for the danger to which the sisterhood and the children committed to their care were exposed, on this occasion, we should have been inclined to rejoice that they had had amongst them for a season, such a domestic spy and traitress as Miss Rebecca Theresa Reed, and that she afterwards told the world all that she could say or imagine to their prejudice. Even if every page of her narrative and supplement were true, what does it amount to? That a system of austere discipline was established at Mount Benedict; that no time was spent there in idleness; that religious observances, prayer, the duties of education, meals, sleep and recreation, absorbed the whole of every night and day. Miss Reed does not venture to assert that she witnessed any scenes even of levity at Mount Benedict during her stay there: she has not stated that she heard so much as a single improper expression, used by any of its inmates. She complains that they were too grave for her notions of enjoyment, and that they did not lead that romantic kind of life which she had prefigured in her imagination. This is really the gist of her whole Bill of Indictment. From the silence of this treacherous and hostile witness upon all essential points of conduct, we may therefore conclude that the ladies of Mount Benedict were well deserving of the high character given of them in the letters which we have already cited. We may further conclude that falsehood has exhausted all its power in this last effort of persecution against the Ursuline convents in America; that the more they are understood, the more dearly they will be prized by every parent who wishes to give his daughter a solid education, and to preserve her from the hands of those numerous and ignorant adventurers, who set up boarding-schools and female academies, as they do conventicles, for the mere purpose of pecuniary gain. To such swindlers as these Miss Reed was a prize of no small value; should Mrs. Henry Grey visit New England, we have no doubt that they would be able to turn her talents also to account. She is an instrument ready shaped to their purpose.

END OF THE SECOND VOLUME.

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